

The World's Advance-Thought.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

BY LUCY A. MALLORY.

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HOW CAN I BE ALONE?

ALONE! How can I be alone,
When earth and air and babbling brook
Are pages in that wondrous book
Dear Mother Nature wrote for me?
Each bird and bud lifts up its voice
And bids my heart awake! rejoice!
Even the winds, that gay and free
Go tripping over hill and lea,
Give greeting with a glad tone,
And all I see I call my own.

Alone! How can I be alone?
Each morn Aurora's ruddy fire
Calls forth a sweet Celestial choir
That woos me from refreshing sleep.
The roses lift their heads and say:
"All hail! kind mate, to thee good day!"
And from the grassy, fern-clad heap,
Where smilax and clematis creep,
From blackened pine, by moss o'ergrown,
Comes "welcome!" as from friends well known.

Alone! How can I be alone?
High in mid heaven an orb of gold
Pillars of amethyst uphold,
It gleams with love, whate'er betide.
The doe with opal-onyx eye
Peers from the copse as I pass by;
The rubies in the shy trout's side
Their silver setting almost hide;
Sure, fairer jewels never shone,
And every radiant gem my own.

Alone! How can I be alone?
Though fellow-man doth seem more far
Removed than yonder twinkling star—
Though not in our familiar tongue—
Come words of comfort, words of cheer,
Sweet messages from those most dear.
Still, nature's vesper chimes are rung,
And songs, by unseen spirits sung,
Float round my head, that on a stone
Find rest: I sleep, yet not alone.

'TIS NOT OF FORM.

'TIS not of form the spell that binds
In love or turns the heart away;
Above the earthly types the soul
May mount to God's eternal day.
In essence there
The good and fair
Live on, love on, while come and go
The joys and fears,
The hopes and tears,
That mingle life and death below.

—H. N. Maguire, in Boston Transcript.

REFORMERS.

EVERY step upward that mankind have made
in all the ages past, has been made by the
spiritual getting dominion over the senses. Bar-
riers to the spiritual development have been re-
moved as trials through the senses have been
withstood.

All Reformers can testify that their inspira-
tional powers—their working forces—have de-
creased as they listened to the siren voice of sense.

The hermits of all ages have made the mistake
of supposing they could conquer the ills that flesh
is heir to by living apart from the rest of the world.
There is no real growth until temptations of the
senses are met and conquered—until we are master
and control the sense-passions.

The Reformer must be in touch with all the va-
rious phases of humanity; must be able to control
the bad and absorb the good; must be at peace
with himself and all the world.

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* *

THERE is much talk about the Brotherhood of Hu-
manity nowadays. Many societies are organized
whose objects and aims are to promote the Brother-
hood of Humanity; yet I doubt if anyone, as yet,
really recognizes the Brotherhood of humanity.
To do this we must do by all just as we would do
by our fathers, mothers, brothers, sisters and chil-
dren; we must have the same interest in the wel-
fare of strangers, be just as careful to help them
from going astray, and in all the affairs of life we
must do by them as we would do by our own.
Does any society or individual do this?

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EVEN as a drunken man who is standing on the
brink of a precipice, indulges in drunken laughter
and ribald speech at the warning of those who
would prevent him from falling down to destruc-
tion, is the world to-day drunk with gold and all
manner of unholy plunder, and scoffing at the
seer who would save it from its impending fate.
As of old it may be said: "O! Jerusalem! Jerusa-
lem! which killeth the Prophets and stoned them
that are sent you; how often would I have gathered
thy children together as a hen doth gather her
brood under her wings, and ye would not!"

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THE God that can save is unselfish love; and the
Devil that destroys is selfish love. The latter
must be overcome by the former before good can
prevail. Every day these opposing loves are in
conflict in every human being. Self-love is con-
tinually insisting on one's ministering to his own
pleasure, and generally the self wins.

CULTIVATE THE THOUGHT-SEEDS.

IN all spiritual progress there is a time of in-
struction—that is, a time for receiving the
thought-seeds—and this is followed by a period of
silence. During this period of silence the thought-
seeds are growing to their fruitage, and when they
are fully matured they are given as spiritual food
wherever they are called for; and in this giving
the seeds for another harvest, that extends the
consciousness of Truth still further, are implanted.

These thought-seeds are given to all; but, alas,
they so often fall upon stony ground; they are
not cultivated; and man continues in ignorance
and misery as the result.

There has been enough spiritual Truth offered
to mankind, if accepted, to have released all the
misery in every form that now exists.

See to it that you are receptive to the thought-
seed offered; cultivate them for in them lies your
Salvation even unto Life Eternal.

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THE "best people" are those who in the face of
poverty and sore distress keep their beings un-
sullied from all that is impure. Poor girls work-
ing sixteen hours a day at starvation prices, in-
sulted and abused almost beyond endurance, who
maintain their integrity and faith in humanity,
rank with the "best people." There are but
few, if any, of those who arrogate to themselves
the title of the "best people" that would pass
through the fiery furnace unscathed if brought to
want and all the horrors that extreme poverty in-
flicts. The "best people" are they who walk
through the flames of earthly woes and come out
pure and undefiled.

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THERE is no paper doing more good in its way
than "Our Dumb Animals," of Boston Mass.
We wish it could be in every home in the land,
and we wish that parents would impress its les-
sons on their children. The surest way to improve
mankind, and make this world what it should be,
is to eradicate the cruelty from their nature. So
long as we are cruel to animals we will be cruel to
each other and suffering and misery will continue to
increase in the world.

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PEOPLE of middle age often say, when asked to
investigate some new idea, "I am too old to learn."
This is a mistake. Some of the best work is done by
people who are "never too old to learn."

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TIME cures all mistakes; self-command prevents
them.

LONGING.

JAMES RUSSEL LOWELL.

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as longing?
The thing we long for, that we are,
For one transcendent moment,
Before the present, poor and bare,
Can make its sneering comment.

Still, through our paltry strife and strife,
Glow down the wished ideal,
And longing moulds in clay what life
Carves in the marble real;
To let the new life in, we know
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh, heavenward will
With our poor earthward striving;
We quench it, that we may be still
Content with merely living;
But would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize our longing.

Ah, let us hope that to our praise
Good God not only reckons
The moments when we tread his way,
But when the spirit beckons!
That some slight good is also wrought,
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fall in action.

BEGINNING OF THE END.

THE downfall of Balmaceda is the beginning of the end of autocratic rule in the South American Republics. Notwithstanding that every aid and sympathy was given him by the Governments of Europe and the United States, and every discouragement was given by them to the Congressional party, he was defeated, although his troops outnumbered the insurgents three to one.

Balmaceda was fighting to maintain his position as an autocratic ruler, yet hundreds of newspapers owned and edited by Americans acted as his apologist, and predicted his triumph as a foregone conclusion. The Congressional party (who represent the people as nearly as the people are represented in a South American autocracy) were spoken of either in derision or belittled.

There is more involved in Balmaceda's defeat than at first appears. Monopolists and dictators made Balmaceda's cause their own; to allow him to be defeated would establish a bad precedent that the people everywhere would be sure to profit by. And yet, Balmaceda with everything in his favor, was defeated.

The false gods of the present systems are being broken, one by one. The reign of the autocrat, the monopolist, the dictator, is nearly at an end; for the conditions that produced them have about spent their force; they are being rapidly overcome better conditions of which it was the progenitor.

One would imagine by the amount of deference people pay to the, said to be, coat of Christ at Treves, and the little respect they pay to his teachings that the former was the most valuable.

IGNORANCE THE CAUSE.

THE London "Times" summarizes harvest prospects of the world as follows: "In Russia there is a grave deficit, the peasantry are starving and there is small hope of relief. In India there is serious anxiety; a famine prevails over a considerable portion of the country; Madras, Rajputana and the Punjab being the worst sufferers. There is a drought in Bengal and the need of more rain is urgent. Bombay alone promises a good harvest. The American harvest promises to be good in quality and amount, but with the failure of the Indian and Russian supplies it is of the utmost importance that the English crop shall not be short."

There is scarcely a paper we read but rejoices at our bountiful harvest, and the prospects of high prices for our cereals. If the starving condition of so many in other countries is alluded to it is for the purpose of showing how their dire necessities will make the demand for our grain very great, consequently the prices will be great. No one ever suggests the free shipment of some of our over abundance to those localities most in need. We would look upon men as monsters who, in the face of hundreds of men and women drowning, would boast of their wealth in life-saving apparatus, and yet refuse to use it to save their lives until they were paid a big price for the use of it. It is the manifestation of this spirit, among "civilized" people, that causes many to suffer and die for the lack of the necessities of life in lands overflowing with plenty. There is plenty in this world to comfortably support every human being and all the animal kingdom if we were *truly civilized*.

"A PRACTICAL employment for soldiers of an army during the time of peace has been found. It is said that Prince Nicholas, of Montenegro, is determined that his troops shall be good husbandmen without turning their swords into plowshares. He has ordered that every one of his active warriors shall plant, during 1891, two hundred grapevines; every brigadier must plant twenty; every commander and under commander of a battalion ten; every drummer or color bearer five. Every guide, moreover, must plant two olive trees and every corporal one. It is estimated that in consequence of this order Montenegro will have four million grapevines and twenty thousand olive trees by the beginning of next year." If all the armies were employed in this worthy and peaceful task the world would be the better for it; and it is an indication of better times not far off when some one has thought to so employ the soldiers.

RECENTLY a large gathering of clergymen met in London to support the formation of a federation of the English speaking people for the purpose of international arbitration and the perpetual avoidance of war between different branches of English races. Why only the English races? Did Christ say, "Put up thy sword, Peter, don't fight an Englishman?" did "God make of one blood all the nations of the earth?"

A REMEDY

DRUG clerks, in New York City, have to work sixteen hours a day, Sundays included, with the possibility of being called up in the night. Under this continuous mental strain it would not be strange if these clerks occasionally made mistakes in their prescriptions with danger to the lives of the patients. Long hours of labor are often the cause of accidents on railroads, etc.

Twenty-five thousand ladies in Boston have pledged themselves not to do any shopping after five p. m., so as to enable employers to demand reasonable hours. The public can do much towards diminishing excessive hours of labor, by organizing to put down all firms who overwork their help. A list of all business houses should be published stating the number of hours of work each requires of their help, and then the public should not patronize those who maintain excessive hours. This would do away with the wrong at once.

When the leisure hours that should be devoted to spiritual culture are spent in debauchery and sensuality, it is a lesser evil, for people so occupying their idle time, to be compelled to work every moment at some slavish industry. While there can be no great spiritual development for the individual who has to work so continuously that he has only time to eat and sleep, there is more spiritual unfoldment takes place within his being than while he is spending his time degrading his nature. Labor will always be the compulsory burden it now is until mankind have learned to employ all their time for the best interest of their being; for they always develop the force suitable to their state of consciousness.

THERE can be no true Republic except that based upon the co-operation of the people in all things appertaining to the public welfare. Now mostly all public matters are operated in the interests of private individuals, that, being based on the greatest gain to the few, is consequently inimical to the best good of all. A perfect form of Government cannot be instituted until the people are enlightened enough to create it. A slavish and degraded people make the tyrants that rule over them; they are the embodiment of their own ideals.

THE labors of humanitarians would be more effective in removing evil if they directed their energies to removing the causes that produce it instead of trying to alleviate a few of the effects here and there, that can never be done away with but must continually increase, by the law of growth, as long as the same causes are allowed to remain in existence.

Within the Antarctic circle there has never been found a flowering plant; in the Arctic regions there are seven hundred and sixty-two species of flowers. The reason for this is that the Antarctic circle is the portion of the globe in which the planet roots. Nature thus eloquently illustrates that in the Arctic regions is situated earth's bloom or Eden.

SELF-MASTERY.

SELF-MASTERY consists in controlling the desires of the flesh. Desires here meaning thoughts directed to any condition on this material plane with the wish for sensuous enjoyment.

While the body exists there must be a continuous inflowing of thought and outflowing of word going on. Motion is inseparable from every existence. And the vibrations in each form are due to the constant influx of thoughts by means of which the body is modified. Since thoughts, then, are continually being made manifest in every person, the power of *free-will* lies in the ability to choose the kind or quality of thoughts we wish to express. The choice is between spiritual thoughts and worldly thoughts. Worldly thoughts are expressed as the desires of a worldly body, spiritual thoughts as a spiritual body. The self here spoken of is the worldly nature, and the master from whose standpoint it is controlled is the spiritual nature. It is as though man while living on the natural plane had to bring into the radius of his conscious existence a new factor, a spiritual being, who will rule what he has heretofore considered to be himself.

But to think spiritual thoughts is to think from a spiritual plane; as Paul says: "Knowing no more any man after the flesh, but after the spirit," and on the spiritual plane there is no more hate nor envy, neither attachment to places nor persons; for these conditions result from loving places and conditions, which affections arise from a lack of understanding of the true nature of the thing prized.

There can be no clear light in the hearts of those who are not centered in the One.

Enlightenment is a manifestation of One-ness; so unless the thought of One-ness is constantly in sight (or thought) enlightenment cannot be manifested in that center.

If unfoldment is evidently slow, within each one is the remedy. Neither listening to spiritual discourses nor reading books on philosophy—believing them the essential conditions for growth—will bring about this enlightened vision. Words are dead, whether spoken or written; and if we look to persons or to books or to places for help, then we are blinded by that very belief that persons or places can help us.

But if we try to renounce the old self by giving up personal wishes and desires, and endeavor to manifest God-like selflessness—seeking the good of our brothers and sisters, no matter how it may relate to our outward comfort or prosperity—keeping in thought the One who is the only true self, and therefore looking upon all people and conditions as creations of the One—the insignificance of this *persona* (mask or illusion) will then be apparent.

With the pure love of God in the heart there is a condition for the highest unfoldment. And from this position every word we hear or read, each place we may live in, and every condition we pass through, will be indeed a means of help. For the light of love will illumine the words we hear

and read and the incidents we pass through.

Hitherto the object of living has been to enjoy existence by indulgence in sensations—and sensations do not merely mean vice, but every experience that is sought by means of the senses, such as beautiful views that please the eye, delicate perfumes and harmonious sounds. Every appearance on the physical plane that is sought after (on account of the pleasure it brings) is sensuous. If we have an intense liking for what we term the beautiful in nature, there will be an aversion for what is *not* considered beautiful; those who are intense lovers of music are pained when they hear a discord.

The *opposites* are *inseparable*—like and dislike pleasure and pain, joy and sorrow—and they who would be free from one must rise above both.

While we are attached to appearances, however beautiful, we cannot understand them; the understanding is manifested on another plane than this, and until in our thoughts we live on the spiritual plane we cannot know the truth of what we see and sense.

What we see is a result constructed by means of a more ethereal form, and in that form is the *meaning* of the appearance manifested.

We could not find out how a chair was constructed if we examined only the different parts composing it, it is first necessary to see the tools, such as hammer, chisel, plane, etc., before we can get even a general idea of the means by which it was constructed.

So to know the spiritual self we must rise above the carnal self, and by this we mean to master the lower self, and to manifest, through the flesh, a conscious existence of the spiritual man—Christ.

For The World's Advance-Thought.

SOUL COMMUNION.

A. C. DOANE.

THANKS to The World's Advance-Thought for the Celestial wave that Soul Communion has produced upon the earth; and for the great good it is doing to both spirits and mortals.

We hold Soul Communion here in Summer Land on the 27th of each month, and send the Celestial wave of peace on its mission of Love. Angels use these waves to act upon minds they could not reach in any other way. The wave being started in the earth's atmosphere, they can use it on earth-bound mortals to free them from the fetters of their selfish illusions; and in every way it is being used for the advancement of the world. Such is the law of this silent force, and the effect is greater than it is possible for us to realize now.

You that wish to find the line between Love and passion, or the letter and the spirit, read the twentieth chapter of St. Luke, and not only study the spiritual meaning of the chapter, but study self, and see if the Light of your own developed spirit is able to give you the spirituality of those ancient writings, and likewise the spirit-

uality of your own life. The Light coming from the development of humanity's spiritual nature is the True Light of Revelation by which all the past, present and future, sacred books and men and women are to be seen and judged. By that Light we see the evils—or devils—in our own nature, and cast them out; for that power is the Resurrection—or the Resurrected Christ that is now coming on earth to reign, and fulfill the demands of the eternal law of Justice.

The Light coming from the unfoldment of humanity's spiritual nature is the only Light that can distinguish between love and passion.

Then listen not to spirits in the body or out of the body that are crying, "Behold here is Christ or there is Christ," for the Christ is within you, in the spiritual part of your own undeveloped nature; and we crucify him whenever we disobey the promptings of our spiritual nature. He is the voice of God speaking to us from the Inner Temple of the Soul. Soul Communion is partaking of the sacrament of Christ's Church, for "behold the kingdom of heaven is within."

Within is the power and Light to guide. Christ, the Light, cannot be found outside.

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There is only one sure and safe control—that is self-control.

Spiritualists, who have not already done so, must learn to control themselves, instead of allowing spirits to control them. Before Spiritualism can become the leading Light of the world its advocates must, by their own lives, convince the world that a developed spiritual life, and not spiritual phenomena alone, is the result of their investigations, and that only by living this spiritual life can happiness be gained here or hereafter.

The Teachers now are they, who, by thinking good thoughts and doing good acts, have developed a force that *teaches*.

True life cannot be obtained unless the Soul is fed; and the Soul can only be fed by living the right life, thinking good thoughts. The Soul calling for food is the voice of God.

A CONVENTION of the Universal Union of Women was recently held in Paris. Able essays were read by two Russian ladies, Mlle. Bologotsky and Mlle. Mayeroska, upon female education and public opinion in Russia. Mlle. Ideska Braunerova gave an interesting lecture on the Woman's Club and Library in Prague, Bohemia. Enthusiastic speeches were made by M. Bajer, Danish Deputy, M. Amilcare Cipriani, Italian Deputy, and M. Jacques Moleschott, Italian Senator, on woman's power to bring about Universal Peace. An International Woman's Committee was formed to bring about a grand gathering of the numerous members of the Universal Union of women at the World's Columbian Exposition.

WOMEN are excluded from the galleries of the Japanese parliament because, as a Japanese newspaper says, "they might be moved by the debates there to further political agitation in the empire."

For The World's Advance-Thought.

LAW, AND MIND—FROM WHENCE.

H. A. BRADBURY.

I would define Law thus: It is the mode of the operation of intelligence. Wherever Law is there is intelligence, and where intelligence is there must be Law; for so soon as its force is exercised, the mode of action indicates and projects the Law of its manifestation. In nature, for an effect to be produced there must be an acting cause, and something acted upon; Law is the method of procedure from cause to effect.

Nature's Laws, so-called, are simply the mode of operation of the acting forces. This action involves method, and method implies intelligence.

Intelligence is acknowledged as being the most subtle, and, hence, it is the Primordial Force; and must be the enactor and originator of Law. Law being a prime necessity, it came into being the first manifestation of intelligence; and Mind is the last and highest manifestation of intelligence.

Between the first manifestations of intelligence in life as an active force, and Mind, there are many successive grades; and with every one there is an approach one step nearer the apex of organic life; and one step nearer the grand triumph of the production of Mind in the human form.

Then is consummated the crowning glory of the individualization of intelligence in soul entities, capable of surviving the dissolution of the human form, and of living on in a higher, happier, and more perfected state of being than is possible to reach here.

Man is so unaccustomed to recognizing intelligence other than that manifested in Mind, through the human brain, that he does not perceive that it forms an essential factor in Causation; nor understand that it calls into being what we call Law, by which it has evolved a universe of worlds, and with an All-Powerful Force drives them through space at the fearful velocity of a thousand miles a second; each revolving about its central orb with the precision of clock work; and has peopled millions of them with intelligent beings.

Many discoveries have been made, by advanced minds, concerning the mysteries of life and causation, which have revealed the fact that everything in the starry universe, animate and inanimate, from the minutest forms of life to vast solar systems, is held in the grasp of unchanging Law. And more, that Mind itself, in relation to principles, human progress, and its ultimate destiny, is controlled by the same unchanging Law; that is, where the acts of the individual are deteriorating to his moral progress it inflicts suffering, by the bitter experience of which he learns what is right and best, and necessarily passes to conditions higher. This is the Law of soul-life and growth. Thus it is that the fruition of all the faculties of Mind, and all the grand possibilities lying concealed in the human soul, are reached.

That the complete fruition of the higher faculties of Mind are not realized here, is rational proof of a state of being beyond, where they will be. Far back in the past, when man was in his child-

hood state, and more ignorant than now, experiencing pain, sickness and death, and noting the adverse phenomena of nature—as lightning and its peals of thunder, the tornado laying waste all before it, the earthquake burying cities in ruins—he attributed them to the anger of the power manifesting. To this power was given the name of God, Jehovah, etc. He was a personality outside of nature, possessed of the baser passions of man, and delighted in revengeful torture of erring humanity. These were crude ideas, but some of the most credulous and religious, taught that this imaginary personality—a Deified man—was the Creator of the world, and the father of all men. Revelations were had from him; church creeds were formulated, which they claimed to be his expressed will, and containing all the truth it was possible or necessary for man to know about the Creator or himself.

These ideas of Deity gave rise to the established creed of both the Catholic and Protestant churches—and to this day, in this enlightened age, ninety-nine one hundredths of the church people still cling implicitly to them. For many years, however, science has been demonstrating that the Power and Law so universally recognized in nature, which the churches attribute to a personality, called God, outside of nature, is operative within nature; and is the prime factor of Causation, of which matter is an integral part.

But, says the church-man, this personality was seen and talked with by many of the old prophets. Let us see. It always appeared in the form, size, and capacity of a man, and did many things horrifying to the true man. Can you call this personality an Infinite Being? This your conception of that Spirit that fills immensity? You will find this idea sufficiently explained in the appearance of the departed Samuel to King Saul, through the mediumship of the woman of Endor; and in what is said to John on the Isle of Patmos, when the spirit, whom he called God, said to him, "I am one of thy fellow-servants the prophets."

What and who was it that thus appeared to so many of the bible prophets, and has been appearing to certain persons in all ages of the world, need be no mystery; what it is in one case it is in all cases—simply messengers from the world of spirits, having a message for those to whom they come. Hence the millions who have accepted these phenomena as God appearing and talking with man have been deceived; they have believed a lie.

What! asks the church-man, is there then no God?

There is no God such as you conceive, "seated upon a great white throne" in the heavens, who created (from nothing) the world and all things in it—including man—perfected in six days; and who afterwards, because of the wickedness of man, swept him from the earth by drowning; and who, when the earth was again peopled, seeing that the "total depravity" of the new race was leading them down to perdition, "sent His only begotten Son into the world to make a propitiatory sacrifice of

His life for their sins, that those believing in Him might not perish, but have everlasting life." And those who should not believe in Him (believe the scheme) are to meet the terrible doom of "endless misery."

Oh! what a shameful recital! No, my friends, this whole theory, from beginning to end, and the characters it employs, never had an existence in fact; they are a chimera of minds ignorant and credulous enough to believe them. Nothing could exist more antagonistic to truth, nor more irrational and retarding to moral progress, than the doctrine of "vicarious atonement."

The law controlling the moral nature of man is within, self-acting, and requires that each individual shall make his own atonement for sin. This is just and rational, and, it being the method, as I have shown, of human or soul progress and redemption—the only way possible for man to pass from low to higher conditions—it proves that the Law had an intelligent maker. Both the method and the results carry unimpeachable evidence of design or pre-knowing power.

No axiom is truer than this: that "Law implies a Law-Giver." And where the Law is self-operative, as in every instance connected with man physically and mentally, and with his future destiny, the Law-Giver is not separate from the Law; and it is seen operating in the Law, in a moral sense, by the lessons it teaches those who infringe upon it physically, or disregard it morally—they learn by the suffering experienced the way of escape from the ills of life. This is the intent of the Law-Giver or Maker; and the operation of the Law, through suffering, secures the ultimate triumph of goodness over evil, and the final redemption of man.

Having these facts relative to Law and its source in connection with man well established; and man being an epitome of the universe, as in him the Law controlling is operative within, and not without, the Law or Laws controlling the universe, are operative within it and not without. In both cases the source of the Law is intelligence; and in the latter case the evidence of design is as unimpeachable as in the former. In every form of life, whether animal or vegetable, we see design in the adaptation to specific use. All living things fill a place in the wants of man or something below him. All the varying expressions of beauty in house plants, and their blossoms, the birds of plumage and song, the forest trees and herbage, and the delicious fruits and berries, carry with them the unmistakable imprint of design—of a something back of them, not definable by the use of any less a term than that of Intelligence.

If we take a retrospective look to the time when the earth was in gaseous form, and can grasp the thought that all that is on it now has evolved from what was in it then; and can broaden our scope of thought to the realization that hundreds, and perhaps millions, of worlds revolve in space, which have been formed, made inhabitable, and peopled, as in our world, by the same evolutionary process, what stronger evidence could be presented to the

intelligence within man, that there is a *greater* intelligence without? And why should not inhere in that Intelligence all the attributes of Mind manifested by individual intelligences, as inheres in the primal elements of matter all it contains in resultant form?

Something cannot be produced from nothing. Mind and its attributes are something; they do not exist in the primal elements of matter, hence, could not have been evolved therefrom. The primal elements of matter becoming organized in the human brain, can then the attributes of mind be produced from them, or by them, as the materialists say they are? They have not changed; they are no more like intelligence than before organization; the eternal Law that "like produces like" must be obeyed; therefore, Mind, its attributes, and all Law, must have existed in that which is like them—Intelligence.

This brings us back to the premise on which we started out in this article.

This Intelligence, whose movement is Law, is All-Knowing, All-Embracing, and All-Powerful—a trinity of functions;—and it also has a trinity of attributes—Will, Wisdom and Love, which Mind unfolds.

These premises furnish positive proof of the future and never ending existence of man. For, as an intelligent entity, he is derived from and composed of that which is self-existent—the uncreate.

Now call this Intelligence God, if you please, and after you have the name well settled in your mind, and are reconciled to it and can conceive it to be the Formative Force of all things, and can feel yourself to bear the relation to it of child to father, contrast it with the church conception of a God—some of whose modes of operation I have given above. Which is the most worthy the name of God, and the appellation of Father? and which best recommends itself to the intelligence of this age?

Also contrast the individual and self-made atonement for sin, and the way out of evil by overcoming it with good, as above hinted at, with the church atonement of Jesus, and salvation from sin by his blood. Which will bear best the investigation of enlightened intelligence? and which, in its way and means, comes nearest being a true standard of moral progress?

If a church adherent should read this, there is an opportunity, in each of these—the God idea, and the Savior idea—for the exercise of his reason, which perhaps he has not had before. This would call into use one of the highest attributes of Mind, without which millions grow up in the church mental and moral cripples; and could not fail of leading him out of the darkness into light. It would show him, at least, what God is not, if not what He is; and to give him a truer knowledge of his relation to the Source of being.

But reason does not put to rest the longing soul. It wants to know when a man dies whether he *lives again*. The Church answers this question only by faith; but the phenomena of Modern Spiritualism answer it by demonstrating an individual, conscious, continuation of life; and it can

be made satisfactory to any unprejudiced investigator who seeks to know the truth.

In these phenomena we see again operating an unchanging Law—the Law of conditions. That an intelligence is immediately back of it, and then, we know: and the evidence that the Law originated in Intelligence is as pre-eminent as it is in any of the departments of nature and mind.

Thus we see that we are within and without; and evermore shall be subject to an Intelligence that is Divine, and a Law that is Infinite.

Then let us strive to live worthy of so great Masters, for their reward is with them.

For The World's Advance-Thought.

HEAVENLY LIGHT.

E. W. OLDS.

MANY look upon heaven as a distant place, where they hope to go some time in the far off future. This is a mistaken idea. We want heaven, and can have it now; we can have it before we die as well as after. Heaven is reached by holding ourselves in an attitude to receive Light and Life. We must study how to receive the proper elements to give our life tone and color; how to hold our thoughts above error and as near good as possible. A flower must have the light of the sun before it can express to the outward vision its true inward character. Man must open the window of intuition—that window through which flows light, love, truth and knowledge,—and take from the light admitted such particles as are necessary to perfect the tree of life—the inward character,—and thus attain to the highest sense of life that mortal beings are capable of comprehending.

Heaven is not a place away off beyond the clouds, with streets paved with gold, with angels filling the air with sweet music from silver bells, and all directed from God sitting upon a throne; but when man is filled with a knowledge of his Oneness with God—is in harmony with his own spirit—he is in heaven. We have been born into this existence only when we cease to be ruled by the carnal man,—in other words, when we absolutely overcome all the lusts of the flesh; and have climbed above the animal man; and have said to our carnal man: "You are to walk in the path of the spirit; you are to look at all things from an entirely different standpoint than in former days; you are not to see the faults you once saw in your brother, your companion or your neighbor; and if aught there be in them you would change or correct for the benefit of the Universal Good, you can do it best by first looking yourselves over and seeing if aught there be in your conduct that would in any sense be a bad example; if so, proceed at once to cast the beam from your own eye."

That person who chooses to live a slave to carnal senses is living a half-life—his spirit is in prison. If we refuse to live in harmony with our heart-felt or honest convictions we offend the spirit—the Divine life within. And when we get too refractory or hard to manage, the spirit has to shut off some of our faculties in order to call to our attention the fact there is something wrong: Break away the

chains that bind you. "Know ye not the things ye bind on earth shall be bound in heaven, and the things ye loose on earth shall be loosed in heaven." We have made a condition of thought that occupies us to an extent that we lose sight of the Divine Life of man, the spirit; hence, our spirit is in prison; the God in man is not recognized; the shadows that we follow are our masters; and the inner life is bound with many chains.

It is the dividing of our Kingdom between good and evil that undermines our foundation and causes us to fall and lose our power. We are kings and can loose the spirits in prison by breaking every chain that binds us. This we can do by keeping out all thoughts that would occupy us to the exclusion or partial exclusion of love. Love is ever present waiting to flow in when we are not occupied with contending elements (conflicting thoughts). Let us have fervent charity for all, since we all receive our light from the same source, and are all members of one body.

A person who has lived for years in the belief that there is happiness in the bad habits that master them, see only the exterior of life. They are dead to the existence of the spirit—the true life. Restore to full consciousness and power the life within; when the carnal man has been overcome we have fulfilled our mission, we have become a help to the Universal Good; become one with God. To establish this unity with the Father is to come into our true inheritance, to return to the Central Life Force.

COUNCILMAN GEORGE F. SWAIN, who recently returned from a visit abroad, makes the following statement: "I spent some time in Sweden, and noticed many peculiarities among the people. I never heard a Swede swear, use harsh or profane language, abuse a beast of burden, or show a spark of cruelty in any form." As an example of the remarkable tenderness of the Swedes of to-day, he relates an incident related to him by Gen. Thomas, the American minister at Stockholm. Gen. Thomas, while out riding one day, met a peasant going to the woods with a porcupine in a basket. Upon being questioned, the peasant said he found the animal stranded on the road, and fearing that some one would harm it he was taking it to the woods.—*Passaic N. J. City Record*.

BIRDS are creatures made by the Creator to fill with sweet sounds the summer air; to gladden the eyes and cheer the heart of man. They are surely not made to be captured in millions by shot, or snare, or trap; to have their eyes put out; to have their happy dwelling places turned into scenes of miserable suffering, and their gentle songs into pitious cries; to be wiped out of existence altogether, if need be, to gratify a desire for personal adornment—*Grace Upton, in Golden Days*.

According to the Orthodox Christian idea we are all born depraved. That is to say, we come from the hand of God corrupt. But God will undertake to correct his work if we will consent to believe in his Son Jesus.

THE TOWER OF BABEL. THE SOIL. NUMBER I.

MARY EVEREST BOOLE.

THOSE earnest souls who are striving to promote unity among thinkers, and to diffuse a knowledge of the true relation between the spiritual and the material, would be much helped if they could contrive to agree on a common terminology. I am going to give, here, two instances of the confusion created by the use of words in diverse senses, by persons who are trying to teach the same truths.

The word "*re-al*" is one of these. It is derived from the Latin "*res*," (*thing*), and means, simply, *thing-al*. An English writer, James Hinton, who at one time had great influence on English thought, suggested the following classification: "What we see with our senses is the *phenomenal*: for example, we see the sun a few yards off, and the earth motionless; such are the phenomena presented to us by nature; but our intellect acting on these phenomena, presents to us a *re-al* sun millions of miles off, and the earth moving around him. "Now," said Hinton, "as the *phenomenal* must be translated by the intellect before it can become the *real*, so must the *real* be translated by the moral sense before it can become the *actual* or true."

This teaching became the germ of much thought and study; and there are many who use the word *real* to mean the *space-al*, the *three-dimensional*, that which man can conceive by means of his intellect, as opposed to that higher dimensional condition, which man cannot conceive by his mere intellect, but which he can cognize by bringing the moral sense to bear on the results of intellectual conception. Hence, the two schools are now antagonizing each other; the one contending that "the real is not spiritual" (meaning that the spiritual is of a higher order of dimensions than is the space-al or thing-al conceived by the intellect); and the other asserting that "the material is not real; nothing but the spiritual is real;" (meaning that the spiritual is true and that the space-al, conceived by the mere intellect is as partial and illusory as the mere-phenomenal presented by the uninstructed senses of the savage).

Both are right; both mean the same; both are asserting the same great truth; the two schools differ only in the use of the word *re-al*. See what force we lose, and what advantage we give to mere brute materialism, by this senseless division in the spiritual camp over an undefined word!

Another word, equally misused, and equally undefined, is "Individualism." A few devoted earnest men and women are spending all they have of money, time and strength, in the effort to call public attention to the great truth that materialistic State-Socialism can never make man happy, virtuous, or free. These men have taken for themselves the title "Individualists." I must say I think it not a very good word; not so etymologically happy as Hinton's *re-al*.

But the men have this reason for their choice;

they wish to protest that a state is only right in so far as the *individuals* composing it are right; and that no right ordering of material arrangements can promote virtue if it tends to prevent the life of each individual from appealing to, and making demands on, and exercising his conscience. That these men do mean this, and do not mean to preach selfishness, is very sufficiently proved, not only by their writings, but by their lives.

There is another school, which uses the word "Individualism" to mean "selfish disregard of all motives except personal gain." And nothing is more common than to find the latter accusing the former of preaching selfishness; for absolutely no reason whatever except that the latter have not taken the trouble to ascertain in what sense the others are using a word of doubtful and undefined meaning. Could anything much more tend to make selfish men content to remain so, than to have it dinned into them that such a man as Anberon Herbert, for instance, is "an advocate of pure selfishness?"—(a man whose only crime is that he chooses to use the word *Individualist* to signify "one who believes in appealing to individual conscience.")

"Truth forever on the scaffold; wrong forever on the Throne!" we sigh. But neither the scaffold nor the throne is erected by Materialists; anything which *they* could construct without our help would be puffed out of existence by the first breeze from Heaven. The scaffold on which Truth is murdered, the throne on which wrong sits to rule, are built of careless, irreverent, senseless, slipshod criticisms passed on each other by the children of God.

• IMAGINARY BOUNDARIES.

WE translate from the Italian almanac "*L'Amico della Pace*," (The Friend of Peace), a portion of an ably-written article by Claudis Treves, entitled "The Frontier."

"Here we have a large prairie situated between towering mountains. In the midst stands a red stone that seems to invite the tired traveler to sit down and rest his weary limbs.

"But this was not the purpose for which it was intended. The stone was not placed there by the hand of love, as an emblem of brotherly union and good will, but was erected by the hydra-headed spirit of hatred, suspicion and fear.

"It is a frontier stone. On one of its sides is graven the name of a great people, and on the other that of a powerful nation. Though the stone is small in size, it actually marks an abyss; and yet the abyss is invisible to my sight. I contemplate the heavens above me, and in all the vast horizon I see the same azure tent without a cloud to mar its Celestial beauty. I regard the earth; the flowers that surround the fatal stone grow in unison and emit the same fragrant perfume; the same dew moistens the grass that carpets the ground of both countries. Innocent sheep go back and forth over the frontier and even stop to munch the green herbs on the imaginary line of separation.

"I have spoken with men on both sides of the

frontier. And they have not understood my French and they have not comprehended my Italian. Their dialect, which is a mixture of both languages, suffices to explain the simple affections of the heart, and the common ideals of their stern and uniform existence. And, notwithstanding this, hypocritical oppressors, after violently separating these nations, falsely claim that a natural division of language and life separates them. The world speaks a single language; little by little, almost imperceptibly, it is transformed like the climate, like nature; but no line of division has ever been found by you, O! oppressors of your fellow men.

"Life passes quietly and peaceably on one side as well as the other of the frontier stone. But an idle diplomatist in a moment of anger, or a king with whom his people have become dissatisfied, may precipitate strife between these men so intimately united in a common language, manners, life and work. Suddenly without cause they must become implacable enemies and hideous savages that thirst for each others blood.

"These two laborers, who from the doors of their cabins salute each other at the dawn of day with smiles and friendly greetings before they go to work for the same employer, who have already thought of a closer intimacy by the union of their children, must now renounce their long standing friendship and cultivate within themselves a hatred against which their hearts rebel, and they must rob, wound and kill each other.

"And all this on account of a stone that some evil-disposed individual has ordered to be placed there, and that bigoted blindness and superstition allows to remain. May the Alpien cyclone uproot and rend you, O! silent and perpetual witness of human infamy. A day will come when humanity having become really civilized will be ashamed of you. And then it will crush you so that nothing shall be left but an odious remembrance. Then all peoples looking upon each other as brothers, will plant upon your ruins the New Flag of a single color, white as the driven snow, and under all the heavens there will not be known any diplomatic frontier, and they will sing in chorus the soul-stirring hymn of peace, of labor justly rewarded, of universal fraternity, of spiritual evolution—and its triumphant echo will reverberate throughout all quarters of the globe."

The experiment of employing women in Government positions as post-office clerks, printers, telegraph and telephone operators, is about to be tried in the Republic of San Salvador, Central America. By decree of the President, Senor Carlos Ezeta, Government schools are to be established, in which the women applicants for these positions will receive free instruction. President Ezeta takes the ground that women's abilities are not inferior to man's, and that the general practice of appointing men exclusively to Government positions has its justification merely in precedent, not in reason. He has issued a decree setting forth his reasons.—*Woman's Journal*.

For The World's Advance-Thought.

HOUSEKEEPING.

LUCY RAMSDEN.

LOOKING backward to the beginning we read: "And God said, Let us make man in our image, after our likeness; and let him have dominion over all the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

From the male develops the father; from the female develops the mother; father and mother imply children; parents and children constitute a family; a family needs a house, and a house needs a housekeeper, whose duty it shall be to set and keep the house in order and thereby make it a home.

"Housekeeping is woman's appropriate work," say the clergy. If so, then it is equally appropriate that woman should take the subject of housekeeping into careful consideration.

Matrons who remember the times before "Woman's Rights" were thought of, when women met together in a social way, their talk was mainly on domestic affairs and then the man of whom they spoke with especial contempt was the one who neglected his own duties, in the field or in the shop, to stay around the house and usurp his wife's domestic authority.

For the last thirty years women have been abroad, metaphorically speaking, in search of what she deems her "Rights" in the sphere of politics. Whether she succeeds or not, one thing is certain, her search will be a school in which she will have learned to do her own thinking, and when she gets home again to the sphere of motherhood she will make practical use of the lessons she has learned by searching after her "Rights" in that direction. She will have learned to read, and interpret for herself that political scripture, the Constitution of the United States; and she will then assert her rights in the sphere of motherhood; and she will then exercise the right of interpreting for herself that other scripture which, by reason of priestly interpretations, she, as a race, has been kept in subjection through the ages of the past. Searching the scriptures, she will read that God created the race, not male and priest, but male and female, and gave them dominion over all the earth (so it was not the woman but the priest who was an after-thought); God gave dominion, not to him, but to them; the sphere of politics is the sphere of paternal authority and the sphere of religion is the sphere of maternal authority.

Woman, taking counsel with herself, and enquiring why it is that she, as the mother of the race, does not preside in the sphere of religion, as man, as father of the race, presides in the sphere of politics, will understand that it is because her share of dominion has been usurped by the priestly caste. Then she will remember, that ever since she set out in search of her "Rights" the clergy have been reminding her that "Housekeeping is woman's appropriate work;" and she will say to herself, "if it is the appropriate work of the individual woman to keep the domestic house,

then it is the appropriate work of collective womanhood to keep the Lord's house." Then she will not have any more respect for the clergy who, shirking the responsibilities of manhood in the sphere of labor, usurping her maternal authority as the Lord's housekeeper, than she had in the past time for usurpers of her domestic authority.

"Change is the law of nature." When the Daughters in Israel, who are now coming on the stage of life, shall stand in the places of their mothers and grandmothers in the church, they will not reverence the priest as one who is sanctified of God, as mothers in Israel have done in the past, for change may prove to be the law of nature in this direction as well as elsewhere.

When woman shall have developed into the knowledge that, by the primeval right of motherhood, she herself is the rightful authority in the sphere of religion, daughters in Israel may then laugh to scorn young men who shall be found "studying for the ministry;" if, by "studying for the ministry" they mean that they propose to rule over women and keep them in subjection as their fathers and grandfathers the priests have done in the past; and mothers in Israel may then remind young men ambitious to rule over women that instead of "studying for the ministry" they will do well to "search the scriptures," for there they will find it written, "I will overturn and overturn saith the Lord." "Behold I make all things new." Continuing to search the scriptures they will find frequent references to the "fullness of time," as if in the "fullness of time" great events in the life of the race should come to pass. What greater event could come to pass in the life of the race than, on the one hand, the "overturning" of the priestly caste, and, on the other hand, what event more "new," in the life of the race could come to pass, than for woman, the mother of the race, to come up out of the valley of humiliation where she, through the ages of the past, has lived in subjection to the priest, and take her "place in the world as the rightful authority in the sphere of religion, which, being the sphere of maternal authority, is therefore "Woman's Sphere."

Henceforth not the priestly caste, but collective womanhood, as the church, will be "Keeper of the Lord's House," for "Housekeeping is woman's appropriate work." "I will overturn and overturn saith the Lord!" "Behold I make all things new!"

In New York we have two hundred thousand outcasts. Why are they outcasts? Because they get only forty cents a day for making shirts. Forty cents standing between a woman's chastity and vice. They can pray to God, of course, but wages are reduced, and then there are but three courses left—starvation, suicide or vice. For God's sake, change the system which debauches our women. Why should there be infidels? Because you make them by the cursed system which forgets the poor and lonely.—P. J. McGuire.

THERE is no foundation in nature or natural law why a set of words upon parchment should convey the dominion of land.—Blackstone.

THE following is from the New York "Financial Chronical" of August 1:

Wall street affairs continue to move on in a state of almost semi-panic, with no real cause for the condition, and, indeed, with every material fact and promise favoring confidence except those which relate to the wretched condition of our currency produced by silver coinage. The feeling of fear and uneasiness is so prevalent that a whisper respecting the strongest house on the street puts the markets in a quiver, while a suspicion expressed as to the payment of a dividend not due for months yet is sufficient to make the prices of the property affected drop many points. It is easy to recall periods of general distrust when stock values and rates for money were in much the same position as now, but never an occasion like the present when these features were prominent, and yet railroad earnings, net and gross, were increasing, and the country on the verge of realizing abundant harvests of food products, with a European demand awaiting the surpluses at fair prices."

It is plainly evident from the tenor of the above item that those who control the money of the country hold its commercial destinies in their hands. Rather than any other standard than gold should prevail they would create a panic and bring ruin on the nation.

It is not a question whether our money shall be made of gold, silver or any other metal, but whether any metal that the United States sees fit to issue shall suffer depreciation at the hands of usurers, bankers and speculators.

It has been urged by the opponents of the eight hour day for laborers that the more licenses given the day laborer, the greater the opportunity for drinking liquors, and the greater dissipation would ensue. Against this theory we are now able to place the fact that, in Australia, the very opposite experience has been realized. So thoroughly is this fact appreciated that the saloonists are the very foremost in the opposition to the eight hour plan. They say that the shortening of the hours for the working man injures their business. This accords precisely with the law of action and reaction, that makes it inevitable, that over work will incite to stimulation. This is an important verification of which all social reformers should make note. It bears directly on the drink problem—*Progressive Age*.

In a valiant suffering for others, and not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others, which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.—*Carlyle*.

"I like the click of the type in the composing stick of the printer better than the click of the musket in the hands of the soldier. It bears a leaden messenger of deadlier power, of sublimer force, and surer aim, which will hit its mark though it is a thousand years ahead."—*Chapin*

For The World's Advance-Thought.

GOVERNMENT.

A. G. HOLLISTER.

It was said by a wise and trusted Leader of the virgin brotherhood, Ruth Landon, that "Where there is no Government, there is no God." This proposition can be easily proved, and if God is synonymous with good and goodness, the said condition implies a total absence of all desirable qualities. It is self-evident that where there is no Government, there can be no law, for law is the effect of a governing cause, and the governing cause of law must be Intelligent.

Where there is no law, there certainly cannot be order; and where order is not, there cannot be harmony and co-operation. Then, if God is a God of order, and order is heaven's first law, the nearer we come to God, the more order He does require. All the works of the Divine Creator, evidence order, design, adaptation of parts, and a harmony and regularity of movement, which prove a Governor at the helm, from whom all order and regularity proceed.

This is proved not only by the movements and regularity of worlds, whose periods of revolution are exact to seconds of time, which have to be included in calculations in order to correctly predict and locate celestial phenomena,—such as conjunctions, occultations and eclipses,—but by the fine and delicate machinery of all organized animal and vegetable life. Also by the laws of chemical combination, which are fixed beyond the power of man's control to change or modify.

The directing and governing principle of all automatic, intelligent, self-moving life, is placed in the head of the body. We think it is safe to say there can be no living body, manifesting rational intelligence, without a head or center of power to organize, unitize, and direct, to a common purpose, all the elements and factors required to produce said manifestation.

It was a saying of Mother Ann Lee, that, "A body without a head is a monster." Agreeably to this view, a riotous mob has been aptly characterized as "a monster without brains." Ann also used the simile of "how active the hands will be to save the head from a threatened blow," to illustrate the duty of members toward the head of the body social.

Careful observation and seership have established the fact that man is not an originator of life; nor in the living, progressive, ideal man and woman like a pool or cistern, but like a flame, expending and transmitting life, which is supplied by constant influx through the brain.

Buchanan, the most advanced and scientific of Anthropologists, has demonstrated by experiment and observation, that all parts of the body are duplicated by representation in the head; hence, the ready response of the latter to all the requirements of the former, and vice versa. This we regard as a true type of what the body social is when perfected.

The head of the body social, if it be a true head, responds to the interests of all the members of the

body, and the support rendered thereto, is not to exalt a person nor persons, but to promote the welfare of the body and all its members.

This has its analogue in the physical body, which has to be continually fed, to supply the expenditure all the time going on while the body or mind are acting.

The Apostle Paul compares the body of Christ, that is, the visible congregation of Believers in Christ, to the human body; and declares that we are all members one of another. This union is so close, that if one member suffers, the whole body suffers with it.

If all members were the head, where would be the feet, or the hands? If all were the eye, where would be the hearing? The head, although ruling, is minister or servant of the whole body. Jesus, who is regarded as the head by all his true disciples, declares: "The son of man came not to be ministered to, but to minister." The Greek word here translated minister, means to minister by serving, as if he had said: "I came not to be served, but to serve." In agreement with this he says: "They that are accounted great among the nations, exercise lordship over them, but it shall not be so with you. He that would be great among you, let him be your servant; and he that would be first, let him be servant of all."

This is the true principle of communal order. He or she who accomplishes the greatest and most useful service to the body, will in the end be the richest and most honored of all. The love, esteem and just appreciation of all the members will flow to the faithful and wise contributor of good deeds, spontaneously, in return for benefits received, even as the blood of the body flows back to the heart from whence it came forth.

The head is the center and source of all the united and concerted action of the members of the body social, industrial, ecclesiastical, literary, debating or political. Its necessity and utility is proved by the fact that a number of people cannot combine effectively to do a job of work requiring skill or to gain knowledge by study or profitable discussion or to accomplish any desirable enterprise without having a head to oversee and direct. Whether he be called Elder, Teacher, Boss, Architect, Captain, King, General, Commander, Bishop, Priest, Chairman, Moderator, Parson, Chief, Patriarch, Pope or Sheik. Its necessity is proved by every attempt of members of an organized body to set up independence of its head, and by the impracticability of accomplishing any useful purpose, requiring co-operation, without a leading mind to direct. Though a head may sometimes blunder, or fail to fill its office, it does not impair the office, nor invalidate its necessity.

It is sometimes asserted that Governments derive their authority from the consent of the governed. But this is only true of democratic Governments. The Government of a jail, of a lunatic asylum, of a school, or of a family of children, derives no authority from the consent of the governed, but from the reason and judgment of the people who create those institutions. And what reason-

able person will deny the justice and validity of said authority?

Even an unjust and oppressive Government over a savage and barbaric people is found by experience to be better than no Government. Herod the Idamean is referred to by writers as an outrageous tyrant; but was he worse than the bloody and factious people over whom he ruled? He suppressed robber outlaws, and compelled violent and contentious parties to live in outward harmony, and to respect each other's rights. He muzzled the bears and lions of his dominion and thus rendered useful service to his day and generation. He built cities and temples, found employment for the laboring class and paid them for their services. The same can be said of other oppressive Governments, fastened on the people by force and fraud. So long as the people are actuated more by covetousness and hate, than by benevolence and humanitarian motives, their Governments will partake more or less of the same character. Hence, the surest way to improve the Government of any people, is to improve the moral status of the people.

THERE is one awful truth to which all Reformers can return, when the gloom of impatience rests upon them, and that is, that the tendency of evil is to destroy itself. The debauchee shortens his own days, and by the inexorable law of heredity, those whom he has been instrumental in bringing into the world, and who, unfortunately, may perpetuate his infirmities, are predestined to premature death. Righteousness exalteth a man as well as a nation, and the pure life bears in its everyday experiences the rewards of purity. So with evil and evil institutions. Besides being destined to destruction by reason of violated law, the very genius of evil is to become fool-hardy and expose its hideousness, until humanity, revolting at the pollution, rises up and smites it down. This is history, and this is philosophy. Blatant wickedness in high places unsheaths the blade to be buried in its own ugly neck. And love so silent, and ethics so potent in the breath of God in man, surely conquers a conquest over men and nations. The reckless prodigality of ancient monarchies, the tyranny of feudalism, the persecution of religious bigotry, the demon of slavery—all the children of poor travailing humanity, nursed the milk of elemental wrong which made the fever in their blood that burnt them out. Law, Infinite Law, prevails, and truth grows stronger to us, as we know her more. Evil tastes death at birth, but goodness suckles strength at the breast of Infinite Life. The law that makes for righteousness couples man's destiny with the universe, which enriches as the infinite cycles chase each other down. Who lacks faith, let him look at the sun in the morning, and at evening, and visit with the stars, at night; let him study forest, field and stream, music and the birds, and know a woman's love and a baby's kiss, and he will know salvation from his gloom.—*Progressive Age*.

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EXAMPLE.

JOHN KEBLE.

WE scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.
The deeds we do, the words we say,
Into still air they seem to fleet,
We count them ever past;
But they shall last,—
In the dread judgment they
And we shall meet.
I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

PIERRE LOTI, the popular French author, has been made a member of the French Academy. This is what he says as to his belief:

"There is no God; there is no morality; in all we have been taught to respect nothing exists. Life is passing, and from life it is logical to ask the most enjoyment possible while waiting for the final catastrophe of death. My rule of conduct is to do what pleases me, in spite of morality, in spite of conventionalities; I believe in nothing, in no one; I have no faith, no hope."

Pierre Loti must have met with some terrible disappointment, and he must have been suffering from a serious attack of dyspepsia when he had such a belief.

What a dreary and degrading existence such a belief would produce. If such were the universal belief the whole of mankind would be in the very lowest state of barbarism.

"Practical people" generally place all reforms for the benefit of humanity at large in the category of "pure sentiment;" as if sentiment was something foreign to the adjustment of the world's affairs. If we had more "pure sentiment" and less of the practical, in the relation of man with man, the world would be the better for it; there would not be so many trying to escape from the world by taking their own lives.

WEALTH POSSESSED, NOT EARNED

CARDINAL GIBBONS, in his latest work, "Our Christian Heritage," says that "a life of patient industry is sure to be blessed with a competency;" and that "the majority of our leading men of wealth are indebted for their fortunes to their own industry."

This is certainly a mistake. No man can acquire, in one life time, by honest industry, the immense fortunes that most of our leading men of wealth have in their possession.

We know of hundreds of cases of men and women laboring patiently all their lives, and yet who never had a surplus of the necessities of life, who barely existed. But, perhaps, Cardinal Gibbons would call that much a competency.

All the leading wealthy men of our acquaintance have made their money either by the rise in value of land, in consequence of increase in population, or by holding something in possession speculatively for prices far above cost or by getting positions from which they could appropriate or get by some kind of indirection enough more than their salaries to speculate with to their own enrichment.

The Bible says that a rich man cannot enter the kingdom of heaven, and yet Cardinal Gibbon's advice to workingmen is to so live that they may become wealthy.

What clergymen of to-day would be content to preach, as did Jesus, without money and without price? and to live in poverty as he did?

We most positively assert that no true practical Christian can keep up a bank account from current earnings in the present state of society—that the demands of charity render this impossible.

"The clergy in a number of churches in London recently felt moved to ask the prayers of the people that the increased freedom in educational matters (owing to the going into effect of the free educational act) might not have an injurious effect upon the cause of religion." The kind of religion that can be hurt by education will, most assuredly, be injuriously affected by the spread of knowledge. The astounding thing is that there can be found people in the greatest city in the world that have a religion that they are afraid education will injure. True religion can only gain by education; it is the false systems that dread the light of education.

The reform elements of Australia began a political movement less than a year ago, but at a recent election they elected twenty-six representatives to Parliament.

CHANGE THE SYSTEM.

WITH the system of competition as it now exists the workingman gets a dollar or two a day, half the time, and he must pay the profits of, at least, three middle men for the scanty necessities of life his wages purchase. With a system of co-operation he would obtain his goods at cost, and his earnings would be more than tripled with steady work all the time.

Let the workingman consider whether it is worth his while to waste his time in strikes, which, if successful, would only bring him a few cents a day increase of wages. In the strikes during the past five years one craft increased their wages, and that only fourteen cents a day.

It is the system workingmen need to strike at if they would gain any substantial advantages.

* * *
The United States Supreme Court, by affirming the decision of the Tennessee Court in the King case (King was imprisoned and fined for ploughing his field on Sunday) did that which was unconstitutional. The Constitution of the United States gives to every man the right to liberty and the pursuit of happiness. There is nothing in the Constitution that allows any court to punish a man for working on Sunday; and it was a usurpation of authority when the Supreme Court decided that Sunday laws instituted by the State were to be enforced. America has no established church, and it is a dangerous precedent to allow such rulings to stand. This is a secular Government, and the Supreme Court has no more right to say that Sunday shall be observed as a day of rest than to ordain that all people should keep the Jewish Sabbath as a holy day.

* * *
ANNIE BESANT has entirely suppressed the publication of her former sociological works, although she derived from them an annual income of forty-five hundred dollars. She is indeed a true reformer who subordinates gain to truth. Would were there more reformers of this stamp in the world.

* * *
This is a mighty period of disintegration, and all obsolete ideas must give place to the new and better. Everywhere we see the evidence of the breaking of the old. The Celestial consciousness is awakening everywhere. The first streakings of the Sunrise of the New Cycle are visible.

* * *
When Christ said, "The poor ye have always with you," he meant the poor in spirit.

THE EVER-PRESENT CRISIS.

JAMES RUSSELL LOWELL.

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side:
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.
Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.
Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit till his Lord is crucified,
And the multitude make virtue of the faith they had denied.
For humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the looting mob of yesterday in silent awe return
To glean up the scattered ashes into history's golden urn.
They have rights who dare maintain them; we are traitors to our sires,
Smothering in their holy ashes Freedom's new-lit altar fires;
Shall we make their creed our jailor? Shall we in our haste to slay,
From the tombs of the old prophets steal the funeral lamps away
To light up the martyr fagots round the prophets of today?
New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam our camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

HUMAN NATURE.

HUMAN nature is very near akin whether it be Russian, English, American, Jew or Gentile.
All nations unite in condemning Russia for her treatment of the Jews; they can hardly find words to express their detestation of such conduct; yet all nations, even America, the boasted land of freedom, inform these poor people that they are not wanted within their borders; and it is because they are poor and might need some assistance. If they had money in plenty the different nations would be offering a premium to induce them to "come to our country."

ALL may present Truth, but each one must grow it for himself.

WEALTH IS THE PRODUCT OF LABOR.

MANY of the newspapers of the country are making sport of the proposition of some members of the People's Party for the Government to issue greenbacks for which the aggregate wealth of the nation shall stand good, by calling it printing press money. The notes of a merchant are good, because his wealth in the aggregate stands back of them. Gold does not constitute his wealth in the main, any more than the wealth of the United States consists principally of gold. Gold and silver constitute but a small portion of the aggregate riches of the country. For any one to say that the money of the country is only good as it is backed by gold, is to base the wealth of the United States on four or five hundreds of millions of gold, instead of on the actual riches of the country, which amounts to seventy thousand millions. It is the whole wealth of the nation that gives value to its money representative.

The daily press cannot be relied upon to publish any news in favor of reform movements. E. P. Foster, the editor of the "Golden Rule," of Cincinnati, was invited by the management of the "Cincinnati Daily Post" and the Cleveland "Daily Press" to become State correspondent for the People's Party and Alliance news, and was told that whatever he sent would be published without editorial supervision. For a few weeks this contributed matter was published, but after that it failed to appear regularly in these papers. On seeing the managing editor of the "Post" as to the reason of the non-appearance of the news sent to this paper. Mr Foster was told: "You have no idea of the pressure that has come from the business department against publishing as much as we have. It doesn't pay." Mammon everywhere is using his utmost power to suppress truth.

There has been another mutiny in the ranks of the Queen's Own guards, and from the War Office comes this: "Unreasoning compliance with orders is no longer obtainable from men permeated with quasi education, and this must be seriously considered in all future dealing with soldiers." Thinkers do not make obedient soldiers. Soldiers are such because they are simply automations moved by the will of another. Wars will end when enough people begin to think. It is time for monarchs to tremble when soldiers begin to think.

The board of lady managers of the World's Fair, by a vote of fifty-six to thirty-six, passed a resolution in favor of closing the World's Fair on Sunday. If these ladies had been working women, whose only day for recreation was Sunday, they would have voted differently; but, being fashionable Church-Christians who have plenty of time to visit the Fair six days in the week, they would selfishly debar every one else from visiting it on the seventh.

CHICAGO has saved over two million dollars in one year by owning her own water-works.

SIGNS OF THE TIMES.

THE subjects for discussion at the Industrial Labor League at Brussels were: Legislative protection of labor; the laws concerning combinations, strikes, and boycotting; the position and duty of workmen regarding militarism; the attitude of workmen's organizations toward the Jewish question, universal suffrage, the emancipation of labor, a working day of eight hours, and other social problems.

All the countries of Europe were represented except Russia and Portugal. The Socialists were in the majority. The Congress almost unanimously ratified the exclusion of three Anarchist delegates. The United States was well represented. The subject of Universal Peace was thoroughly discussed, especially by the many lady delegates in attendance, and it was unanimously concluded that the time had arrived for the barbarisms of war to cease; and for the laborers of all nations to meet each other on fraternal grounds. Before closing its session the Congress passed a resolution declaring the absolute equality of the sexes and calling for the repeal of all special legislation for women.

BUSINESS is the most prosperous when money is most plentiful and easy to obtain. The rate of interest increases when money is scarce. The prosperity of the people is, therefore, inimical to that of the usurer. A firm in Minnesota advertises to give seven per cent. on deposits; and it says it can do this because it realizes between twelve and fourteen per cent. upon its capital. The workingmen are wasting their time fighting each other and their employers instead of overthrowing the system that is inimical to their mutual welfare.

THAT corporations make enormous profits out of the public service of the people is instanced by the terms on which the Rapid Transit Railway Company sold its line to the Newark Passenger Railway Company. The price paid was a million dollars. One year ago the original seventeen stockholders put two hundred thousand dollars in the enterprise. Thus they make four hundred per cent. clear gain in twelve months.

TWELVE million acres of the desert of Sahara have been reclaimed since 1856 by digging wells. These wells range from seventy-five to four hundred feet in depth, and the water from them spurts up about two feet above ground. The water is collected in ditches, and conveyed to the vineyards, fields, etc. Most of the arid lands in the United States might be reclaimed in the same way.

NINE planks of the platform of the People's Party of Massachusetts are nationalistic, and includes national currency, nationalization of telegraphs and railways, municipal ownership of street railways, municipal coal yards, the manufacture and sale of liquor by the Government only. The eight hour a day and woman suffrage planks are in the platform.

(S. Byron Welcome in "The New Californian.")

OBSTACLES TO HUMAN BROTHERHOOD.

WHILE freedom exists, man is fitted for universal brotherhood; enslaved, he becomes a dangerous, ferocious animal; all his energies are converted into wrath; everything must yield to his destructive attacks. Allow him his rights, and he is inclined to be noble and just.

First of all, however, man must have his freedom. Denied access to sufficient air, for example, he loses his calmness, his congeniality, and nobleness, and is transformed into a fighting, struggling machine.

The perception of right and wrong is a natural endowment. However corrupted through environments it may be, the intuitive sense of justice remains. The lowest human creature, when imposed upon, will appeal to this inherent sense of justice. Boys on the street indignantly rebel against injustice, and when wronged an appeal to the sense of justice of the other boys will generally result in the defeat of the attempt. Our perceptions of ethics may widely vary; yet, the intuitive sense of justice is almost universally recognized.

If, then, man is naturally a moral creature, why is it that so much immorality exists? If man is by nature fitted for universal brotherhood, why, then, is it, that after centuries of so-called civilization we are to establish a *nucleus* of universal brotherhood? Why are we not *now* brothers?

Many reformers seem to blame human character for all existing social ills. This is a rather sweeping accusation, when there is a preponderance of evidence to prove that circumstances rather than character regulate the conduct, and especially the evil conduct, of the people generally. Ask one who employs questionable methods for private gain why he does so, and he will say that he is obliged to, in order to sustain himself and his family. "I assure you," he will continue, "that I would prefer an honorable occupation, but I must live. Self-preservation is the first law of nature. I have a right to live, and if I cannot make an honest living I shall make a dishonest one." Can you blame character for such conduct? Can you deny that there are such cases in our highly civilized country? Would it not be more reasonable to account for evil social conditions by social mistakes of the past, and that evil characters are the *result* rather than the *cause* of social evils?

Suppose a number of good men begin an industrial enterprise. Say they start a large manufacturing community. All enter upon their various duties in good faith, and with the best of intentions. None of them are avaricious nor of exceptionally bad judgment. At first, everything goes well; production increases, and the whole enterprise assumes the appearance of progress. All work hard, and though their income is rather small, they are satisfied because they suspect nothing wrong.

Among the number, however, are some who notice that certain members of the community are

inactive and in no way aid in the production of wealth. Yet these live more luxuriously than any of the producers. The situation appears paradoxical. All realize that wealth can only be produced by labor applied to natural resources. Now, then, these drones enjoy wealth without performing any labor, is to them beyond explanation and leads to agitation, to reform and redress. Through their inexperience much trouble arises; quarrels over the proper methods to obtain justice. Small riots occur; and even lives are lost before it is learned that the whole trouble arose from a fundamental oversight, an error in the constitution of their organization, which granted special privileges to whomever would avail themselves of them. In other words, they had unconsciously enacted unjust laws, which made it possible for some to legally fleece others, thus producing all the discontent and disorder.

Just so with nations. Unjust laws have ever been made through ignorance rather than through greed, and injustice causes every conceivable trouble. Shall we, then, begin a crusade to improve the morals of the people, to avoid farther trouble, or shall we not rather turn our attention to the abolition of unjust laws? Is not the experience of our little manufacturing community exactly that of all civilized life? In every newly settled community, where unjust laws have not yet had time to work evil results, all seems well. At first no one is exactly rich, but each can make an honest livelihood. A few years of injustice, however, arouses selfishness, suspicion and avarice.

The effect of temporal authority upon the public is immeasurable. Herbert Spencer has shown the superstitious awe with which the multitude look upon Governments. It is the only organization having undisputed authority, hence its great influence. Man naturally worships power. Speak of the intrinsic value of certain doctrines, and, no matter how clear your arguments are, they have but little effect; but add that laws have already been passed enforcing them, and they will receive serious consideration. Very little attention is paid to a convention of clergymen because no one believes they have the power to enforce their ideas. This is because the Government has such undisputed authority over the individual. Whether our opinion of them be good or bad, the laws of the country have a powerful influence over us. In the past we find numerous examples of how far public ethics have been effected by law. Some years ago the United States recognized the ownership of negroes. The result was the masses conformed their morals to the circumstances and believed that a dark complexion was a natural reason for depriving a man of his rights and liberty. Centuries ago, when Governments were stronger and the people weaker than at present, natural rights were all but unknown, and legal crime was the order of the day. These were the times known as the Dark Ages, when the idea of the brotherhood of man existed only in the minds of a few martyrs. Yet in this age of fancied civilization, look around and observe the barbarity of many of

our laws. For instance, those which authorize certain men to take human life, provided the accused has previously done the same thing. True, the theory of punishment is not based on the spirit of revenge; but rather to intimidate prospective criminals. But do the masses regard it this way? Are they not eager for revenge when crime is committed? Whenever an escape is feared, is it not customary for mobs to break into the jail and hang the helpless victims? Why is this? Is man naturally revengeful? Is he really the most brutal of all brutes? Is nature to blame for this? Are we called upon to make amendments to the laws of nature? No; it is not the fault of nature, nor is it the intentional meanness in man; but by mistake we have made statutes which impair our moral perceptions, the natural consequence of which is discord and more crime.

There is one blunder which has been common to all ages. People have believed and now believe it abstractly just that one-half of humanity should enact the laws under which the other half are obliged to live. Is it a true spirit of brotherhood which refuses to admit sisterhood on equal terms? Can we expect any better results than our present civilization, when only one-fifth of the population have votes, and that fifth all of one sex, and the more unscrupulous sex besides? If women were permitted to vote for one generation only, it would be difficult to find any one mean or unreasonable enough to wish to deprive them again of this power. And the change of opinion would be largely due to the influence of law. The minister, the pedagogue, and the moralist, may preach, teach and lecture for a century with less effect than one year of the practical counteraction of statutory enactment. If, therefore, we would have a universal brotherhood of man, all our efforts are in vain until we remove the laws which obstruct its growth.

Can you bring forward any proof that the child of the millionaire, lying in the beautiful silk-lined cradle, has any more rights of *its own*, than the illegitimate infant left in a basket on his door step? If it has, when did it get them? What has either done to give it any precedence over the other? I know of nothing, and I think it would take a cleverer man than has yet been produced to discover anything that will be evidence of right to such precedence. If neither has any more inherent right to the good things of this world than has the other, when does one begin to have that right, and at what particular time does it become just that the other should be deprived of it? The one has no superior right to anything; their rights are equal; and it is only through the deprivation of its rights that the child of the basket is brought up in blue-checked, drove-driven uniformity and charity-provided scantiness, or left to itself in the gutter, while the millionaire's offspring is tenderly cared for, provided with all possible aids in its easy acquiescence to circumstances.—Ben, in Toronto, *Labor Advocate*.

ERROR is the shadow of Truth.

For The Universal Republic.

KARMA OR THE LAW OF RETRIBUTIVE JUSTICE.

JULIA C. FRANKLIN.

IN this world of effects we see many causes in operation that produce upon the exoteric mind the impression that "whatever a man soweth," he can reap whatever harvest he chooses. But it is a false illusion. "Do men gather grapes of thorns or figs of thistles?" The outer or physical manifestations of life plainly prove to us that "whatsoever a man soweth that shall he also reap." And how much more is it in the spiritual realm?

We look around and see the strong oppressing the weak; we hear the cry of the widow and the fatherless pleading for justice; and everywhere we see inequality. In our weakness we become pessimists, doubting the power that "tempers the wind to the shorn lamb." We grow impatient because the "mills of the Gods grind slowly."

As well try to evade the law of gravitation, and walk from the brink of a precipice into the open air, as to think of escaping the reward of our works. Before the Great Recompenser each soul stands alone, and like the sensitized plates of the photographer, receiving the indelible impressions, so our thoughts and desires, deep engraven on the soul, are the reflections from the outer world.

If we send out inharmonious thoughts, and they cause suffering, though years may roll on, and it may seemingly have passed from our memories, and the mortal may have put on immortality, you will have to harvest the result. The inexorable law of retributive justice will act. "Whatsoever a man soweth that shall he also reap." Sure as winter follows summer or day succeeds the night, will recompense be meted out, and none can escape until they have paid the uttermost farthing.

When Bruno had the death warrant read to him by an officer of the inquisition he replied: "Your warrant gives you more consternation than it does me." Spiritually illuminated, he saw and felt that whatever afflictions they could bestow upon him, greater ones were in store for themselves.

The consciousness of a good deed done or thought felt is its own reward, and such thoughts or deeds are as sure of meeting recompense as the opposite is of having to compensate. This has been the consolation, the balm in Gilead, for many weary souls that have given their life to their fellow-beings. Not understood, rejected by the ones their labors were benefiting, many times they have heard the cry of "Crucify him;" and this has been the only earthly reward. But they have a consciousness that the final verdict will be to their justification, and they steadfastly pursue their course, possessing a peace that cannot be taken away.

The conscience may be so benumbed that apparently no impression is made upon it, but the impression is made and will be made manifest when proper conditions are developed.

Value received is written upon the tablets of the inner soul, and each individual entity will be taken

for what it is worth. It is impossible to pass the counterfeit coin, however artfully manipulated to represent the genuine. There is no stealing the wardrobe of our neighbors to enable us to make a respectable appearance in that realm of heavenly conditions where neither praise nor blame will weigh one atom in the verdict.

Let the nations of the earth prepare for the strict balancing of accounts, for the voice of the oppressed of earth has been heard and justice will be meted out.

SELECTED WISDOM.

WHAT WE NEED.

WHAT we really need, both South and North, and in the interests not only of colored people, but of Indians, Jews, Malians and Chinamen, is to recognize that the right of any man to live and prosper among us depends on what he is actually doing, and likely to do, for our community, not on who were his parents or where he was born. Some attention to race and family may help us to form a preliminary estimate of a man's probable capacity; but no merely theoretical opinion should hinder our giving full weight to actual facts; and we should always keep in mind that many a man fails to inherit the general characteristics of his family or race. We outgrew long ago the fancy that only a king's son ought to be at the head of a nation, and that a peasant's son ought never be anything but a peasant. Why fancy that the son of a foreigner cannot do good service as an American citizen? Some foreign nations have recently contributed valuable elements to our population; why take it for granted that there is any race likely to come here which ought to be kept out? It is well enough to exclude such immigrants as are undesirable on account of individual defects; but wholesale legislation against all the members of a race or nation is utterly iniquitous. Justice, as well as policy, demands that each man be allowed to serve mankind to the utmost of his powers, and the highest place he is able to fill. If he is kept out of his place by prejudice against his color or race, there is a grievous wrong, not only to him, but to all who might otherwise receive his help. This principle, of course, demands the abolition of restrictions on sex as well as race; and we cannot say that prejudice has been completely driven out by justice from our people's hearts, until we see women in many a rich, easy pulpit which men now hold.—*M. P. Holland in Open Court.*

The minister of the gospel should remember that the Bible condemns usury much oftener than it does the liquor curse. Will the ministry make an effort to expel the usurers from the church? Don't stop at the liquor curse. The Savior sipped wine, but he lashed the usurers out of the temple.—*Northwest Reform Journal.*

The People's Party seem to be sealing the doom of the "Solid South;" they polled twenty-five thousand votes in the recent election in Kentucky.

THE HOUR HAS NOW STRUCK.

BUT do not forget that the hour has now struck on the swinging bell of the universe. The great crisis has come in the life and history of man. The fruits of all the struggles of all the nations through all the ages are now about to be gathered and garnered for man. In the concentrating beams of a divine and heavenly illumination it is to be seen that no martyr for liberty has died in vain; that no seeker after truth and wisdom has sought in vain; that no poet has ever swept his cords in praise of liberty and lost favor in the enrapturing melody of his soul; that no inspired seer has ever prophesied of a future glory and found his glowing picture but the fitful phantasies of a disordered brain. Already we can see the moving forms from departed ages coming up to aid us in the great and final struggle. The garments dyed in blood are buried forever from our sight. The scenes of past strife and bitterness are forever forgotten. Hope and expectancy fill the bosom of men and thrill and dance along the quivering arteries of our national life-being, making present and potent all that promise has proffered or necessity required.

Every human heart is made for an inspiration. Every human desire reaches forth to its ideal good. Never on earth so many strains of melody, never so many bright and attractive forms of love and beauty. What can humanity ask but a possibility of realization? Can any power or being be blamed if, when all things are within our reach, we are unwilling to stretch forth the hand and take them? Drop not from your remembrance the fact that if you have want and oppression and servitude, and degradation, it is of your own choosing. If the toiler, the producer of wealth, chooses to barter away his inheritance and bind chains around his limbs none can prevent it. But still our cry will be, "The hour has come, fellow-laborers; reach forth the hand and gather the clustering fruits of the ages."—*Pacific Union Alliance.*

The "Pacific Medical Journal," one of our largest and best exchanges, after giving an account of the terrible cruelties inflicted on dumb animals in the San Francisco slaughter-houses, which it calls "The Inferno of Butchertown," adds the following: "We would suggest that the Society do not stop at the slaughter-houses and markets, but turn their attention also to sportsmen who, for wanton pleasure, cruelly torture inoffensive animals. We have seen sea-gulls shot and wounded from the decks of steamships by idle passengers—clergymen among them—as a mere pastime, and fishes pulled from the deep—not to be eaten, but to die and rot. This is called "sport." Shame!

Our material eyes cannot see the Spirit within, but we grow as do the flowers, needing almost the same conditions for unfoldment; light, sometimes shadow, often too the rain of adversity. So are we developed, and when ready or ripe the Master Gardner gathers us to Himself to bloom in His sight, according to the light we have taken unto ourselves.—*Amelia B. Gunther, in Occultism.*

For The Universal Republic.

HUMAN EVOLUTION.

SAMUEL BLODGETT.

PART III.

MAN, even in his lowest estate, has many more wants than any other creature; and as he progresses in civilization and achievement his wants increase. He is the most helpless in babyhood, and his helplessness extends over a far longer period. While most of the animal creation are on their feet in two hours from birth, it takes the human nearly a year, or four thousand times as long.

The skill that supplies wants creates them. A very large per cent. of civilized consumption, are articles that were never thought of till somebody's imagination invented them, and pictured a demand. Being exhibited, and placed upon the market, the demand came—though the demand for some things which now seem nearly indispensable, came slowly and through a good deal of coaxing. There is more poetry than truth in the line, "Man wants but little here below." He wants nearly every thing he can think of, and he creates artificial wants that nature, till depraved, revolts against.

Not only man's necessities stimulate action, but abnormal wants artificially produced, do the same. And action, whether it is to supply a normal or an abnormal want, has a developing tendency, and in that respect carries the human species upward in the scale of being. But the capacity to progress was there in the start, as it was not in the lower orders. All the attributes that are now manifested must have existed in the first parents, in germ form, or the development could not have taken place.

The privations and sufferings of animals do not serve to make them smarter and more capable, but the reverse. When they find themselves surrounded by unfavorable environments, they do not turn their adversities to good account for themselves, but they sink as a consequence; while if the difficulties are not too great to surmount, the powers of man expand to meet the occasion.

When the physical conditions become somewhat unfavorable, the organisms of animals, like man's, make some changes in trying to adapt themselves; and, so far as unconscious intelligence can go, I do not know but the animal equals the human in adaptability. Sometimes the instinctive sense appears to be keener; but suffering with them does not conduce to intellectual expansion and unfoldment.

Animals can contrive to exist and perpetuate their kind where the conditions are not the best, but the specimens grow dwarfed and less perfect in proportion to their discomforts. But the human frequently rises superior to natural circumstances, changing discomfort into comfort, and making desirable homes where, without his inventive skill, the earth would be uninhabitable.

If we wish to produce the highest type of any species of animal, we must supply the best possible conditions, and keep them up through several

generations; but if we wish to develop the highest type of humanity, we pursue another course. Through the generations that evolve that type, we must supply opportunities and incentives, but let them work out their own salvation in self-development. Only through their own struggles can they fully unfold their own powers, and transmit an improved organism to the next generation.

We must *do* for the animal; but we must let man do for himself. Man can be inspired with motives of kindness and philanthropy, making him work disinterestedly and earnestly, for strangers, or for the brute creation. He has language with which he can express thoughts and facts in detail, and with precision, and by means of which the knowledge acquired in one generation is not lost in the next, but passes down from age to age as the richest inheritance. He is physically better qualified for the performance of any work requiring skill; and he has a sense of harmony, beauty and artistic taste, that is denied the brutes. He has an imagination and aspiration that carries him a great ways further and higher than any other creature.

The imagination is the fountain head of all material fixtures and all contrivances. There is no work in mechanism or art, no dogma of religion, no law, no form of government or administration, no passing fashion or formula, no invention whatever, that was not at first simple imagery. Destroy this faculty and there could be no change in the affairs of men, either for the better or worse. They would be as staid in their customs, fashions, laws and ways as the beasts of the field. This is the bell that rings all the variations of life, and it is impossible to over-estimate its value. Aspiration is universal and insatiable in the species, but the brutes know it not.

There is a deep and abiding reverence for the great Principle of Causation (I do not use the term to express all conceptions of the Deity) that pervades all people, and is the base of all religions. Man spans the chasm of material dissolution, and his acts here are largely influenced by his hopes and fears of the great hereafter.

These are some of the more important qualities that make man, as distinguished from the brute, and they form an impassable gulf between the two grades of creation. How any one can look at all these radical differences, and calmly conclude that man is only a highly developed animal I do not see. The difference between being created with progressive attributes and without is a tremendous difference—a difference that one or two missing links cannot account for. There is an elemental soul difference that not only exists now, but existed equally at the beginning; and the *manifested* difference grows greater and greater. And that widening divergence is the proof that man was made man, and made to ascend, while brute was made brute, and made to remain brute through the vast eons of its existence. Man climbs or soars through the activity of his peculiarly human attributes, but they have as much possibility of evil as of good; and his blind experiments as

frequently injure and degrade as the reverse.

So humanity has not moved forward with any steady regularity, but has veered this way and that way, in doubt and darkness. People, both in the individual capacity and in communities, advance in one or more particulars while, very likely, they retrograde in others; which, in some cases, barely keeps them up to the standard already attained. In some cases they push ahead rapidly; and in some cases they fall behind. Sometimes they do not seem to be losing much till all at once they take a fearful plunge down; losing as much in twenty five or fifty years as had been gained in five or ten centuries. Generally these falls have been preceded by great material prosperity; and it looks as if the prosperity was what precipitated the fall. Prosperity incites to idleness and luxury; idleness and luxury make effeminate; effeminacy totters and falls. Intensive civilization reaches the climax sooner, and is more susceptible to adverse conditions, which always come to test every community.

Physical and mental unsoundness and degeneracy come together, and the whole manhood is involved in any rise or fall. Rome fell from manhood failure; and if the United States falls, she will fall from the same cause. Thinking people see that another crisis is coming in this country, and that we feel stronger and safer than we are. The privation of the laboring masses is not our weak point. Labor was never so well paid, anywhere in the world, as it has been in this country for the last thirty years. Laboring people never indulged in so much leisure, and so many luxuries and vices and to the same extent as now; and they never worked so few hours for a day; and there would be no suffering among them if they were temperate and exercised a reasonable prudence and economy. It is true there is much dissatisfaction among them, and it is true that frequently they do not get their deserts; but their dissatisfaction comes more from what others get than from what they fail to get. Envy produces an immense amount of discontent. As a rule laboring people know little and care less whether they get justice or not, provided they do not get less than justice. They are as willing to receive more than they deserve as their employers are. It is this almost universal desire to overreach that makes real reform impossible. Justice will come when there is a general demand for it; but while every one is seeking for the best for himself, discontent and wrangling and injustice will continue; and the sharpest will carry off the spoils.

In the labor department we have reached that stage that we can easily step forward to what is just, or we can step back. Which shall it be?

As long as Pinkerton detectives confined their outrages to the suffering workingmen the press was silent, but since these detectives have resorted to questionable means with two prominent citizens of Seattle, Wash. the papers outvie each other in showing what an abominable disgrace they are to civilization.

For The Universal Republic.

WHAT IS MONOPOLY?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

HERE is an immense hue and cry made on every hand against something called monopoly; but the question that arises almost unbidden to the thoughtful mind on hearing it is, what is this powerful thing thus being wantonly opposed as a vicious thing—Monopoly? When the true philosophy of things is intelligently viewed, it is then made apparent that given a certain thing or principle that has power inherent in it, all depends upon how it is afterwards employed whether it be vicious in its results or virtuous—in other words, whether it be operated so as to curse or bless. Nothing is in itself necessarily or absolutely Good or Evil; the more power that is vested in anything for evil, by the same token, if it be employed to other and different purposes, its power will be felt equally for good. It is freely admitted, then, that this thing called Monopoly is a power; it is felt to be extremely vicious in its action, as it is at present employed. Then let man be wise enough to trace out the mischief to its very cause and eradicate that; then will this misunderstood and grossly misapplied power be proved competent to work just as easily and happily in the highest interests of the race.

What causes this thing Monopoly to be cursed as an evil thing by a section of the community? The fact that it is a method of working satisfactorily and economically to effect a given purpose, but that it is now selfishly restricted to a very select few, who reap all its great and powerful advantages. The thing itself is blameless; vice does not show itself in that at all; the vice is in its appropriation selfishly by the few, which is the factor or lever whereby it works mischief for the many. As soon as the idea of Monopoly is apprehended by the world instead of by one man, and so soon as an organization can be effected by man to create and operate such a Monopoly in the interests of the whole World, instead of in the interests of a restricted few, what a surprising difference in the complexion of the whole thing will be quickly made apparent! These thoughts are wonderfully helpful to the ready solution of the question with which we started.

There would not be such eagerness shown for creating a Monopoly by those who now do it, only that it possesses marked advantages not possible of attainment in any other way. A Monopoly is necessarily a combination of interests in some way, showing readily the power that is vested in co-operation. But the essential point in a genuine Monopoly is to widen the scope of action so thoroughly as to do away effectually with all rivalry and competition. So far as the World at large is concerned this is the great and crying want of the age. But it is exactly what the World at large knows nothing about. What it has a bitter experience of is something immensely less than that; something wrongly named a Monopoly; but which is not one, as it has to cope with others. A false Monopoly; it is worked in the interests of

the few, and thereby taking the bread out of the mouths of the many. A genuine Monopoly—absolutely without any rival or competing outsider—worked intelligently in the interests of everybody, without leaving any outside of its reach, is exactly what the world should work for and welcome as the consummation above all things most devoutly to be wished.

A Monopoly is, then, a combination thoroughly equipped and organized whereby ways and means may be most effectively and economically operated to benefit all those having an interest therein. Just suppose then a genuine Monopoly efficiently planned on a scale sufficiently grand and comprehensive to embrace the interests of every person within it! Could anything more effective and desirable be conceived? We make bold to say that nothing could. But many will be staggered at the boldness and audacity of our suggestion, as it will almost take away their breath! All right; while men are so constituted that a great idea is so burdensome to them that they can only stagger under it, that fact throws a flood of light upon the intention of the Master when he said: "I have many things to say unto you, but ye cannot bear them now." Still it is fast appearing that the Universal or the Racial Man is carrying heavier burdens of this character now than he did many centuries ago; and that fact indicates that he is approaching the time when more and more of "the many things" so long wisely and lovingly withheld from him shall come into his possession.

Man's greatest want and his truest and best friend is this very thing Monopoly, but which some are regarding in the most extreme light the other way. Time furnishes opportunity for development in every way to everything having a sufficient amount of vitality within it so to advance. Man cannot be much older before he is much wiser, and is able to discriminate with more accuracy than at present between his friends and his foes. Man's ignorance or imperfect development and vision has in his past often caused him to kill the goose that laid for him its golden eggs; and could he now succeed in laying violent hands upon this grievously misunderstood thing—Monopoly—there is much reason to believe that he would stultify himself in throttling it. Fortunately it is a thing so subtle and profoundly virile in itself that it will necessarily evade all human attempts to get rid of it; and after these attempts have proved thus vain, better thought will step in to show how to utilize it.

Many wild and weird thoughts which have no foundation whatever in true reason and profound sense, are at the present moment infusing their venom into man's life, and are making him very much the care and toil-worn creature he now shows himself to be. It is hard for the many at the present juncture to realize this. How many of the world's millions would now be ready to admit that there is too much work being done by man in many directions! Less than one-half the work now done would suffice to abundantly supply all man's requirements. Were all men naturally

and necessarily impelled to provide their full quota of the world's toil, there would be quite two workers for every one there is at present. So with half the work now done in the world dispensed with, and twice the number of toilers thrown into the field to do the other half, the actual workers would only have a quarter of the toil to do that now falls to the lot of the ordinary worker. This would be rest for the weary, and relief for the *enormous* many are now cruelly and helplessly suffering from. And yet, while we confront these thoughts, so dearly visioned by the world's advanced seers, a host of people will at once arise exclaiming, that they want no diminution whatever of the work at present being done. Don't they! indeed! These are some of the "many wild and weird thoughts" having no manner of foundation whatever in truth or common sense, but with which undeveloped and uninformed men are determinately afflicting themselves, simply because they know no better. We do know that man does need his burdens lessened, we do well know that he must have a sufficiency of care and leisure before he can develop the higher Divine faculties which are hidden within, and constitute the innermost receptacle of his being.

Man needs to be well rid of these "wild and weird thoughts," or they will in the long run get rid of him. So with reference to Monopoly; if he could he would get rid of it as a curse, but only because his "wild and weird thoughts" concerning it have won a temporary victory over him and victimized him instead.

No Monopoly is the very thing man needs to ease him of his burden of care, anxiety and toil; but he requires the reality itself to do that, the reality in all its glory and grandeur; and if he wants that same operated for every person alike upon this planet, away then with every un-called-for medium of exchange. When man has advanced sufficiently to work this planet on the lines of Monopoly, maybe he will then find another field to conquer in the same way, by bringing some of the outside orbs into a still more wide and comprehensive Monopoly.

If our neighbors prosper in their business or raise good crops we are made miserable by jealousy. If society had an interest in all business we should be made happy by each other's prosperity. Let us stop competing and become friends. The green-eyed monster would then die of envy that he could no longer make us miserable.—*Golden Rule*.

THE overhead check-rein for the horse is a refined and steady torture, not only for the strain backward of the neck, but because the animal cannot see the ground on which he is stepping. The swaying of his head from side to side is evidence of his trying to find relief.—*Boston Transcript*.

THERE are in Chicago over three hundred women's societies, all organized for some object of usefulness, mutual benefit or self-improvement.—*Labor Advocate*.

For The World's Advance-Thought.

THE EVOLUTION OF THE PSYCHE IN TERRESTRIAL CONDITIONS OF THE DIVINE HUMANITY.

S. A. MERRILL.

WHAT mankind have, in some way, come up from the lower orders of animated life through the laws of evolution, and by the Creative Intelligences, few unbiased minds will deny.

But man, as he originally stood upon the planet, when he first emerged from the animal world—and as he still continues to exist in all his original barbarism in vast multitudes of the inferior forms of the race—was a being of quite a different order from the higher forms of the *civilizee* of the present time. These two forms and qualities of men hold to each other a similar and correspondent relation that the *larva* sustain to the *imago*, or fully developed butterfly—or Psyche as the Greeks termed it. [Note 1].

Between these earlier and later forms of mankind, physiologically and metaphysiologically considered, rolls the long chronic tide of nearly one hundred thousand years. [Note 2].

During this vast interval of time the race, and more especially certain portions of it, have been slowly advancing along the lines of progressive evolution, and through an almost infinitude of refinements, embodiments, re-incarnations and other more cosmical transformations—exterior and interior—in terrestrial, spiritual and Celestial states, until, in many characters the spiritual antennae, the rational and affectional tentacles, the shapely and delicate limbs and the powerful and symmetrical pinions of the Divine Psyche of the Man-God—by which he is ultimately to rise and soar into the infinite heights of the Divine Loves, Wisdoms and Potencies of Celestial and Universal Life—have, in many persons, nearly developed within the ancestral forms of the *larval* man.

As the Divine Nous, like the wonder-working *arachane*, sits within and weaves, transforms and new-forms the karma [Note 3] of the beautiful tissues of its divine Psyche, it is as constantly disintegrating, debilitating and exuviating the tissues and elements of the elder man.

In that remarkable myth regarding the Creation and fall of man recorded in Genesis, this primeval man is variously designated as: "The first man," "Adam" (or earth man); "formed out of the dust of the ground;" and as "made in the image and likeness of God."

In the New Testament (1st Cor, xv: 47) the two forms are placed in spiritual contrast with each other: "The first man was of the earth, earthy; the second man is the Lord from Heaven." These and other passages in the bible exhibit a marvelous intuitional perception of those important facts, forces and transformations, by and through which the primeval forms of man have been slowly advancing toward and into the higher spiritual forms of the race, and especially may we so regard them when we reflect upon the dense spiritual darkness of the age in which they were uttered; many of them.

But while the Adam of the Old Testament is a principle and a myth, and true in its historic aspects only in a racial and not in a merely personal sense, the parallel between the two characters does not extend all the way through, since, while the Divine or second form of man is equally true in a racial sense, we have never seen any reason to doubt that the Celestial Intelligences, who superintend the evolution of Humanity and of Civilization, did see proper to signalize and emphasize the advent of the era that begins the new and final civilization of the world, and which is at once the most characteristic and evolutionary of the Divine-Man in human life—by introducing upon the stage of time a real, living, historic personage, who, by his zeal, his love of kind, his self-devotion and self-sacrifice, should furnish mankind at the outset with the loftiest example of the Divine manhood. Certainly were it not true it ought to be. All in all this man Jesus, in his life of practical and fraternal benevolence, in his words, his deeds, in his courageous and heroic self-devotion to a cruel and ignominious death, and his love of mankind and his love of Truth, is the grandest bulletin board ever set up on this little planet of ours by the Celestial Intelligences to win, to attract, to instruct, to illuminate and uplift mankind—not excepting the great, grand, wise and sublime Socrates, whom we have ever loved more than any other character in history.

Socrates represents better than any other person in history, the rational and philosophical intelligence in man. But, at the same time, as such, he was the exponent of a people at once the most brilliant, refined, intelligent and educated of all the peoples of the ancient world; but who were divided up into a number of petty warring states, and had so little of the organic principle among them that they perished fighting each other. Jesus, on the contrary, represents the noetic or inspirational intelligence, the love element in human life, the organic principle in civilization; and at people whose religious, national and organic tendencies are so strong and vital that they have preserved their unity as a people for thousands of years under circumstances that have no parallel in the history of mankind.

Let us not be misunderstood. The object of this paper, and of any that may succeed it upon this and cognate subjects, will be to show that this, our beloved humanity, both racially and personally, has ever been advancing normally from its very dawn until the present time; and along the exact and spherio-spiral lines of progressive evolution; and in perfect harmony with and obedience to absolute undeviating laws; formulated and enforced by the Divine Celestial Intelligences—and just as much so as is the evolution of a star with its marvelous revolution in time and space. Yea, more: that there is nothing unnecessary, nothing superfluous, nothing left to chance in the operation of the laws, factors and forces that govern the lines and columns of the advancing hosts of human life, as they have from the beginning been slowly, silently, yet surely, moving on-

ward down through the manifold millenniums of a long, weary and dreary past, toward the ultimate predestined and inevitable goal to which it eternally gravitates by an interior and unerring law, viz: THE PERFECT MAN! the *law*, the *goal*, the *destiny* of every soul of man.

Says the great and illustrious Humboldt: "All Governments, Religions, Philosophies, Sciences, books all the forces of civilization have but a single object, viz: The formation of the civilized man. Earth holds up to its Creator nothing but the finished fruit—man." To the production of this magnificent result the entire universe conspires, and the stars run their eternal courses.

Note 2. Some spirit authorities place the age of the human race at 96,870 years.

Note 3. The word kar-ma is derived from two original root-words—karo or caro, *flesh*, and ma, which means *knowledge, substance, etc.*

Note 1. The Greeks employed the word Psyche or Butterfly that in the earliest stages of its active life, after it has left the ovum, is nothing but a rude sluggish worm living in the earth; but which, in its most mature and fully developed state, takes to itself wings and a form of marvelous beauty, and soars away into the atmospheres of free space, to designate and represent the human soul; of which indeed it is the most perfect symbol known to the natural world. Some spirit authorities place it at 96,870 years.

"EUROPEAN powers are finally legislating in the interest of labor. The French Government has decreed that engineers and stokers must not be required to work more than twelve hours a day. Four hours of stoking is worse than ten hours of other labor on account of the excessive heat. Stokers and engineers recently mutinied on an ocean steamer and said they would not work any more at the terrible task; in response the captain promptly shot the leader down. It is a strange anomaly in our civilization that the harder and more laborious the task the longer the hours of labor."

Men in power and the clergy are continually making complaints and are horrified at the number of criminals there are in the world, but they never say anything about the oppressive measures brought to bear against those who try to earn an honest living, that is the prolific cause of so many tramps and idlers, that mostly form the "criminal classes."

BEING solicitious about the loss of worldly approbation or fame is parallel to hanging on to matter. The man or woman who reasons spiritually knows that such counts for nothing when this short span of material life is passed. Souls are measured by their love for others and spirituality—not by their love for self or for matter.—*The Better Way.*

THE International Socialist Congress held at Brussels was productive of much good by bringing into closer relationship the workers of the different nations. The next Congress will be called the International Workers Congress, in which delegates representing the workingmen of every civilized nation will take part.

ONE who is wholly dependent on the labor of others for everything he consumes, we call, strangely enough, a gentleman of independent means!—*The New Earth.*

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Brunswick	3:43 p. m.
Georgetown, British Guiana	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Leecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. John's, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
St. Louis Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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ON THE GROUND.

The better to serve the interests of those who have determined to avail themselves of the arrangements made by and through the management of THE WORLD'S ADVANCE-THOUGHT and THE UNIVERSAL REPUBLIC to secure town and farm homes in Oregon, the undersigned will open an office and permanently locate at Springfield, in Lane county, the trade center of the rich fruit lands we are colonizing.

Springfield--What it is and Will Be.

Springfield is on the east bank of the Middle Fork of the Willamette river, in Lane county, Oregon, between the Middle Fork and the McKenzie, about 16 miles west from where these rivers issue from the Cascade mountains. The Oregon State University, the first educational institution of the State, is 2½ miles west of Springfield, and a short mile further west is the town of Eugene, the county seat of Lane county. The lands between Eugene and the State University, and between the University and Springfield—reached by a splendid free steel bridge across the Middle Fork—have been surveyed and platted into streets and blocks and are being rapidly covered with residences and business houses. Two companies have been organized to construct street railway lines between Eugene and Springfield, and it is considered a foregone conclusion that Eugene and Springfield will be consolidated into one city, with the manufacturing interests and main transportation business on the east side, at Springfield. Altogether the most eligible site is at Springfield—drainage perfect, beautiful building situations, natural scenery unrivaled.

Springfield a Great Water-Power Center.

The site of Springfield is on the north side of a mountain of considerable magnitude, and around on the opposite or south side of this mountain flows the Middle Fork of the Willamette, winding around the western base of the mountain and bounding the town on that side. The water-power is obtained by tapping the river just above the mountain, and bringing the diverted current in on the north side of the mountain. The canal will now carry a power equaling 3,000 horses, and the whole of the Middle Fork river might thus be safely and inexpensively controlled for manufacturing purposes. At present but 300-horse power is being used. The power can be used the second time within the town limits—the upper fall being 12 feet, the lower fall 20 feet. The water never freezes, and is clear as crystal. Many manufacturing enterprises are needed and would be well sustained at Springfield. Factory sites will be given as a bonus to those who will immediately improve them, with power at mere nominal cost the first two years, and at \$8 per annum per horse-power thereafter.

Springfield a Great Railroad Center.

50 acres of the town-site have been set apart for union depot purposes, and as much will be needed. The Oregonian Railroad runs southward from Portland on the east side of the Willamette directly to Springfield, and is being extended southeasterly to Eastern connections; surveys are being made for a trunk line eastward from Astoria to Salt Lake, amply backed by capital, of which Springfield will be the Central Oregon entrepot; a main branch of the latter road will be extended southwesterly from Springfield to the best ocean harbor between the mouth of the Columbia and San Francisco; a local branch is to be constructed northeasterly from Springfield to the vast timber belts on the Mohawk and the McKenzie; the Oregon and California Railroad, present through line from Portland to San Francisco, has a station on the west side of the river, within fifteen minutes' walk, and will not fail to run its trains into the Springfield union depot when erected. The greatest railroad builders of the world are at the head of these railroad enterprises.

Springfield a Great Fruit Land Center.

The intelligent reader has only to look over the map of Oregon to conclude that the most productive farming lands of the State are around Springfield. Here the great currents come together that constitute the main Willamette river, resulting in rich alluvial soils. There is no "spotted soil" around Springfield—it is a vegetable compost, quickened by needed mineral elements. It is the richest portion of the famous Willamette Valley. All the fruits of the temperate zone flourish here, and figs have matured. Five acres in bearing prune trees will alone yield a family living. Fruit tracts as well as Springfield lots can now be purchased at much less than they will soon bring.

Money on Long Time to Improve.

An arrangement has been made with an Eastern syndicate controlling large sums of money to advance means, on fair and liberal conditions, to buy and improve Springfield property and adjacent farm property. Best, however, unless actually necessary to do so, not go in debt. For further particulars address (with return postage) H. N. MAGUIRE, Springfield, Oregon.

The World's Advance-Thought.

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CHEMISTRY OF CHARACTER.

LIZZIE DOTEN.

JOHN, and Peter, and Robert, and Paul,
God in his wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul—was a knave.
Evil or good as the case might be,
White, or colored, or bond, or free—
John, and Peter, and Robert and Paul,
God in his wisdom created them all.

Out of earth's elements, mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to conditions they could not foresee,
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

John was the head and the heart of his State,
Was trusted and honored, was noble and great;
Peter was made 'neath life's burdens to groan,
And never once dreamed that his soul was his own;
Robert great glory and honor received,
For zealously preaching what no one believed;
While Paul, of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men in their passing away
From earth and its conflicts, all died the same day.
John was mourned through the length and the
breadth of the land;

Peter fell 'neath the lash in a merciless hand;
Robert died with the praise of the Lord on his
tongue;
While Paul was convicted of murder, and hung.
John, and Peter, and Robert, and Paul,
The purpose of life was fulfilled in them all.

Men said of the Statesman: "How noble and brave!"
But of Peter, alas! "he was only a Slave."
Of Robert: 'Tis well with his soul—it is well;"
While Paul they consigned to the torments of hell.
Born by one law through all Nature the same,
What made them differ? and who was to blame?
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out in that region of Infinite Light,
Where the soul of the black man is pure as the
white;

Out where the spirit, through sorrow made wise,
No longer resorts to deception and lies;
Out where the flesh can no longer control
The freedom and faith of the God-given soul,
Who shall determine what change may befall
John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase;
Peter rejoice in an infinite peace,
Robert may learn that the truths of the Lord
Are more in the spirit, and less in the word,
And Paul may be blest with a holier birth
Than the passions of man had allowed him on earth.
John, and Peter, and Robert, and Paul,
God in his wisdom will care for them all.

CONSCIOUSNESS.

WE view all things from the state of develop-
ment of our consciousness, and not from
their merit. The man whose consciousness is
centered in money-making would look at a grand
painting from the standpoint of dollars and cents;
those whose consciousness is centered in display
would admire the frame and the coloring, etc.;
while the philosopher would see in it that which
would expand his consciousness—develop his soul
powers—We really bring all things to the level of
our state of consciousness.

When our consciousness is sufficiently developed
we will see beauty and worth and purpose in all
things; and we will then be able to make the
right combinations to bring all into harmony.

THE house represents the center or soul; the
world the circumference or physical life. Man
loves home life to the extent that he has cultivated
his soul powers. The strife-bound find no charms
in the home; their enjoyment is in the noise and
hurly-burly of a great crowd. Home life has been
the means of developing woman's soul powers;
therefore, she is more intuitional than man. In-
tuition develops by peaceful meditation.

THOSE who believe that mankind must always
continue in their inharmonious condition, reason
from the forces that are tangible to their physical
senses; while those who see that mankind are
rapidly growing into harmony feel the forces that
are tangible to the awakened spiritual senses.

THE leaders of the Old Order rely upon the ig-
norance and passions of the masses to sustain them
in their selfish schemes; while the leaders of the
New Order place their hope in the intelligence and
the cause of peace and righteousness.

THE Christ is more crucified to-day by the
the divine in people to help them in the success of
Christians than by the Jews in former times. The
Jews crucified the body, but the Christians crucify
him in spirit and in truth.

GOOD WILL FOR ALL.

SPEAKING of people in a condemnatory way, be-
cause of their ignorance or their creed or their
race, is a weakness that even the best are not free
from. One has not entered into a realizing con-
sciousness of Universal Brotherhood until they can
look upon all human beings, irrespective of their
race, of their color, of their creed; whether they be
good or bad, beautiful or ugly with the same feel-
ing of good will. When this consciousness is real-
ized there will be no motive for the condemnation
of any one, for we will see that all have their place
in the great temple of humanity; and that they are
all—like the parts of a great machine in a state of
incompleteness—being molded by the Master
Builder, Love, into a Perfect Whole.

"SOME weeks ago the Rev. A. C. Dixon, pas-
tor of the Hanson Place Baptist church, Brook-
lyn, discussed the subject of opening the Metro-
politan Museum on Sunday. In his sermon, ac-
cording to the "Herald," he said that "if the
workingman wants mental improvement he can
learn more in a church in an hour than he will
learn in the Metropolitan Museum in five." Rev.
A. C. Dixon is mistaken. Mental improvement
is only possible when people are allowed to think
for themselves. This they may do in a museum,
but in the church one must "believe or be damned."
The church allows no mental improvement in
theological doctrines.

THE wise man is one of few words; the fool's
speech has no limit. The language of love is a
silent language, and therefore reaches the soul
that lives in the silence. In the coming time, when
all have become wise, thought will manifest with-
out the aid of speech. This will be in the in-
tuitive age.

WHEN people learn that the result of living good
lives will be physical and mental peace all the
time, right here in the now, they will not remain
ignorantly bad, and pay the thousand and one
penalties that nature exacts from her disobedient
children.

ALL that eternity contains is engendered in each
soul; just as great forests are engendered in a single
seed.

BARBED wire fences are cruel in the extreme,
and it should be made unlawful to use them.

EACH AND ALL.

RALPH WALDO EMERSON.

LITTLE thinks, in the field, you red-cloaked clown,
Of thee from the hill-top looking down;
The helper that lows in the upland farm,
Far-heard, lows not thine ear to charm;
The sexton, tolling his bell at noon,
Deems not that great Napoleon
Stops his horse, and lists with delight,
Whilst his flies sweep round yon Alpine height;
Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.
I caught the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at even;
He sings the song, but it pleases not now,
For I did not bring home the river and sky;—
He sang to my ear, they sang to my eye.
The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearls to their enamel gave;
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun and the sand and the wild uproar.
The lover watched his graceful maid,
As mid the virgin train she strayed,
Nor knew her beauty's best attire
Was woven still by the snow-white choir.
At last she came to his hermitage,
Like the bird from the woodlands to the cage;—
The gay enchantment was undone,
A gentle wife, but fairy none.
Then I said, "covet truth;
Beauty is unripe childhood's cheat;
I leave it behind with the games of youth."—
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine-cones and acorns lay on the ground;
Over me soared the eternal sky,
Full of light and of deity;
Again I saw, again I heard
The rolling river, the morning bird;—
Beauty through my senses stole;
I yielded myself to the perfect whole.

ORDER.

You cannot have good fruit unless the tree has
good healthy roots.

This earth life down to this stage in the racial
growth has been its rooting period. To have a
healthy rootage one must learn to attend to all
the trifles that go to make up life. We must be
orderly—orderly in our thoughts; orderly in our
conduct; orderly in all things.

As long as the individual soul is environed by
disorderly conditions it is in captivity; and persons
passing from their physical bodies in this state are
still unharmonized, and must resume on the ma-
terial plane their unhappy existence, with its pre-
plexities interminable, until they can square their
lives with order, "the first law of heaven"—until
then the seeds of death are within them, and they
cannot bring forth fruit fit for immortal life.

It is the harmonization of all universal princi-
ples in man that constitute his immortality.

HAPPINESS.

WHATEVER mankind engage in, the object they
have in view is happiness. If, therefore,
what they do is detrimental to their happiness
they are engaged in fruitless labor. Much of the
labor in which the present humanity are engaged,
bars the expansion of true happiness within their
beings. They are shortsighted, not having devel-
oped the spiritual sight, and they fail to see the in-
evitable outcome of their mistaken course, and
they keep going on in the same delusion that some
time happiness will come to them in some instan-
taneous, miraculous manner.

True happiness is not something apart from the
being that one can pursue, and by swift running
eventually obtain; but it is a culmination growing
out of previous labors—just as the flower is a con-
dition of the plant, an evolved climax of the seed.

That which the world calls happiness is but the
shadow of the real thing. Real happiness is never
realized until selfishness is eliminated, and pure,
disinterested love is experienced.

X * *
We have seen many "Reformers" and heard
them talk within the past few years; but, with one
exception, none of them have been in the slightest
degree tolerant of views that differed from the
standpoint that they had adopted. It was not be-
cause the Reformer thought that he was all right
and everybody else all wrong; but because he
seems to think it necessary to attach himself to
some particular belief of some society before he
is ready for work; then he thinks the reformation of
the world depends upon his fighting every idea
that is not formulated in the resolutions of his
particular Society. * *
X

X * *
The strength and nourishment given by the
food we eat depends much upon the condition of the
mind while eating. Bread and water taken with a
contented, happy spirit will give more nourishment
than the most sumptuous fare eaten in a conten-
tious, angry condition of mind. The Japanese la-
borers, who are essentially a cheerful people, can
do more work on a handful of rice a day than the
American laborer can do on three hearty meals.
If all were only wise enough to cultivate a con-
tented and cheerful spirit the people could be bet-
ter sustained on half the supply of food we now
consume. * *
X

X * *
The mission of all life is to spiritualize the
planet. From the worm to man all things are be-
ing utilized for this purpose, and their power of
spiritualization is in ratio to the development of the
love nature within the being. He who instils the
most love in all things is doing the most to refine
the chaotic and gross elements. * *
X

X * *
DEATH as it now takes place will not occur when
humanity have risen above the shadow into the
Light.

THE IDEAL THE LIFE.

WE are all related spiritually, because thought
is spiritual, and ideas all blend. Our
thoughts are our lives. The expression of ideas is
the expression of life. A destructive idea contains
the force of disintegration; a creative idea contains
the upbuilding power. In the real sense of the
word nothing can be destroyed—things are only
transformed. So there can be no death; and to
become immortal (that is, to have a continual un-
broken consciousness) we must have the conscious-
ness of truth.

The idea(l) is the life, because the idea(l) creates
into form. Matter is the formless, unimpregnated
with the idea. Our form takes on the mould of
our ideas. Ideas commit murder, for which we
hang the form—thereby releasing the idea of
murder to blend with similar ideas in other minds,
and thus impel them to do more evil. Feelings of
anger, revenge and kindred impulses, are the re-
sult of permitting the wandering sense of evil
thoughts to enter our minds; and just so long as
we lack the positive moral force, as a regular life
state, to inhibit their entrance we still linger on
the death plane. The nature that is impressible
and open to their evil influences must die away,
or be evolved out of, before the first faint realization
of the immortal consciousness can come to us.

X * *
I AM a firm believer in "whatever is, is right,"
and that we can do very little in thwarting or
helping the purpose of the one Supreme Power
that rules the universe—C. C. Church in R. P.
Journal.

We too believe that "whatever is, is right."
The One Supreme Power centers in all things, and
the "right" of all things is to work its transforma-
tions from one Truth to another; and so on and
on. The meat of the nut is within the shell; and
the purpose of the Supreme Power in us breaks
that shell and uses the meat to help sustain the
physical body. The consciousness of the nut, as
such, is conserved in the higher consciousness it
enters and becomes a part of. In this way the Su-
preme Power works its purpose of growth in both
the nut and ourselves. * *
X

X * *
The more the animal nature predominates in
man the more he exhibits the destructive faculty;
the more the spiritual predominates the greater
his ability to construct. The lower nature adapts
itself to the surroundings; the enlightened nature
adapts the surroundings to its own best good. * *
X

X * *
EVERYTHING is for the best good of all. If our
vision was universal in its scope we would see
that suffering is as essential to the development
of existence as is happiness. All is necessary in
the Divine plan. * *
X

X * *
Nothing stands alone; the same soil nourishes
and sustains the stalk and the flower.

PARKER PILLSBURY STILL LEADS.

QY DEAR MRS. MALLORY: How long it seems, and is, since you have heard from me as correspondent of your invaluable paper, or as a personal friend! So long, that I feel myself your debtor in both relations.

But my time is not spent in idleness, still less in trifling. Life never seemed more desirable than to-day; certainly, more important, never! My health is excellent—for one almost eighty-two, super-excellent. Public lecturing at such an age seems almost an absurdity. But parlor readings and conversations on various themes are yet in order. Much was done last Autumn and in early Winter in that way; and it shall not be my fault if the ensuing season does not also present at its close a creditable record.

But on what strange times have we fallen! And, though our criminal calendar was never half so fearful for greatness, and often times for ghastliness; the suicides so constant, and continually increasing; our disasters by sea and land, multiplying in number, and augmenting in destructiveness to both property and life; and our rushing, unscrupulous greed for gain, in every department of business that can be named, was never so startling or stunning before; and the distance between rich and poor was never so marked and manifest as now. Yet am I sure that the morning star of promise and of hope never beamed more brightly than in this, that so seems our final hour and the power of darkness!

The old ecclesiastical foundations are all shaken to their deepest stones! Not one creed of the whole of them does not crumble before the mighty spiritual forces that have lately wakened to call them to their judgment day! The Young Men's and Woman's Christian Associations and Societies of Christian Endeavor are doing mainly what good work is done. And soon they will see, as Martin Luther saw, the hollowness and emptiness of all the professions and pretensions of the Priesthoods and spiritual Pedagogues and Pretenders, that so long have ruled in the name of Christ of Mount Calvary, whose deeds and whose doctrines they have so long blasphemed and set at naught!

Why were Anti-Slavery and Temperance and Peace and Moral Reform Associations ever formed in a country where the so-called Protestant Christian Religion had borne undisputed sway a hundred years and more? Why, but because those very Protestant Churches and pulpits were found reeking with all the abominations those four grand reformatory organizations were sent by the Eternal Ruler of the universe to assail and overthrow! And they are to-day really the four wheels of the chariot of salvation that, as a "forlorn hope," shall yet rescue in the name of Truth, Righteousness and God this, now, perishing race of man and woman kind.

It was indeed a glad day when away in our remote Northwest, the light of The World's Advance-Thought first beamed forth over the snow-capped, rock-ribbed mountains and streamed Eastward and onward to the Atlantic Coast! It

was well baptised The World's Advance-Thought. It has under the Divine guidance and protection earned and deserved its name. Long may its banner wave! May its Light beam brighter and brighter till all shall embrace and walk in it and its kind everywhere, and so complete the salvation of the world.

PARKER PILLSBURY.

REINVIGORATED.

THE following statement by Thomas L. Harris, whether or not realized by him as he supposes, is certainly a possibility, as all know who have awakened to the inner consciousness—they know it as they know their soul is immortal—as they know that a Divine purpose employs natural things to further certain ends. Humanity are growing as fast as it is possible to grow to that condition where they can take on and put off the physical body at will. When we have learned the objects and purposes of these earthly conditions we can control them at will—the soul still enlarging its possibilities:

"For the last two or three years I have been secluded, most of the time, in my mountain retreat, working on to the final solution of the problems that opened in my discoveries of forty years ago. The final problem that faced me during these years was briefly this: By what process shall the man who, by consequence of respiration opened into God and the resultant life of service rendered to mankind, has fitted himself mentally and socially for a continuation of that service, with powers amplified from a hundred to a thousand-fold, overcome the universal racial tendency to physical deterioration and decease, and renew the outer structures of his person, and lead on a renaissance of the vitalities and vigors of the prime? How, in a word, without passing through physical decease, shall man practically embody and realize the resurrection?

"As it is, Earth's greatest-best, who have grown up to immense human proportions through the three score and ten seasons of a self-devoted and heroic labor, perish from earth and are lost to mankind, just when, in the ampler sense, they were beginning to live. I had elaborated theoretically the science of the progress. I now applied that process to a final test in my own organization. I had determined never to publish another word respecting my discoveries unless I should pass safely through this final ordeal. In fact, the long-continued and intense concentration of the faculties in the persistence of my labors had so told upon the surface body that literary or any other effort would have been impossible. The alternative was success or dissolution. Success came, as suddenly, as when a deep-laden, storm-tossed ship glides over the harbor-bar from the raging outside sea, and swings at ease in a land locked-haven.

"For more than fifty years, in hours of extreme toil and peril, a voice had always spoken to me that seemed to have been wrought into the sensitive structures and seats of life: 'Persist, pursue; you will pass through December and emerge into May.' I have passed through December; I am

in the May-time, conscious that I hold in quickened mind and flesh the final secret and method and law and power for the resuscitation, the re-habilitation, the organic restoration of the nobler multitudes of Earth's aged and almost exhausted race. No more an old man of nigh seventy, but now renewed in more than the physical and mental prowess of the early prime, my retirement is at an end. The first work of my new service—rather a play and exercise of faculties than serious toil—occupying a scant four weeks, was the volume of Lyrics which is now passing into type under the title, 'Battle Bells: verse-studies in Social Humanity.' This American people, whom I love, and to whose best interests my life is pledged and consecrated, will now hear from me and find me, as events move on, not as in the arena of private controversy, but as an annunciator and demonstrator of supreme vital laws, and of verified facts, of largest value when applied either to the individual or the public good.

"For myself, as before stated, I leave the disposition of my honor to the slow but finally just unveilings of coming time. Each hour of my days must be devoted to labors of necessity and beneficence. An American by choice; a Californian by long residence and cherished associations; I have no fear that I shall ever cease to be regarded as a loyal and honorable son and servant of a great and glorious People. I shall feel myself at liberty to make a further use of this rapid sketch, as an appropriate preface to a new volume, dealing with topics of the hour, which is now passing into type.

"Like the ancient Spartans, I move on to the battle of the future to the soothing and enchanting music of the lyre and flute. And so it shall be! 'Every battle of the Warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire.' Europe is a camp of arms; America, menaced by the fierce proletariat and the more belligerent plutocracy, glaring on each other, held but by feeble restraints of fast dissolving law from agonized, convulsive struggle. 'The war-drums beat around the world,' but only till the drums are broken."

WHAT is more important than reforming criminals is to reform that which produces them. If one has plucked and eaten fruit from a tree and it poisons him we would of course try to cure the one already poisoned; but we would cut the tree down and destroy its fruit, that others might not be poisoned therefrom.

It was proposed at the International Workingmen's Congress at Brussels that in the event of war the workmen in all countries ought to start a general strike. It would put a stop to all wars in less than twenty-four hours if the workingmen would follow this advice.

JUDGE ALTFIELD, one of the leading Judges of the Chicago bench, has written a book entitled "Live Questions," in which he shows how the law in Illinois is habitually perverted to the punishment of the innocent and the oppression of the poor.

For The World's Advance-Thought.

THE PERPETUITY OF HUMAN INSTITUTIONS.

HAMILTON DE CRAW.

"**Q**UEEDS, empires, systems rot with age." The objective point in the establishment of organizations in human society, whether religious, social or political, is a desire for the betterment of life's conditions. For that purpose men break from their old moorings, reorganize, in striving for the goal of their ambition. The question is, how long shall these present associations last? All finite entities contain within themselves the elements of progress and decay. Complying with the conditions that are in harmony with the former will insure life; neglect these and decay is certain.

When the vitalizing spirit that animated and gave life at the beginning has spent its force, or, in other words, when any organization has performed its mission, the most proper thing to do is to make its last will and testament, and go into dissolution. A failure to do so produces a respectable (?) fossil. A witness thereof can be seen in the many antiquated forms in the religious and political world.

"O! consistency, thou art a jewel!" But in what does consistency consist? Emerson says: "Obey the highest light revealed to-day if it upsets and destroys all of the preconceived ideas of yesterday."

The law of change that is written on all human institutions, is the propelling power that is forcing onward toward a higher destiny the ever restless spirit of man. The continuity of an organization depends upon its adaptability to the wants and needs of its supporters. The difference between life and mere existence is apparent. The one is the energetic, active, dominant force, seen in all progressive associations; the other the passiveness resulting from arriving at the boundary of its environment. While its adherents believe that it is the highest embodiment of their ideal it holds its former position; when convinced that its boundary has been reached, and its work accomplished, then it is shelved, to make room for more advanced thought.

The conservative element in life that clings to the old, fearing to launch out into unknown seas, and, "opposing the new moon out of respect for the old," is the balancing power that keeps in check the radical element that, without proper restraint, would overthrow all organization and hurl society into inextricable confusion.

The proper adjustment of these forces produces a healthy growth, conserving the old as long as it is conducive to the welfare of the body; and when not, is removed to make way for new and better conditions.

The inharmonious adjustment of the centripetal and centrifugal forces in life is the cause of the discordant notes that are sounded upon the keys of human experience. When these are properly balanced the unfolding of life will proceed with a regularity not now apparent.

To the superficial observer the structure is hid by the scaffolding used in its erection, which is to

be removed when the necessity for it ceases. When mankind progress out of the artificial environment they have placed around themselves, and accept nature as their teacher and guide, the longevity of human life and human institutions will be increased. Place a pyramid upon its apex and it needs many stays to prevent it from toppling over, but on its base it is its own support.

The operation of that ceaseless law that is changing the thought of the age is but the legitimate operation of those forces that, when left to their normal action, will lead through pleasant pathways, unfolding to the mind higher conceptions of life as its development enables it to comprehend those higher truths.

The nineteenth century is in advance of the preceding ones, because the revelations of advance thought have been accepted. "Give us this day our daily bread" is applicable in more senses than something fresh to sustain the corporeal system. Truth only is eternal, and its continuity cannot be questioned; but there must be new revelations of it to supply the growing needs of a progressive life.

As the whole is greater than a part, the success of the great human body, or humanity as an entirety, does not depend upon the perpetual existence of any one separate part which can be dispensed with and the body perform its normal functions, as long as the vital principle, the soul life remains intact. In all of the great religions that mark the growth of spiritual life in the race there is a principle that is as eternal as the Infinite, because it is an emanation from that fountain. But the materialistic cloak that has enshrouded them, showing marked differences to the outer sense, is fast being removed; showing the at-onement that exists between them.

When this work has been accomplished, names and sects and parties will not exist, as "the knowledge of the Lord will cover the earth as the waters cover the sea." Then the prophetic announcement will be fulfilled. "I will shake all nations and the desire of all nations shall come, and I will fill this house (the human soul) with glory saith the Lord."

The time will come when all the people of the earth will believe in the same universal principles, but there will never be a universal expression of them.

Words have a spiritual significance, their sounds express feeling. The word vice has a hissing sound clearly expressing its serpentine nature.

Is what is supposed to be the lowest humanity may be found true spiritual natures, which, like the diamond, must be polished to be appreciated.

If progress seems to go back it is for the same reason that one who jumps takes several steps backward in order to leap further forward.

The least forgiving are they who have the most sins. The merciful are the pure in heart.

ALL ARE PARTS.

THE pure in heart see that all parts of the universe are perfect parts of a perfect whole, whose architect and builder is God; but they who see only in part, or partly, cannot see wholly or perfectly.

The Peace-makers or Peace-manifestors enforce the law of peace by being active in peace, and having no part in quarrel, argument or dispute. God is peace.

Most improvements or measures of reform have been instituted under vigorous protest; and Reformers have generally been subjected to persecution. When some new measure or teaching is to be adopted, the masses generally conclude that the old measures or teachings are to be done away or abolished. As Reformers, being leaders, are the minority, they have opposed to them a majority who are not so awake to the New as the Reformers themselves; and cannot see as the latter see, namely, that the New takes nothing from the Old, but adds to, complements or completes it. Here, let it be noticed, both minority and majority are right; the minority, because they will build, establish and perfect for the benefit of all; and the majority, because they will insist that the Old, and what is already established, shall not be torn away from them. Every institution and religion that has been established on earth has been good, and in accord with the Infinite's design. There has not been, nor shall there be, anything taken from the great Temple or manifestation of Truth, even from the beginning until the end. But that which has been begun must be finished. Thus, notwithstanding the teaching of Jesus, that he came not to take away, but to fulfill, he was subjected to persecutions by those who, not seeing as he saw, jealously guarded the Old. And a similar fate has befallen many who have walked in his footsteps. But will you not rejoice to be a builder completing the Temple, the Body, the Earth? And will you not rejoice because of those who hold to what is already built? Be sure that they too in time will as trustfully guard that which you are now completing, as that which has been already completed. You will rejoice and be exceedingly glad, when you see with the eye of the Great Architect, that all is, and has been well, pure and perfect! Open your eyes that you may perceive; for Infinity places no bounds to your vision!—U. R. Leaflet.

He who undertakes to do spiritual work with the expectation of receiving material rewards will find no result therefrom.

For a long ways on the road of eternity we come to gates that we cannot pass until we open them by a new birth.

When we will the good we will the Universal; when we will the bad we will the transitory, the dying.

Truth is not so much an active expression as it is a potential being.

[Read before the "Willamette Theosophical Society]."

TERMS AND PRINCIPLES.

JESSIE L. GREENBAUGH.

By the indiscriminate use of such terms as "soul," "spirit," "ego" or "higher self" one is most likely to fall into error regarding the constitution of man, and particularly in Theosophic literature. Undoubtedly each word would signify the highest and most developed portion of us, yet by the continual use of such terms we create discussion only trivial in its nature, and a hinderance to our progress.

We find in many of the radical magazines of the day much discussion, such as to the constitution of man, or the well debated question of mind and matter.

Assuming, as the Materialist does, the existence of matter only, and that "matter can only affect matter;" and defining the constitution of man, or rather his consciousness, as a bundle of sensations, all due to a disturbance of matter, it is not necessary for a Theos to take any stand against Materialism. It has become self-evident to each and every one of us that there is a something distinct from matter, as we take cognizance of matter; and that the latter exists in subjection to the guiding intelligence of higher beings.

Since it is apparent that the thinking principle spoken of as "soul" is the real self, and not created on the loose mechanical order of a few materialistic scientists,—such as the phenomenon being due to a disturbance of brain molecules, having its primal origin in the organism of man,—we can safely and deservedly inquire into its essence, on the dissecting plane of spiritual philosophy and science.

If we ask the question, "What is the thinking principle?" or as we are accustomed to say, "what is the soul in its highest aspect?" we may court many answers and definitions. Religionists would say, "the soul is that germ which, after departing from the body, matures, in heaven, into a beautiful human form—almost spiritual." Some locate the soul in and as the heart—which probably is due to their perception of its being the external correspondence of the soul;—while the Agnostic, who is a trifle better, says, "that the disturbance or impact certainly had its origin somewhere;" which limited investigation, and fear of popular censure, culminated in establishing the term "unknowable."

Whatever be the result of material speculation, there can be none more strange than that of all sensations and emotions produced by "molecular disturbance," as they say "having such a permanency," and from a material standpoint, unconsciously, or by chance, result (as we would infer from their line of reasoning) in establishing the personality.

If consciousness is due to molecular perturbation of the brain molecules, then there are as many grades of consciousness as there are human beings; and the atoms of which we are all composed vibrate with just so much variation and velocity; leaving us to conclude that we even do not possess a real control of such forces. Thus they

paradoxically offer final contradictory conclusions.

It is stated in the "Secret Doctrine" that "no one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, of the second. No one who does deny soul in man would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the Ego in man, in fact. These potencies have their physiological, psychical, mechanical, as well as their nervous, ecstatic, clairaudient and clairvoyant phenomena, which are regarded and recognized as perfectly natural, even by science."

What we quote here is precisely that which forces itself upon the student: the commingling of all these various forces, with their concomitant sensations, producing by their totality a distinct conscious human entity, if we may so use the term.

Let us take another view, and remember that there is only one consciousness,—that of the Absolute,—and of that consciousness we all partake. We speak of it as *Atma* or pure spirit; existing in the light of a ray, not in us, only slightly, to use a figurative expression, radiating or overshadowing us. That immortal part of us is the same in essence, though so intensely modified as to appear distinct.

Here the idea of man existing as an automaton, so to speak, forces itself upon the student; for we will admit that the molecular motion of the brain is true as being a concomitant physical characteristic of thought or idea; or we may speak of it as a "mode of motion," though with no material signification; because, as H. P. B. says, "the numerous forces constitute the soul; they also then must be modes of intelligence, having their origin or impact in the spiritual beyond. We cannot say that thought or that nearer its noumenon is generated in the brain; what we are compelled to do is to contemplate the phenomena of these forces producing consciousness, since they are our "very essence—the soul."

The author of "Scientific Religion" speaks of Herbert Spencer inquiring as to the nature of forces, which he says have their origin in the "unknowable," and quotes him as saying that: "How a force existing as heat and light can become a mode of consciousness; how is it possible for aerial vibrations to generate the sensations we call sound; or for the forces liberated by chemical changes in the train to give rise to emotions—these are mysteries which it is impossible to fathom." To this the author of "Scientific Religion" adds, in the way of explanation, "When once we perceive that the aerial vibrations consist of movements, which make the time in the case of music, and the words in the case of speech; and these atoms in turn receive their impact from

other atoms behind them, which suggest the tune or the thought, and these again receive theirs in like manner; and so on up the scale of universal consciousness to the source of all consciousness; and that, by their impact on the atoms of what we term ordinary matter, they effect those atoms in our nerve centers, and so convey sensation, emotion and thought to the brain."

This must be evident even from the modern deductions of scientific thought; because these modern thinkers proclaim the affinity of atoms—that matter can only effect matter. We are perfectly aware that consciousness is dependent upon vibratory conditions. We become lost in the meaning of the word "spirit" if we look for anything other than vibration. It is a highly figurative expression. The final conclusion from the physical manifestation of things, is, that each atom contains an inherent potentiality; and if we dare go further than its physical aspect allows we become lost in its abstractness.

True, there is nothing permanent in man, in a sense. Consciousness comes from without, or the "Universal Spirit." But a Divine manifestation works through us; we exist in subjection to Law, yet we are gods, though unconscious, and man is simply a Divine automaton; for nothing has its origin in man, as the mystery of his being always was. When the atoms fail in their function the forces cease, and the impact then has been withdrawn.

The degree of consciousness is only the development of soul. The personality is expressed in the sum total of all these various forces. With this Theosophy agrees, but finds no reason to step off the line of investigation because an apparent ultimate has been reached in the physical manifestations of matter.

Again we quote from "Secret Doctrine" "*Atma* (our seventh principle) being identical with the universal spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark that radiates in millions of rays from the primeval "Seven." It is the emanating spark from the uncreated Ray—a mystery."

The "spark" here mentioned will be readily understood as being identical with what we term soul; and as to the mystery, "the uncreated Ray" mentioned, it must indeed be so—that is to us, since the manifesting modification itself, the thinking principle, is so obscure as to baffle investigation.

"The use of music as a restorative, sedative and tranquilizer has become quite a fad in the capital of Britain, and grave scientific opinions are given upon the particular class of music possessing the most curative properties, whether devotional, Wagnerian, opera bouffe or terpsichorean." Although the above is spoken sarcastically, there is no question but that music has been used with perfect success in nervous diseases.

The highest eloquence is the first revelation to the mind of truth.

For The World's Advance-Thought.

SEEING GOD.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

EVERYTHING and action in the Universe is of necessity subject to its own conditions. Seeing God is possible always, but never to any save the pure in heart. To be thus pure in heart, and to have the single eye which causes an intense luminosity to its possessor, cannot be very widely separated. The reason God is not seen by the many is simply because impurity of heart surrounds the possessor with murky mists and dense vapors of mocking illusion. No one thing in the spacious Universe is so exquisitely self-evidencing as God; it meets every sense, it shows everywhere, it is the very first thing and the very last thing that in any way impinges on any one of man's faculties; and yet, forsooth, the many have no concept—even dimly formed—concerning this wondrous Omnipresence!

There are some who live as seeing Him who is to mortal eyes invisible. Find them then; subject them to close and critical investigation; note in what particulars they differ from "the many," who see nothing of the sort. When they are found you will know what constitutes pureness of heart and the singleness of eye. Many, who have persuaded themselves and others that they are God's children, content themselves with the misconception that it is at some future time and in some very distant locality that they will be able to exercise this transcendental privilege. They are all blinded in some way unconsciously who hold and cherish such a grievous misconception. The awakened spirit can as readily see God here and now as He can ever be seen anywhere. All that is essentially qualifying to said seeing is the attainment of a well-defined state, which can be risen to more quickly and more assuredly by men in the flesh than by anyone apart from it. It is immensely strange to the spiritually awakened one that this clear, strong truth is not more freely apprehended. It is by means of the flesh as a ladder, using its cravings, affections and desires as so many rounds of the same, to be put, by dint of cool courage and determination under the feet of the aspirant for Divine anointing, that the highest attainments Godward are made possible. Those who come to the resurrected state—that is, to the truly awakened and realized spiritual life—can realize the full force of the words of scripture applied to the first Christed or anointed one: "Thou art my Son; this day I have begotten thee." He was shown to be the Son of God with power by his resurrection; and in that typical act he was shown to be a Son of God, "the first-born amongst many brethren."

But the truth of the resurrection is a spiritual one; only its correspondence appears on the material or fleshly plane. The pure in heart in seeing God see this, and are thereby qualified to say with Paul, "Henceforth we acknowledge no man according to the flesh; yea, though we have acknowledged Christ according to the flesh, yet now henceforth do we so no more." They are the "children of the resurrection" in the sense that the Nazarene

expressed it, when he said to the Sadducees in severe rebuke of their blindness and incredulity: "Ye do err, not knowing the scriptures nor the power of God. For the children of this age marry and are given in marriage. But those who shall be accounted worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage, but are angel-like; neither can they die any more, being the children of God and the children of the resurrection."

How very few indeed have the faintest idea of the truths herein expressed! And yet all the children of God, that is to say "the children of the resurrection," do of necessity see and appreciate all this! Those who cannot die any more are the children of God; they are begotten of Him; they are anointed by Him with power from on High; the demonstrations of the spirit proclaim their Divine Sonship; they are pure in heart, and, therefore, see God, and are happy and holy as having part in the first resurrection, so that upon them the second death has no power.

In the light of such searching utterances as these it is easy to see the full force and meaning of Paul's prediction, when he said that in the last days perilous times should come, and one of the prevalent characteristics of said times would be "deceiving and being deceived!" An hideously false glamor has been quietly and pretentiously thrown over everything with which the name of Christ is connected. This false glamor is the fruit of sowing to the flesh, the very nature and constitution of which is so ineradicably wrong and astray that it is necessarily enmity against, that it is antagonistic to, God, is not subject to the law of God, and by no possibility whatever can it ever be so. An enemy to God and man did it, and that enemy we detect in man's own external flesh nature. Christianity always demanded the crucifixion of that nature in all its loves, cravings and desires. Christianity of to-day demands nothing of the sort; it pleads for flesh gratification in almost every form it can assume; so, then, with an enemy to God thrust to the very forefront by it, and eagerly condoned and excused, there is no cause for wonder that all Christendom to-day is "deceiving and being deceived."

"No man can see God and live," we are assured. This utterance becomes a stumbling-block to all who are sowing to the flesh, seeking in every way to gratify, excuse and save it, and doing everything except crucify it. Look at Paul's words: "But ye are dead, and your life is hid with Christ in God." This furnishes the key to the mystery involved in the former sentence, "no man can see God and live." Those who have crucified the flesh, with its loves and desires, see light in God's light, therefore see God. Being dead to all that the flesh approves of, dead to all that the world appreciates and applauds, dead to all that is of or from the devil, they live a life of their own, which others can neither understand nor appreciate. They do see God, and they certainly live; but they live because they have died to those things which are everything to their fellows.

Pity the sorrows and the stumblings of the poor blind! Those are blind who have been cheated into the idea that a man cannot live in the body and see God; that a man must pass the portals of the grave before he experiences the resurrection; that a man cannot, to all intents and purposes, sacrifice, crucify or mortify his flesh nature here and now; or that any other or beyond state to this will furnish higher facilities for making attainments upward and Godward than are furnished now.

Truth is ever hard to bear. Fictional matters have interested and held us so long now that we are trying to repose confidence in them in place of truth. "Father! forgive them, for they know not what they do." Through ignorance men do it, as did also their progenitors. But in God's name! why should this deplorable state of things remain to curse and crush and quench out all the purity of heart and all the singleness of eye in man? Will those essay to enquire into this matter who are shown to be blind to truth by the clear statements made in this article? We would by any means in our power tear away the dense veil of prejudice which beclouds the vision of thousands who are now doing nothing better than deceiving others, themselves being grievously deceived. Because we fearlessly expose delinquencies and defects we shall, by flesh-bound natures, be deemed uncharitable. That is as it should and must be, and we cheerfully say Amen! to it. The more abundantly we love you. We can almost anticipate, therefore, the less we shall be loved. To become a person's enemy because of speaking saving truth is the sad experience of God's faithful ones always. We speak that we do know, and testify that we have seen; so then let the issue be what it may, we are therewith content, for—so far as we have opportunity—we are free from the blood of all men. Every tree my Heavenly Father hath not planted shall be rooted up. We feel a Divine impulsion upon us to root up those mocking delusions which have settled down upon a world that has turned its back upon God, and then became helplessly committed to all manner of fables, which it promulgates zealously in the name of God under the loud-sounding title of Christianity. The prophetic eye of the Nazarene saw what the enemy of man would bring into full force when he said: "Many shall say unto me in that day, Have we not prophesied in thy name, and in thy name have cast out demons, and in thy name done many wonderful works?" But Christ will respond in the words: "I never acknowledged you. Depart from me, all ye workers of iniquity." This day is this scripture fulfilled, and all the open and single-eyed and pure hearted see it. "The many" are to say it; it will then be the popular cry. "The few" will see that it is even so, and from their watch-tower will utter words of loving and pathetic warning. The many will be the blind who fail to see Light in God's Light; the few will see, because they are pure in heart, and steadfast in their walk upward and Godward. The many will pin their faith upon a resurrected body, which will bring to them—as they fondly flatter them-

selves—privileges utterly out of reach of man to-day. The few will be truly resurrected ones, the Sons of God, having died to the flesh and risen into spirit life—the life of God. The many are traveling the broad road; sowing to the flesh, gratifying it at every point, and trying, in some fanciful and superstitious manner, to save it. Few are traveling the straight and narrow way, crucifying the flesh, and not content till they have killed it as to all its loves and desires; and so, becoming pure in heart, they see God, see things in his strong clear light; see all things as they are, and not as the mocking fleshly mind depicts them. Thus they become qualified to sit on the Christly throne, and are by God approved, anointed and acknowledged.

WHAT right has a man to any privilege that is denied to a woman? The musty customs of the ages dominate us so completely that freedom is mocked in every canon and every law. Woman has been unsexed by the barbarous notions of a disgraceful past, and we cling unquestioning to that which will not stand the test of reason nor experience. Talk of unsexing a woman by treating her as if she had common sense, was honest, and could love in purity and in truth! Out upon such heresy! The freest woman is the noblest woman! There is nothing in the nature of a woman that is violated by justice; there is nothing in the nature of a man that is debased by the exercise of the utmost chivalry towards woman. Fair play can injure no one, yet woman has never had it. The exaltation of womanhood is the exaltation of humanity. If we would have heroic sons, their mothers must be nursed in freedom and maintained in liberty. While man is a tyrant, and woman a slave, the race will be cursed by braggarts and simpletons, and civilization will drag a weary way. The civilization that will give woman her rights will bless the sons of men as they have never been blessed. Speed that day.—*Progressive Age*.

The first thing for a man to do is to become the owner of his own soul. There are men who, in the presence of others, are always under restraint without many times realizing it. The best teacher is not he who pins the thought of the pupil, but he who causes him to think for himself, and puts him in the way of being master of himself. The very opposite is the effect of the undue influence. It makes you smaller. When you find yourself in such company get away from it; for it is an unhealthy, malign influence.—*Felix Alder*.

It is hard to get new ideas into old brains. To a certain extent the human brain resembles cement. In early years it is plastic, but, when it once becomes set, it is very likely to remain so, and grow harder with the lapse of years. When any man has a batch of settled ideas in his mind and feels satisfied that they embody the be-all and end-all of truth, he has become an intellectual imbecile and is incapable of further growth.—*Minnesota State*.

For The World's Advance-Thought.
THE TOWER OF BABEL.
THE REMEDY.

NUMBER II.

MARY EVEREST BOOLE.

THE only hope of cure for the confusion prevailing in the spiritual camp lies in a distinct recognition of the fact that language must change as time goes on.

Historically we all know this: we know that many a word is used, now, in a sense very different from that which it conveyed to our forefathers. For instance, "prevent" used to mean "lead," now it means "hinder." "Gammon" was at one time a serious word; men prayed for "Peace and Gammon," that is, "Peace and Joy;" now, gammon is only used for mirth-provoking mis-statements, or sometimes for actual deception; and so on.

We ought to recognize this great historic process as it goes on gradually around us; to tell ourselves that it is normal and necessary, and that no writer should be blamed for his share in bringing it about. While thought develops language, the instrument of thought must change; just as machinery must change while the science, which machinery applies, is developing. It is no more wrong for a thinker to coin a new word, or give sharper definition to an old one, than it was for Edison to modify the apparatus of electricity. Let us accept then, once for all, the principle that every thinker, inspired with a new idea, necessarily modifies more or less the language of thought.

How then shall we deal with this fact of evolution? First, as to the duty of writers and original thinkers. St. Paul laid down a wholesome rule for them. Any inspired man may speak with "unknown tongues" (that is, an unfamiliar phraseology) whenever he is in presence of pupils and intimate friends who will understand him. But he had better not thrust the new phraseology on average and unprepared readers, unless there is some one by who can interpret. This points to a great field of usefulness open to young writers. If such would devote time and care to ascertaining exactly the sense in which each great writer uses certain crucial words: such words, for instance, as Spirit, Reality, Morals, God, Inspiration, etc., and would point out in popular journals the shades of difference in the use of such words by different writers, an immense deal might be done to promote true culture and to prevent waste of time and temper in useless discussions. Such painstaking interpretation-work makes little show; but it is an excellent discipline of the intellectual faculties, and the best possible preparation for future usefulness as an original writer.

But next, what are the duties of readers, in this matter of the gradual change in the meaning of words.

My friend across the sea,—reader whose face I shall never see on earth, but who is bound to me by the tie of thoughts shared in common,—I have

spent a long life among writers and thinkers in the old country; and this is the result of all I have seen and heard: The devil is very powerless except in so far as the children of God help him. Impiety is essentially stupid. If a man can think, he has, somehow, *seen God*. Therefore, if a writer has true power, yet seems to you to be preaching mere materialism, tell yourself that it is far more likely that you are mistaking the meaning of a word than that God has forgotten to show Himself to a thoughtful soul. Tell yourself that the writer may be using words in a sense unfamiliar to you; and that he may be addressing a circle of trained pupils of whom you do not appear to be one. Tell yourself that all men are imperfect; that all words are at best but partial revealers of truths; and that the word which conveys a truth to one man is, by that very fact, doomed to fail to reveal it to some other. Tell yourself that each of the great Reformers, to whom we owe our religious liberty, has seemed to some in his own day to be denying God. Reflect a moment on the fact that the very word "*materialism*," which for most of us seems to imply denial of spirit, is used by one eminent man to signify his own humble willingness to learn the mode of working of the Great Universal Spirit by observing the sequence of natural operations. And in charity suspend criticism till you find some one who can interpret.

It will in very many cases lead to sickness, crime, insanity or death. Suppose the killing idea had been obliterated from the so-called murderers' knowledge, from the food he ate, and that a vegetable diet had always been his, good passionless thoughts had been practiced from childhood up,—could the murder ever have been committed? Never! The man could not have been capable of the deed. In the same line of argument lies the question of intemperance. Temperance advocates can talk until doomsday, but the drinking habit will never be lessened so long as we partake of flesh diet. A heavy drinker is invariably a heavy meat eater. The unfortunate drunkard never dreams that the feverish, poisonous germs, gnawing at his vitals, first found their lodgement there out of the flesh that had been killed. But I feel sure that this is an all important fact. To be sure, this theory of conforming to the age does not apply to meat eating alone. We must cleanse our bodies and minds in many other ways; keep them cleansed, and live as far removed from the unchaste as possible. Else dire distress will overtake us. Criminals confess that they cannot tell for their lives why they commit murder. This is why: The very act of killing the animal transmits to the flesh eaten the taint of murder. The child, the youth, the man goes heedlessly along eating of that taint until, nurtured by kindred passion-making thoughts and acts, the terrible deed is done in a of fit abstraction, and the poor unfortunate is hung by the law as a warning to others. It is wrong to implant the animal grossness in a finely-tempered, nervous, human organism.—*Food, House and Garden*.

For The World's Advance-Thought.

A KIMBALL FRAGMENT.

W. H. KIMBALL.

THE more perceptive and reflective the readers of W. H. Kimball's rarely inspirational thoughts, the more highly they are appreciated. The mission of The World's Advance-Thought thus far has been to stimulate thought, and for this Mr. Kimball's inspirations are precious indeed. The following unpublished fragment is too good to be lost, although it is only a few disconnected pages. That Mr. Kimball is now in too feeble health to continue his contributions to The World's Advance-Thought we consider one of the most untoward conditions in the line of our labors:

"The Human Form being the subjective instrument in creative evolution and embodiment—just as material substance is the developing and embodying instrument to artistic genius and power—must experience various grades, conditions or degrees in the unfolding process. In the first degree—the Infantile Humanity—subjective human personality is not realized until growth in that degree has become consummated. Then ensues a process of growth in an advancing form—the form of ethical relativity that becomes inevitable to multiplied forms of self-conscious persons. Selfhood is attained in the first degree, but no glimpse of either Divinity or *related* Humanity. In Selfhood multiplied there ensues a struggle between colliding particles that compels a regard for relative rights and interests, and thus tends to adjust relations; not by any principle or law of human brotherhood, but by arbitrary regulative schemes that aim to make conditions between man and man tolerably just and equal. No thought of fraternal unity as an integral society arises here. But the toilsome experience here not only educates and trains to fullest extent human selfhood as contrary to human brotherhood, but it necessitates, and begets, a new germinal form of a fraternal nature; thus forming a nucleus or initial seed for a new degree of growth in human brotherhood or true society. In this second degree of dominant human selfhood, an idea of God is very sternly promulgated, but only as a distant regal power bearing upon human nature in a very arbitrary and even malignant form. There is here no vital unity between man and man, nor, to human regard, is there any between God and man. Relations are motivated by prudence or force. There is little hearty fellowship between man and man, and little loving devotion towards God. But a true seed is always kept and made to operate in a form suited to prevailing conditions. The creative fruition to the moral selfhood exhibits, on its earthly side, the rankest form of self-righteousness, and every grade of self-serving in habitual conduct. On its heavenly side it gives a sample of Divine-Human fullness, with manifest organic brotherhood as the germ or nucleus to a new degree of growth whose fruition is to give permanent form and embodiment to this fraternal order. And this is to realize, finally, the Kingdom of Christ on earth; where its sway is sure to convert all other

Kingdoms to its benign methods. This is the final or composing degree of growth; in human affairs, and consummates God's creative work in Sabbath Rest. But as all attainment, in whatever degree or order, necessitates developing processes in which the initial form—the seed planted—is apparently lost in the growing stock, this final degree in creative evolution must conform to this necessity."

For The World's Advance-Thought.

CONSERVATION OF ENERGY.

A. G. HOLLISTER.

IN a meeting at Watervliet, New York, for commemorating the departure from this world of Elder Archibald Meacham, in 1845, an inspired medium spoke concerning him as follows: "I, Holy Wisdom, will crown him with my own hand, and I will fill him with the Holy Spirit and Power of the Most High; and all the talents given him by his Creator shall be increased fourfold. He has sought to know the holy will of God regardless of his own, and has made it his greatest pleasure to obey the same. By so doing, he has drawn the light of God into his soul." This was spoken to all who delighted in bright and active intelligence, for an incentive to a like consecration. It is in agreement with the doctrine of the parable of the talents, uttered by Jesus, for they were doubled by use.

We certainly grow by the efforts we put forth; and we learn by the labor we perform, even if it be hand labor, usually regarded as inferior to mental labor. But the mind labors with the hands, if the heart is right, and the creature is aspiring for the best, that is, the most durable things. A moderate degree of hand labor improves mental labor. If we cease to use a muscle or faculty, after a time we perceive that it has weakened.

The used muscle represents so much condensed will power, the exercise of will having given it the strength it possess.

And does not the spirit, in an analagous manner, store up in itself, as a perpetual fund of reserved power, all the force exerted by the will through a life-time to subdue and control by reason's law, or to subject to the law and mandates of a holy spirit, in perpetual consecration, the passions, appetites and impulses of the animal body? Passions and inclinations which, aside from the corrupting tares sown by an enemy, (Matt. xiii, 28), are self-acting, impelled or attracted by the objects which minister to their gratification—like the great natural forces of the world whence they are derived, and of which they form a part—till they are subdued by the rational, disciplined, law-abiding will, and are compelled to serve the uses of the spirit. The spirit, guided by wisdom and pure intelligence, transmutes their force, or energy, and makes it the vehicle of Divine Creative Power and Wisdom, sent forth to heal and govern, and reduce the hitherto chaotic elements of the world to order, the regenerated man being the medium of intelligent control, of the finer elements of creation.

THE GREAT DIVINIZING FORCE.

WHILE man, on the human natural plane, is pushing on his giant material projects and schemes—extending railroads and telegraphs, building cities, spreading his institutions over new realms—each held to his serving office for the good of the whole by the selfish impulse, the illusive notion that independent or isolated growth is possible, the Great Divine All-Including Influence of Soul Communion, though silently and invisibly to the multitude, continues to gather strength and over-arch the nations with light. It has grown beyond petty, factional thought concerning the human instrumentalities employed in its promulgation, and is beginning to be recognized in its true nature—a universal dispensation of light for Universal ends and purposes. Our attention is called to the following, published in the "San Francisco Bulletin" on September 26th:

"Tomorrow, the 27th, will be the fifth anniversary of the institution of Whole-World or Universal Soul Communion, the idea of which took practical form on the 27th of September, 1886, when, the call having been published throughout the nations, adherents of all religious faiths and people of all races—a sufficient number of each and all to make the test universal—spent simultaneously one-half hour in meditation and aspiration to the end of bringing in a reign of peace upon earth and increased knowledge of the will of God and the duties and responsibilities of man. Since then the observance has continued monthly with unbroken regularity, the number of adherents steadily increasing, and the evidences of the power of the movement to accomplish the purposes of its institution, it is claimed by those who have made a special business of watching for them and studying them, are conclusive. The fifth anniversary falling on Sunday (to-morrow) it is thought greater numbers will then participate in its observance than ever before. The time in San Francisco will be between 12:01 and 12:30 p. m. No special forms are prescribed, no mental reservations or confessions required; it is only needed to sit in solitude or harmonious groups, divesting the mind of all feelings of antagonism or inharmonious towards individuals and institutions, and earnestly invoke (desire) peace and the wisdom to discern and assimilate truth."

DURING war times the poet Longfellow wrote to his friend, Charles Sumner, the following, which becomes more and more fitting as the years go on. "In every country the dangerous classes are those who do no work. For instance, the nobility in Europe and the slaveholders here. It is evident that the world needs a new nobility—not of the blood that is blue, because it stagnates, but of the red arterial blood that circulates and has a heart in it, and life and labor."

THE forces of good and evil are utilized by like invisible intelligence much as we store gas or other imponderable forces. The stored good or evil we have evolved is used upon us to stimulate us to greater good or evil at fitting opportunity.

The Universal Republic.

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BY LUCY A. MALLORY.

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PROGRESS.

WILL H. KERNAN.

UPWARD, upward press the people to that pure, exalted plane,
Where no throne shall cast a shadow and no slave shall wear a chain.

They have trampled on the fagots, broken crucifix and wheel,
Banished rack, and thong and hemlock and the headman's bloody steel.

Forced the Church-hold to surrender stake, and scourge, and bolt and bar—
Torn the keys from off its girdle, thrown the Gates of Truth ajar.

They have forced the titled tyrants human rights to recognize;
And with bayonet and saber they have slain a legion lies.

They are lighting lamps of freedom on a million altar-stones
With the torches they have kindled at the blaze of burning thrones.

And this light shall sweep each circle to the very ends of earth,
Touching with immortal beauty every heart and every hearth;

Thrilling every human being underneath the speechless skies,
And transfiguring our planet to a perfect paradise.

As we higher march, and higher, on into this light serene
Every man will be a Kaiser, every woman be a Queen—

Aye, Queen-regnant, then, and ransomed from the thralls she wears today,
While her lover, son and brother walk unfettered on their way.

She hath wept and prayed in passion,—bitterly hath made her moan—
All the terrors and the tortures of the tyrant she hath known;

Still, the blood that flows for freedom flows for man, and man alone.

Nay, behold! the light is burning with a strong, and stronger flame,
And the foremost in the phalanx see the stark and stinging shame—

See the biting, blasting, burning shame of sex-oppression now,
And with hearts and hands uplifted, swear a grand and God-like vow,

That, despite the fangs of Custom, and despite the Church's frown,
Womanhood shall wield its sceptre, womanhood shall wear its crown.

She hath borne with man his crosses, she hath worn with man his chains,

She hath shared in all his losses, she hath suffered all his pains;

She shall stand with him, co-equal, on the pure exalted plane.

[From an Address by Lucy A. Mallory, read before the Oregon Press Association, Astoria, Oregon].

THE MORAL RESPONSIBILITY OF THE PRESS.

THE press of the present time is the representative of the moral and intellectual development of the people. It should be more than this—it should be authorized and empowered by inherent moral force to lead and mould. This sublime altitude of influence and power it will and must rise to, as a necessity of human progress, for no other instrumentality can be made equal to the end. A great culmination in the moral development of the race is drawing near at hand. It will be the greatest of the time-marks of grander advances; and the moral responsibility of the press will be proportionally enlarged. Even now, here and there over the world, are sheets prophetic of what the new and higher order will be. The conductors of these advance publications are vitalizing the word *news* into its true meaning. It is the true mission of the press to stand high above the polluting airs that settle over the sinks of vice and crime—contagion-charged wherever spread—and dispense light and life; to be alive in a world of life, and work with living forces. Growth is life, and the influence of good is all-diffusive. The new and better spirit is manifesting itself universally. Editors, worthy of the name, are rebuked by their better natures for filling their columns with matter revolting to refined sensibilities.

It is moral cowardice in them to attempt to evade the responsibility by saying "the public demand it," for they themselves are responsible for the demand—they make it, and then willfully pander to it. When an editor declares that he runs his paper "to make money, and not for glory," he proves himself unworthy of his position. So long as the mercenary motive rules in the conduct of the press, and the vicious in human nature is pandered to by it, crime and misery must prevail. The publication of demoralizing matter in the form of accounts of prize fights, murders, and other evidences of human depravity, is contagious, leading directly to the repetition of the criminal acts reported.

However lacking in that kind of brilliancy that pleases the multitude in the first reading, or however ill-compensated in the pecuniary sense, the editorial that will live longest in the common memory and bring to its writer, and the world, the best

and most lasting satisfaction, is the one that is deepest rooted in moral conviction, that is most sincerely devoted to right and justice for their own sake; and herein we see that cumulative force of journalism which, steadily acquiring ascendancy over the meretricious and pernicious, shall at last elevate the press to its true position as the highest standard of authority in defining the obligations and responsibilities of man as a social being; the highest arbiter in those conflicts of opinions and interests that must forever, in some form, attend human progress. There is no worthy ambition for the journalist, no fame worth the winning, outside the effort and endeavor contributory to this sublime consummation.

Remember, brother and sister editors, that your moral responsibilities are greater than those of the teacher in the pulpit or in the school-room, because your field of influence extends as far as words symbol thoughts, while their arenas are comparatively limited. This truth imposes its sacred obligation in all the relations of the profession—upon the conductor of the smallest advertising sheet, as well as upon the manager of the metropolitan daily that goes to tens of thousands of readers.

* * Evil thoughts can far outvie

In deadly aim and dire destruction the lightning's bolt,
Their fatal action not less swift, their overthrow of good
Like unto the dread earthquake that rends the patient work

Of many tedious years into formless ruin,
Turning the general harmony into a chaos
Of unutterable pain and gruesome woe, searing
The fair face of peaceful Nature with such ugly scars
That progressive Time in the swift march of cycling years
Can never all efface. The mortal who stands in awe
Before the grand forces of the mighty universe
But little dreams that dormant within his soul lies strength
To conquer all the anxious trials of daily life—
That with the magic fiat of harmonious thought
He can surely dispel disease and lingering want,
And sweep away from off the selfish and greedy world
The doleful misery and carking care that hourly
Upon his weary foot-taps tread; that pure thoughts of love,
Freighted with soulful sympathy and aspiration,
Can lift his brother to undreamed of heights of good
From out the vicious path and sinful mire of evil,
And build a heaven of harmony in the rude discord
And jangling harshness of inharmonious thoughts and things.

The name of the "Society of Silent Help," of Kansas City, Mo., has been changed to the "Society of Silent Unity." The society now publishes a monthly paper called "Unity," which is sent to trial subscribers three months for ten cents.

The thoughtless pass by unheeding the grandest lessons of wisdom; but the sage learns something from the most insignificant thing.

THE LABORER.

STAND up erect! thou hast the form
And likeness of thy God:—who more?
A soul as dauntless 'mid the storm
Of daily life, a heart as warm
And pure as breast e'er wore.

What then? Thou art as true a man
As moves the human mass among;
As much a part of the great plan
That with Creation's dawn began
As any of the throng.

Who is thine enemy? the high
In station, or in wealth the chief?
The great, who coldly pass thee by
With proud step and averted eye?
Nay! nurse not such belief.

If true unto thyself thou wast,
What were the proud one's scorn to thee?
A feather, which thou mightest cast
Aside, as lightly as the blast
The light leaf from the tree,

No, uncurbed passions, low desires,
Absence of noble self-respect,
Death, in the breast's consuming fires,
To that high nature which aspires
For ever, till thus checked,—

These are thine enemies—thy worst;
They chain thee to thy lowly lot,
Thy labor and thy life accursed.
Oh, stand erect! and from them burst,
And longer suffer not.

Thou art thyself thine enemy.
The great, what better they than thou?
As theirs, is not thy will as free?
Has God with equal favors thee
Neglected to endow?

True, wealth thou hast not,—'tis but dust—
Nor place—uncertain as the wind;—
But that thou hast which, with thy crust
And water, may despise the lust
Of both—a noble mind.

With this, and passions under ban,
True faith, and holy trust in God,
Thou art the peer of any man.
Look up, then, that thy little span
Of life may be well trod.

HISTORY describes James I as "cunning, covetous, wasteful, idle, greedy, drunken, dirty, cowardly, a great swearer, and the most conceited man on earth." Yet this is the man who adorns the preface of the Holy Bible; and this is what the preface says of him: "The hand of God enriched his majesty with many singular and extraordinary graces;" and also, "great and manifold were the blessings he bestowed upon the people of England in sending his majesty to rule and reign over them."

THE Methodist Ministerial Conference, in Kansas, passed a resolution stating that the Alliance was opposed to Christianity and good Government. This resolution is consistent with the Church policy of opposition to all reform. It never accepts a reform until it is compelled to.

THE selfishness of humanity creates conditions like to those the miser makes for himself. Though surrounded by an abundance of all these, they neither use it themselves, or allow others to use the great surplus they are surrounded with.

WHERE THE BLAME?

THE reports of the Massachusetts Commissioners of Prisons shows that, during the last fifty years, while the population of the State has only trebled, the number of criminals has increased fifty fold. This fact is attributed by Mr. William P. Andrews, many years clerk of the Criminal Court, at Salem, Massachusetts, as evidence that the reformatory conduct of prisons has caused this increase of crime, that the substitution of reformatory for punitive treatment is making prison life attractive. We do not think so, unless you take it in the sense that life in the prisons, as now conducted, is preferable to the life of slavish toil outside. The prison house may have less terrors for morally weak men and women than the industrial system that robs them of all that makes life worth the living. In prison they are fed, clothed and housed with reasonable hours of labor.

The question here arises, which is to blame—the industrial system, or the prisons for not being conducted in a more cruel manner than the industrial system?

"THE women of the Protestant Churches in St. Paul, Minnesota, have begun a movement against Sunday amusements. The first attack will be made upon Sunday theatres."

If these women would begin a movement against war, usury, and the starvation wages paid to poor sewing girls, (by their husbands, brothers and fathers), who, in consequence, are obliged to work Sundays and all days to live, they would be employing their time to advantage for the good of humanity. It does the majority of people just as much good to go to a theatre on Sunday as it does to go to church; and there are more people who go to church for amusement than there are who go to worship God. It certainly cannot make any difference to God whether people are amused on Sunday or any other day of the week, and it cannot harm the people surely to be amused on that day.

We are more afraid these women of the Protestant Churches of St. Paul are simply paying tithes of mint, anise and cummin while forgetting the weightier matters of law and mercy.

By the City Council of the city of Toronto voting to give the franchises of the street railways to a syndicate for thirty years, the city loses thirteen million dollars that it would have made during that period if it had operated the roads itself. This would very nearly pay the expenses of the city Government.

It costs France one hundred and thirty-four million dollars a year to maintain its standing army. This is about one third of the amount of taxation the people pay.

THE late riots in China were, to a great extent, due to rich English syndicates who were trying to foment a war for the purpose of plunder.

FOREGO.

IN view of the prospective starvation of thousands in different parts of the world, owing to the scarcity of the food supply, it would be a touch of common humanity for people who profit by plentiful crops—farmers, speculators, etc., to forego any extraordinary profit on the grain yield of the present year. It is inhuman and un-Christian to exact a large profit on the food of the world when thousands are starving for the want of it. We have, however, but little hope that selfish greed will so suddenly depart from the average farmer or speculator. In all the great centers of commerce speculators are booming the price of cereals to extraordinary figures, on account of the dire need of people in Russia and Germany.

THE salary attached to the office of master of hawks—which is really a perpetual pension of nine hundred and sixty-five pounds a year—drawn by the Duke of St. Albans, has been commuted for eighteen thousand eight hundred and thirty-five pounds, payable in the form of a ten years' annuity, two thousand one hundred and seventy-six pounds per annum. This fortune is given to this idler, who does absolutely nothing, while men who have labored all their life time at grinding industries are turned out in their old age to starve. The worship of aristocracy must be very deep rooted in England among the people if they can stand calmly by and allow such things to be.

To have complete health, physically, mentally and spiritually, all the faculties must be kept in harmonious operation; and to keep them in harmonious operation all the faculties must be cultivated carefully. One must not be cultivated at the expense of another.

PURITY of the mind in the use of words ought to be a permanent characteristic of every man. Frivolous words, corrupting words, filthy words, slanderous words, angry words and profane words should dwell on no man's lips.—*New York Independent.*

TWENTY-FIVE thousand ladies of Boston have banded themselves together to close all stores and business houses employing female help after five p. m. They have entered into a compact to do no shopping or trading after that hour.

JERSEY CITY, N. J. is to have a co-operative coal yard, in which any citizen may take stock. A charter has also been granted for a co-operative grocery store, and it will be started immediately.

THE growth of all life must have its beginning in the womb of darkness. The coming forth to life can only take place when all the gestative processes are complete.

THE CAUSE.

INTemperance is the cause of poverty, I know; but there is another side to that: poverty is the cause of intemperance. Crowd a man with fourteen hours' work a day, and you crowd him down to a mere animal life. You have eclipsed his aspirations, dulled his tastes, stunted his intellect, and made him a mere tool, to work fourteen hours, and catch a thought in the interval; and, while a man in a hundred will rise to be a genius, ninety-nine will cower down under the circumstances. Now, I can tell you a fact. In London, the other day, it was found that one club of gentlemen, a thousand strong, spent twenty thousand dollars at the club-house during the year for drink. Well, I would allow them twenty thousand dollars more at home for liquor, making in all forty thousand dollars a year. These men were all men of education and leisure; they had books and paintings, opera, race-course, and regatta. A thousand men down in Portsmouth, in a ship-yard, working under a boss, spent at the grog-shops of the place, in that year, eighty thousand dollars—double that of their rich brethren. What is the explanation of such a fact as that? Why, the club-man had a circle of pleasures and of company; the operative, after he had worked fourteen hours, had nothing to look forward to but his grog.

That is why I say, lift a man, give him life, let him work eight hours a day, give him the school, develop his taste for music, give him a garden, give him beautiful things to see, and good books to read, and you will starve out those lower appetites. Give a man a chance to earn a good living, and you may save his life. So it is with women in prostitution. Poverty is the road to it; it is this that makes them the prey of the wealth and the leisure of another class. Give a hundred men in this country good wages and eight hours' work, and ninety-nine will disdain to steal. Give a hundred women a good chance to get a good living, and ninety-nine of them will disdain to barter their virtue for gold. You will find in our criminal institutions to-day a great many men with big brains, who ought to have risen in the world—perhaps gone to Congress. You may laugh, but I tell you the biggest brains don't go to Congress. Now, take a hundred criminals; ten of them will be smart men; but take the remainder, and eighty of them are below the average, body and mind; they were, as Charles Lamb said, "never brought up; they were dragged up." They never had any fair chance; they were starved in body and mind. It is like a chain weak in one link; the moment temptation came, it went over. Now, just so long as you hold two-thirds of this nation on a narrow, superficial line, you feed the criminal classes.—*Wendell Phillips.*

This years, wheat crop is estimated at five hundred and fifty million bushels. This is eight and two third bushels for every man, woman and child in the country; and yet there are thousands starving because they cannot get anything to eat. It ought to be possible to remedy this.

GIVE WOMEN THE OPPORTUNITY.

How, in the name of all that's thinkable, can "mothers be true to all that's highest and noblest in their callings," as mothers, while fathers are not true to the highest and noblest in their callings, as fathers? We, as a race, are not yet capable of the highest and noblest conceptions in any calling. One cannot be a thief and an honest person at one and the same time; and since the basis of our social relations springs from the brutal side of our nature, (your necessity is my opportunity), and not from a god-like side, it is utterly impossible to evolve along any one line of calling beyond a certain definite limit. To quote: "Is it not woman's fault that this world is the place of misery which it is to-day? No, it's not woman's fault. What are the industrial relations? Are they not upon a basis that enables every form of robbery to come within the domain of legitimate business gymnastics? Now, by whom have the business relations been built up? You must answer—by men. Whom do you hold responsible for the bad architecture of the house in which you dwell? The architect or the builder?"

* * * * *

Co-operation is essential to all forms of building; but while man and woman have together built up the industries (in which to-day women are working, in Germany to the number of five millions; Great Britain four millions; France, four millions; and in the United States in every industry), woman has had no hand in the direction of these industries.

Since it takes two to make a bargain, and two to make a home, one of the two cannot keep a boy or girl dry if the other of the two is playing a hose on said boy or girl, nor can the atmosphere of a house be pure if the whole outside air is impure. Even the superficial study of economic conditions revealed the fact that "the potent influence" of to-day is not "that of wife, mother or sister," but that of individual possession of money; by which God-given opportunities are controlled, and society divided into the Plutocrat and the Proletariat, with all its consequences and sequences.

Away with the cardinal pivot of selfishness—"Me and my wife, my son John and his wife, us four and no more"—recognizing the Divine dictum of Unity in the whole cosmos, let our sympathies and our just actions find but one boundary. Let the world be our home, and every soul within it our other self. Then will a home be the possession, as it is the natural right, of every individual—then will our cities no longer nightly possess their thousands of homeless ones, whose refuge consists in station-houses, filthy lodging-houses, boxes, chimneys, under eaves, along windows from which issue steam, under bridges, etc., and whose food is the garbage barrels. Oh, has not the maternal element some function in society other than the mere act of animal breeding, and caring for its own especial young? Shall we not spend our energy in efforts to establish industrial co-operation? And since, as admitted by the statement which I quote, that "we have wretchedly unhappy homes, with

mental and physical unfitness of so great a majority of men and women," is it not sheer idiocy to persist in the same line of action under which this state of affairs has developed?—*II. Augusta Kimball, M. D., in Labor Advocate.*

WELL SAID.

NOVELISTS of the Haggard order make wealth, and, incidentally, the possession of a lovely female the only *desiderata*. It is a prostitution of talents to cater to vulgar ideas of life in this manner. The high order of writers will strive to make you think that sensuous pleasures are not the only thing in the world worth striving for. If their hero have wealth it will be applied to noble ends, to better the conditions of his fellows; if genius; the same ends. Even poverty can be invested with beauties; and it certainly has advantages, which are set forth by masterly pens to aid multitudes to rise above continual discontent. The world needs a new crop of writers who will, without the cant and churchly platitudes of the last century, put forth the unparalleled happiness of plain virtue and honesty. It is not because there is a positive disrelish for this kind of writing, that there are so few successful books of this kind, so much as because of the jaundiced, whining, "goody good" way in which they are written. Let Mr. Haggard, with his undoubted ability, play a trick upon his readers that they will never forget, but readily forgive, by taking for his hero one who has an object in life worthy of the man and the times.—*R. P. Journal.*

THOUSANDS of tons of good fruit were dumped into the bay by the San Francisco commission merchants this summer, owing to the great amount, for the purpose of keeping up the market price. This fruit would have been a great help to many poor people who have not the wherewith to buy it, but mankind have not outgrown the "dog in the manger" spirit yet; when they have outgrown it there will be no poor; for it is that spirit that gives to the few so much and the many so little.

A CASH donation is often more readily extended than forgiveness; for the latter requires a soul effort not possessed by everybody. Yet to judge by the little of either that some people dispense it would be supposed that the conscience becomes hardened according to the weight it had to carry on its cash balance.—*The Better Way.*

IN Austria, women are employed to carry the mortar and brick to the builders. They work from seven in the morning till six at night, with one hour at noon, and receive twenty cents a day. Most of these female hod carriers are unmarried and homeless.—*Progressive Age.*

THE cities of England are ahead of American cities in that most of them have municipalized water-works, gas works, electric light plants, street railways, as well as public baths, model lodging houses and a system of heating. The telegraph and savings banks as well as the post offices are nationalized.

RETROGRESSION.

DURING the ten years, which ended with 1880, the great metropolis of the Western continent added to the assessed valuation of its taxable property almost half a billion dollars.

In all other essential respects, save one, the decade was a period of retrogression for New York City. Crime, pauperism, insanity, and suicide increased; repression by brute force personified in an armed police force was fostered, while the education of the children of the masses ebbed lower and lower. The standing army of the homeless swelled to twelve thousand nightly lodgers in a single precinct, and forty thousand children were forced to toil for scanty bread.

In a society in which all things are commodities to be had for money, the labor power of stalwart men and tiny children, the innocence of delicately cherished girlhood, the marriage tie, the virtue of the servant, and the manhood of the statesman, it is eminently fitting that the record of progress should be kept officially in dollars and cents. This is done in all our communities in the report of the disbursing officer who is known in New York City under the title of the Comptroller.

Expressed in dollars and cents, then, the growth of pauperism and crime was such in the decade which began with 1880, that we now spend more than a million each year in excess of the sum spent then for the same purpose. Riches are greater and poverty is greater.

The moral and social retrogression indicated in this item of the Comptroller's report is thrown into bold relief by another item, the expenditure for schools. While the paupers and criminals have grown upon us by an annual expenditure of more than a million in excess of the sum needed in 1879, the school children's share of the public funds has grown by less than a million in excess of the requirements of 1879. More shameful still is this retrogression when the item of police expenditure is considered, for this exceeds outright the appropriation for the Department of Education; and has grown more rapidly than the expenditure for schools. It appears that, under existing conditions, when property appreciates half a billion in value, it is necessary to have four and one-half millions' worth of police to watch over and protect the half-billion's increase in assessed value from the ravages of criminals and paupers. It seems also that in 1876 our police cost less than our schools, while they now cost more. The problem assumes a still graver aspect when the expenditure for paupers, criminals and police are taken together, for then it appears that they cost nearly twice as much as the schools.—*F. K. Wislizenus in the Arena.*

In Australia (the railroads are owned by the Government) one can ride on the railroad a thousand miles for six dollars and a half; ten cents for thirty miles. Here in Oregon we pay four cents a mile.

The coming political issue will be, shall the people govern?

WORLD'S ADVANCE-THOUGHT COLONY GROUNDS.

WE take the liberty of quoting from a private letter from James G. Clark, the poet singer and Reformer, who has just visited The World's Advance-Thought colony grounds:

"I have spent a week here now; have been to Springfield and Coburg, and have climbed Skinner's Butte, close to town, and seen the 'Promised Land' spread out before me, with the 'Three Sisters' and other peaks peeking at me from the distance. For beauty of mountain, river, and valley scenery I have never seen this region surpassed, if equaled. And I believe in its final future."

While visiting at the colony grounds Mr. Clark was inportuned to give one of his entertainments of poetry and song, and the appreciation of the large audience is thus indicated by the "Guard," of Eugene:

"Notwithstanding the rain, the Methodist church was well filled last night at Mr. James G. Clark's entertainment of poetry and song. If any one doubted his ability to entertain an audience, to be a whole concert in himself, the doubt was dispelled long before the concert was over. There were seventeen selections, embracing nearly every shade of sentiment, the audience expressing their delight by applauding nearly every number, and manifesting regret that the entertainment closed so soon.

"The entire performance was characterized by that perfect naturalness and simplicity which only genius dares attempt; every word being distinctly heard, and the thought being conveyed to the heart by beautiful melody.

"His own poem, 'The Mount of the Holy Cross,' and his sentimental songs were rendered with the power and pathos of a master, while the warlike fire, force and spirit of the 'Marsellaise,' and other war and patriotic selections, stirred the blood like a trumpet."

LARGE souls are never envious, or jealous—never seek to build themselves up by pulling others down. They delight in the success and good luck of their neighbors—are glad when others are made glad, even though their own pathway may be beset with thorns. And when fortune smiles upon their lives, they are always ready to share it with their less fortunate friends and neighbors. The world needs large souls to bear its mighty burdens of truth to humanity—to carry forward its grand reformatory and uplifting work. Thereby are the children of the One Father led onward from age to age, and from lower to higher planes of spiritual unfoldment.—*Better Times.*

THE beautiful feature of the present revolution is that it is going on silently and daily, and the new life, like Venus in the midst of the troubled sea, is arising into form and beauty, and is coming like an angel to place a better civilization at our door.—*J. G. F. Grumbine in Open Court.*

If the laborers were as ashamed of honest work as the idlers are, where would the idlers be?

RESPONSIBILITY.

THE responsibility resting upon each and all of us at the present moment is greater than we realize. How quickly would order be brought out of chaos if we only trusted each other more, and thought of ourselves less, if we worked for our brother as well as for ourselves.

Let us indulge in a little introspection. First, we are distrustful of our fellow-men. Second, we struggle only for self. In some localities this is carried to an excess in the farming community that would surprise a thoughtless person. For instance, a capitalist desirous of purchasing wheat, corn or pork in a certain community goes to Mr. A. or Mr. B. first. Why? Because they are considered the most influential farmers of the neighborhood; and because they have the most wealth or its equivalent. To such men the capitalist goes and a compact is soon entered upon; the rich man in some instances goes with the buyer and tells his neighbors that he has sold to this man and thinks they would do well to sell their produce to him; and thus the sale is made. The rich man grows richer; he has received more for his wheat or pork, as the case may be, in helping the agent secure the produce of his neighbors; and if the market advances he has not lost by the transaction, in money at least.

When will we learn to live for our neighbors as well as for ourselves? when will we be brave enough to dare to do right at all times? This problem is not alone for men to solve; we women have much to do in this matter. Let us wear less costly clothing, live more plainly; and not surround ourselves with luxuries gained at the expense and misery of others. In the trying times through which our nation has passed women have bravely come to the front, and denying themselves former luxuries, yea, even the comforts of life, have aided in over-coming the obstacles in the way of our progress as a nation. A more trying ordeal than any we have ever passed through is near at hand; will women be less brave than before?

Victor Hugo said "The Nineteenth Century is Woman's Century," and I believe that time and events will prove the truth of his words, and in the coming struggle we will find woman not only able, but willing to dare and do. Let us engrave the following lines upon our hearts and learn to love our neighbors as ourselves:

"If one debate within himself, 'What law
Can I write clear in the heart's heart of me,
For faithful following, not one day above,
But all days until death,'
Let him choose this: What'er another needs,
See that thou take not, though the might were yours
To pluck it easefully, and calm enjoy."
And further: 'If thou claim some precious thing
Care that its preciousness fray not the fringe
Of other's poverty and lack of it.'
Yield freely unto each his right, so far
As your dim soul may know it."

—*E. E. in Woman's Tribune.*

THE devil of the unjust man is greater than his God, because injustice is stronger than justice in his being.

For The Universal Republic.

THE UNIVERSAL PRINCIPLE.

W. E. COPELAND.

"For God so loved the world that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life."

PROBABLY no other text in the new testament has been more often quoted than the one I have selected this morning; and none certainly has been more generally misunderstood. It has been made the foundation of a system of theology which has but little in common with the original gospel, as preached by Jesus. So, then, the morning will be well spent in the endeavor to arrive at the true meaning.

Even a careless reader cannot fail to notice the great difference between the first three gospels and the fourth. The first three, usually called by critics the synoptical, are biographies, more or less correct, of the man Jesus, giving us somewhat of his words and acts. Though containing many parables, they are yet for the most part simple and easily understood. The fourth gospel has very little to say of the man Jesus, but much of the Son of God, the Christ. It contains scarcely a parable; and from beginning to end is written in a mystical style, hard to be understood. Critics after a careful study have decided that the fourth gospel was written many years after the others, and was the work of some Christian teacher who was also a Platonist. You have all heard of Plato, the great disciple of the greater Socrates. During the second century many, who had been educated in the philosophy of Plato, which had much in common with the philosophy of India, joined the Christian Church. These Platonists brought their philosophy with them, and tried their best to harmonize Platonism and the gospel of Jesus. Any one at all familiar with the teachings of the Greek philosopher will at once perceive on a careful reading of the fourth gospel that it was written by a Christian, who, at the same time, was a Platonist. Plato, like the Hindu Sages, was a mystic, and his followers always wrote and spoke as mystics—so we find the fourth gospel full of mysticism, utterly incomprehensible to most readers. To take the sentences in this gospel literally is to fall into inextricable confusion.

The fourth gospel being the work of a mystic, we must try to find the key which will unlock the door of the letter, and reveal to us the spirit within. This key has been grasped by enlightened men and women at various times, and for a while some parts of the Church have been flooded with light; though, alas! all too soon the letter has again prevailed and the light has been obscured. All along down the ages we have had periods of enlightenment, only to be succeeded by darkness and confusion. We are, I think, once more at a time where again the light begins to shine clearly.

The fundamental idea of Platonism, as of Hindu philosophy, is that God dwells in every man. Within each human being is the Logos, the Christ. As Jesus says, "the kingdom of heaven is within," where God dwells and floods the whole being with

light. Some men and women realize this fact, recognize the Divine dwelling within themselves, and know that they are Sons of God; they come to the Light, and, *knowing themselves*, learn in some sort to know God; are at-oned with the All Father, as Jesus was at-oned with Him.

Who is the only begotten Son of God? The Church answers, "Jesus;" all followers of Buddha answer, "Siddhartha;" many Hindus answer, "Khrisina;" the Persians would answer, "Zarathustra." God has left no nation without a witness of Himself. This all-important fact in religion has been lost sight of by too many, who would have us believe that once only was God incarnate, and that once in the person of Jesus. While we were ignorant of other religions than Christianity, we might accept that narrow view of the incarnation; but where we find among other people the same revelation given in Palestine, we must accept the universal incarnation.

The only begotten Son of God is the Logos, the Christ, "whom God has given to the world, that whoever believeth in him should not perish but have everlasting life." Not the man Jesus, but the word dwelling in Jesus; and dwelling, too, in other men. Jesus differs from others in that in him the Word was fully incarnate, so completely controlling the human that Jesus could speak "as one having authority;" in most of the sentences spoken by the great Nazarene, it is the Logos, the Word, which speaks. So fully was Jesus conscious of the indwelling God that he speaks as God. That others may have reached this oneness I will neither deny nor affirm; but this is certain, that Jesus did obtain that condition when the Divine altogether controlled the human, so that he could say, "Who has seen me has seen the Father." Whatever incarnations have given life and light to other people, Jesus has given this life to the European and American. We have no need to look elsewhere; in Jesus we have the human made Divine.

Whoever believeth on Christ that is—whoever comes to know that God dwells in himself, and trusts entirely to the indwelling God, becomes at-one with God, and cannot perish,—thus fulfilling the prayer of Jesus, that they may be "one in me, as I am one in Thee." This is the essence of Christianity—nay, of all true religion that in man is the Word, which is God, and which, allowed full control, changes earth into heaven, because it brings union with the Eternal.

What part does Jesus play in the redemption of the world, if he be not the only begotten Son of God? He clearly shows to the world what is possible for one who recognizes his Sonship; he shows what everyone may attain who has been born again. He shows the way, the perfect way, symbolized by the cross, which means self-renunciation. Now the cross shows its true meaning, not as the instrument on which Jesus' suffering expiated the punishment due us all, but as the emblem of eternal life, the one only way by which we can secure union with God. The cross, as a symbol, was in use thousands of years before the

time of Christianity. It cannot mean the death of a God, for Gods are immortal, and cannot be killed; it means "the entire cessation of all thoughts of self, of all self-love, self-will; it means the renunciation of everything belonging to personality and limitation, and the entering into the Infinite and Eternal.

In the chapter from which our text is taken we have a mystical passage concerning the second birth. Jesus tells his disciples that they must be born again. We are born into consciousness of this earthly life; so are the animals. We must also be born into a consciousness of the heavenly life, symbolized by the birth of water and the birth of the spirit. This second birth is the awakening of the soul to a knowledge of the Eternal Life.

Constructive Unitarianism, insisting on its original idea of the dignity, nay the Divinity, of human nature, seeks to develop the full meaning of the phrase, "Divinity of man," seeks to show to all that not only are they sons of man, but also Sons of God. Some while on earth are never more than feeble children; some scarcely know that they have a Divine part; while some become fully conscious of their Divine Sonship, and recognize the presence of the indwelling Word. Here we have a positive assertion, a truly constructive religion.

Unitarians have always spoken of Jesus as the greatest example, and have only insisted on an imitation of his outward life, the going about doing good, the universal love, the purity of act and word. Now we would rise to a greater height and fully understand the true meaning of the imitation of Jesus, which is nothing less than to realize that in each of us dwells the Word, that all men are Sons of God—most indeed unconscious of the Sonship, and needing the second birth. All are born from below, as evolution teaches, passing through all the changes from the mineral to the highest form of animal. All must also be born from above, passing through the various changes which have taken place as God became man, only in the reverse order. Thus is every one who enters the Kingdom of God born of the water and of the spirit.

Read, my friends, the fourth gospel, using the key, and it will be filled with meaning and become to you the most valuable of all the gospels. I can remember when this gospel seemed to me as the least important of all the gospels; but as I have read it of late years it has become more and more valuable and full of inspiration.

Our eternal life is typed in the universal order. Nature has a Divine meaning, but that meaning is only understandable to the man who is Divine in his aspirations.

The directors of the West Australian Land Company have declared a dividend of forty-four per cent., shortly after having reduced the wages of their employees.

Some people, like coffee berries, have to be crushed before they will exhibit their good qualities.

For The Universal Republic.

PROPOSED LABOR CONGRESS.

J. O. BARRETT.

As an auxiliary to the World's Fair, it is proposed—and the movement is already organized—to hold a Congress in Chicago with the object in view of bringing “all the departments of human progress into harmonious relations with each other in the Exposition of 1893; to crown the glorious work by the formation and adoption of better and more comprehensive plans than have hitherto been made to promote the progress, prosperity, unity, peace and happiness of the world; and to secure the effectual prosecution of such plans by the organization of a series of world-wide fraternities through whose efforts and influence the moral and intellectual forces of mankind may be made dominant throughout the world.”

Each month of the six is to be devoted to special work, which, when complete, is intended to cover all the essential instrumentalities of human brotherhood and progress. The work of September directly correlates with that of October, devoted to labor, protective and commercial interests, and ethical and co-operative organizations; a full two months' consideration of what most concerns the laboring classes in all parts of the globe. As this Congress is world-wide, based on the fundamental principle that humanity is integral in rights, every State in the Union and every nation on the globe should be represented by men and women of the most comprehensive views, who can recognize all other lines of reform as running parallel with their own; who are international in scope of thought, cosmopolitan in respect to language, literature, science, art, religion, citizenship; who are able to pass over all political and national boundaries, and work for all in working for one, and able to secure to all the inalienable rights on which the American Republic is built—“life, liberty and the pursuit of happiness.”

What is the social significance of the four hundredth anniversary of the discovery of the western continent by Columbus? Is it not the abolition of slavery among all the enlightened nations? Verily so. If, however, the celebration of the great event is so dazed by the power and glitter of capital as to hide from sight another form of slavery growing from the old, it will but rivet the chain upon human limbs. Hence, the moral necessity of labor representation at the Congress, capable of handling the mighty problem at hand. If it be rightly presented, it will formulate a new civilization initiatory to the twentieth century. The situation is a momentous one. The “Darkest Africa” of our Republic is just ahead. There is to be a battle of fierce argumentations, if not of swords, over ages of concession to the institutionalized rule, that the few shall own the bounties of nature, and the many be allowed a slave's living. When “the divine right of kings” comes up for discussion, a labor representation must be there to voice this self-evident truth, that every human being, irrespective of sex or color of skin, is by birthright entitled to the equal blessings of free land, free air, free sunlight.

The logic used by the royal leaders will be, that the masterly should have special favors, because they are masterly; that the expenditure of money and time to develop brain force for public use is justly deserving of extra pay; that, therefore, the man or woman who has only muscles to sell does not and cannot perform so useful and important work as the finished gentleman or lady; that the “qualified” is entitled to a palace with superior comforts and pleasures and special positions of honor in society, while the “muscle worker” may have a humble cot and stinted fare, and need no more. The apology for this disparity is, that the brainy man demands more of the benefits of capital than his less lucky brother can wisely and economically appropriate.

The tentability of this postulate, fortified by church and State, involved in the social system which we have inherited, woven in all our secular relations, needs to be discussed at the Labor Congress. A labor representation must be there to demonstrate, that, in justice, inherited or acquired talent is already paid in the intrinsic commodity of knowledge and the usefulness of skill; that, if any distinction is to be made, the one who lacks is entitled to special consideration; that the hod-carrier or the wash woman is, in his or her sphere of life, just as useful as the poet or the orator, the minister or the lawyer—in fact more useful for the poem or speech, sermon or plea is but the flowering out of the root which the laborer develops. Shall the head say to the foot, “I have no need of thee?” It must be demonstrated that there is no high nor low in the divine economy, and should not therefore be in labor art; that whosoever does his best should have equal competence with another who does his best; that an earned competence must be guaranteed in custom and law, leaving out the factor of class or caste—on the principle of, “a man's a man for a' that.” The representation of the Congress must be able to defend the corollary of this demonstration of inalienable and equal rights, and formulate the principle that labor, by virtue of office or position, must be the master of capital. Is not the producer superior to the thing produced? the man greater than his incidents? If so, if the man, made in the image of God, is intrinsically of far greater worth than the “almighty dollar,” which labor produces, then is he in justice entitled, above bare costs, to the full benefits of his personal earnings. Then the wage-system must be abolished before the reign of justice can be established. Holding as it does our competitive industries in the inter-linking chain of speculation, it does not pay in full what the laborer earns. It is but a refined savagery, misnamed compensation. It is the fruiting of medieval feudalism whose castle lords waged war upon each other for plunder. It gives to the plutocrat the strange satisfaction of appropriating the profit of labor, leaving to the earner the “oxen's fodder,” and says to the earner, “I have more on my table than I can eat, but you shall not have any of it; because I am smarter than you!” The affirmation must be maintained, that whatever law or in-

stitution mars or starves a single human being, is God-condemned, and ought to be Governmentally condemned. True, the law of our country does not interdict a wage-worker from having property, but this is also true, that the chances to own anything, even his body, wife or child, are constantly lessening. The world over, the tiller of the soil, the factory hand, the trench digger or what not, is an underling, is but a tithe of the man or woman promised in natural endowments. A system of business or government that forestalls liberty for the full development of citizenship must be abolished. Wages, if such we must continue to have, should be proportional to the demands of the times. Every advance in civilization implies a corresponding advance in the needs of competence; and competence should be tendered in fullness where it is due to the earner and not to the speculative gambler. But fix wages as we may, it fails to develop the best citizenship, because the worker has no possessional interest in his employer's business beyond satisfying his employer, holding his position and getting his pay. There are happy exceptions, but the rule is, that the hireling runs away when the wolf comes, “because he is a hireling and careth not for the sheep.” The wage-worker is not developed in the science of economy. His dependent position neutralizes self-reliant business habits. Intellectually dulled by toil, unmanned, discounted, kept down, neglected, except at election time, what is liberty to him but to sink or swim? Swim he may, but never to touch the shore of competence adequate to his whole needs. Not only does the wage-system enslave the hireling, but the employer also by over-taxation of nerve and brain. What is the reward of the wealthy master? Competence and paralytic liabilities, honor and luxury and sequential decay. Is not this a slavery that deserves a speedy abolishment? What is the reward of the dependent day laborer? A floating life, a rude cottage or hut, social ostracism, child toil, a wife's ruin of health or morals in the struggle to get poor bread, the cup to drown an “aching void,” and at length early sickness and a pauper's grave. Is this one of our American citizens dead in the furrow? Yes, and he represents a heavy per cent. of the wage-workers.

The transition from the old to the new democracy now moves and swells like the ocean tide, swashing all shores. The railroads that span the continents, the telegraphs that speak with tongues to all the nations, the invention of machinery to do the work as by sentient fingers, the dispatch of commercial interests, the spontaneous awakening of the peoples on the whole globe to the fact that we are “members one of another, and if one member perish all the members perish with it,” have inaugurated the transition, and it is left to us laborers of America, in the Labor Congress of '93, to voice it, paving the way. It is not to be expected that the Congress as a whole will be prepared for such a departure. The capitalistic representation is not aware that the great masses of producers the world over are sufficiently imbued with radical

sentiment, looking to the betterment of conditions, as to move forward at the call of wise and safe leadership. Our business is to organize these forces politically for the election of men to legislate who know how to emancipate the labor and capitalistic slaves. If at the Congress in '93 we can voice self-evident principles, and make a candid appeal to the practical judgment of mankind, it will be the sowing of the seed of industrial brotherhood to be peaceably harvested when we are gone.

The matters to be laid before the Labor Congress may be thus summarized: all special privileges abrogated; all monies issued by the Federal Government; money loans obtained at cost; the internationalization, at length, of this financial system, with checks and balances so severely just that all speculation in the necessities and comforts of life shall be forever abolished; constitutional federation of nations, organized to adjust commercial relations and peaceably settle all difficulties; free trade the world over, and direct taxation for the support of Government; land and all other natural monopolies to be owned and operated by the people for the people; an advanced state and national education, free to all, enforced by law, qualifying for citizenship; co-operative industry absolutely removed from the incentives of selfish competition; Government to supply working implements; work demanded from every one, allied with this system, according to his abilities; equal distribution of profits, and personal right to appropriate and economize such profits as he or she may choose, provided in doing so there is no trespass upon another's equal rights; prevention of accumulation of personal property above one's natural or acquired needs, but Government interfering only when trespass occurs; municipal or co-operative manufacture and distribution of food, raiment and other consumable articles, proffered at cost, and, therefore cheaper; and better than isolated families can produce; and Governmental provision made for ethical and social progress and happiness on a scale so vast and beneficent as to evoke personal ambition to work and live for the great whole of the commonwealth, and to render self-aggrandizement, above one's needs, a puerile and burdensome possession; thus evolving a spirit of emulation for nobler citizenship and a juster democracy.

In all the counties of Kansas carried by the Alliance last Fall the Republicans have combined with the Democrats to put down the Alliance party. Principles must be at a very low ebb when policy governs these old parties to such an extent that they combine after most bitterly opposing each other for nearly half a century, because each claimed the principles the other advocated were so bad that they would be ruinous to the country.

An Indianapolis paper says, that of the female population of the factories of that city, estimated at more than ten thousand, a considerable number, working in sweating shops, do not average more than twenty cents a day. The Chicago Herald says that the same dreadful story is true in that city.

A BAD SYSTEM.

REV. T. J. DENT, preached a sermon, at Salem chapel, Harington, London, England, from the text, "I give thee a king in mine anger" in the course of which he said: "Judged by its fruits, monarchy is essentially an immoral institution. Who is most to blame—princes or people? We bring up our princes in luxury and laziness; we practically place them above law; surround them with courtiers, who withhold from them unpalatable truths, but who fawn upon them and flatter them continuously; and after doing our best to debauch them, we expect them to be models for our sons to copy. No wonder that they are a bad lot. No wonder we dare not trust our children in their company. The system is bad; bad for princes as well as for the people. Our social life is poisoned at the fountain-head, and our sons are in danger of infection from the highest to the lowest. Royalty has been tried and found wanting. There is but one remedy—abolish the monarchy, and you remove the chief hinderance to sweeter manners, simpler lives, loftier morals, a fairer social order and a Christian commonwealth. I am a Republican, and have been for a quarter of a century. I am a Republican because I am a Christian. God, by his providence and grace, has given me a very different conception of dignity and manhood from that which is held by courtiers. I have a very poor idea of thrones, and of those who sit on them. Get rid of the superstition of royalty. Why be enamored with it? It is degrading. It fosters respect for despicable persons. It is a worn-out fraud. It is hindering the progress of the world. It is delaying the coming of the kingdom of heaven. Think of the welfare of your children. Let them not be demoralized by evil example enthroned."

Such plain spoken sermons as these are good signs. All the false social, political, financial, commercial and religious gods are being cut off by the Universal God that is developing fast in the human race. The Old is passing; the New is coming into view.

APPEAL TO WOMEN.

WE have received the following appeal to women from the French Society for Arbitration Between Nations:

"Women of all countries! Mothers, sisters, wives or daughters of those whom war tears from the home and causes to die on fields of battle or in hospitals! you victims that the folly of Governments and peoples condemn without pity to grief and misery! you who, even in time of peace, feel the weight of heavy taxes and the sadness of lonely firesides!—we conjure you to listen to our appeal!

"We come to tell you that these evils are not irremediable, and it depends upon you, if you desire to assist us, to abolish them largely, and perhaps to make them disappear entirely.

"When two individuals have a difficulty they appeal to the law, and abide by the decision of the magistrate. When two Governments disagree they

appeal to arms; that is to say, they require thousands upon thousands of innocent people, who, for the most part, do not know why they are fighting to slaughter each other. Heavy taxation, starvation, prostitution and misery are the natural outgrowths of these massacres, and cap the ruin wrought.

"We are determined that a stop must be put to this bloodthirsty savagery and barbarism. We have sworn to each other that we will not stay our efforts until war shall cease. You who claim to be Christian women abjure forever that sacred name if you fail to do your duty with tongue and pen and means to abolish this anti-Christian pandemonium of hell and chaos. You who read in your bible "Blessed are the peace-makers," and then remain silent in your churches, your sewing circles and societies when you should be using heart and soul and brain to abolish hydra-headed war, much bitterness awaits you.

"People are beginning to understand that for nations, as for individuals, there other means than brute force by which disputes may be settled. Nations, as well as individuals, can abide by the decision of an impartial judge. This we call arbitration.

"Since a half century, especially in the past ten years, many arbitrations have taken place between the various nations of the world, and terrible wars have been prevented. We must, however, prevent all wars. Arbitration must become the habitual law of nations.

"It is your bounden duty, women of all countries and conditions, to spread at home and abroad this great idea of arbitration in place of war!

"It is to you the world looks mothers, sisters, wives and daughters, to defend those you love; to save your homes; to reserve for peaceful labor, for the strengthening of the feeble and poor, for the development of true civilization, for interior and exterior peace, the forces and the resources that destructive hatred consumes in fratricidal murders!

"We ask you to join us in forming The Universal League of Women, for the substitution of Arbitration for war.

"Let those who are able to give of their time and money not begrudge the outlay. Where only a name can be given let it not be withheld. All will be welcome; all will find us ready to assist with necessary information and to furnish them with means to obtain other adhesions to the good cause and extend the propaganda.

For particulars address Mme. Raymond Pognon, Rue Clement-Marot (Avenue Montaigne), Paris, France.

M. MMES GRIETS-TRAUT,
E. de MORSIER,
M. RAYMOND POGNON,

Members of the Administrative Council.

THERE have recently been several newspaper reports of children committing suicide after being whipped. A parent who knows not how to guide a child without a strap is unfit to have a child.—*Twentieth Century.*

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gu.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Leecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vionna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

A SOLUTION OF LIFE'S DIVINEST MYSTERY.—The Agnostic says—and as a rule says it honestly and not irreverently—I do not know what the term, God, really means nor what practical benefit the knowledge thereof can confer.

The Gnostic says—and says it without presumption—I do know as much on that subject as one need know to realize supreme satisfaction. Such knowledge is not communicable, strictly speaking, but I can supply the key whereby, with apt thought, that high knowledge is gained. Study "The Finding of the Gnostics," a little book, mailed for 50 cents by the OCCULT PUB. CO., 152 Boylston street, Boston, Mass.

ON THE GROUND.

The better to serve the interests of those who have determined to avail themselves of the arrangements made by and through the management of THE WORLD'S ADVANCE-THOUGHT and THE UNIVERSAL REPUBLIC to secure town and farm homes in Oregon, the undersigned will open an office and permanently locate at Springfield, in Lane county, the trade center of the rich fruit lands we are colonizing.

Springfield---What it is and Will Be.

Springfield is on the east bank of the Middle Fork of the Willamette river, in Lane county, Oregon, between the Middle Fork and the McKenzie, about 16 miles west from where these rivers issue from the Cascade mountains. The Oregon State University, the first educational institution of the State, is 2½ miles west of Springfield, and a short mile further west is the town of Eugene, the county seat of Lane county. The lands between Eugene and the State University, and between the University and Springfield—reached by a splendid free steel bridge across the Middle Fork—have been surveyed and platted into streets and blocks and are being rapidly covered with residences and business houses. Two companies have been organized to construct street railway lines between Eugene and Springfield, and it is considered a foregone conclusion that Eugene and Springfield will be consolidated into one city, with the manufacturing interests and main transportation business on the east side, at Springfield. Altogether the most eligible site is at Springfield—drainage perfect, beautiful building situations, natural scenery unrivaled.

Springfield a Great Water-Power Center.

The site of Springfield is on the north side of a mountain of considerable magnitude, and around on the opposite or south side of this mountain flows the Middle Fork of the Willamette, winding around the western base of the mountain and bounding the town on that side. The water-power is obtained by tapping the river just above the mountain, and bringing the diverted current in on the north side of the mountain. The canal will now carry a power equaling 3,000 horses, and the whole of the Middle Fork river might thus be safely and inexpensively controlled for manufacturing purposes. At present but 300-horse power is being used. The power can be used the second time within the town limits—the upper fall being 12 feet, the lower fall 20 feet. The water never freezes, and is clear as crystal. Many manufacturing enterprises are needed and would be well sustained at Springfield. Factory sites will be given as a bonus to those who will immediately improve them, with power at mere nominal cost the first two years, and at \$8 per annum per horse-power thereafter.

Springfield a Great Railroad Center.

50 acres of the town-site have been set apart for union depot purposes, and as much will be needed. The Oregonian Railroad runs southward from Portland on the east side of the Willamette directly to Springfield, and is being extended southeasterly to Eastern connections; surveys are being made for a trunk line eastward from Astoria to Salt Lake, amply backed by capital, of which Springfield will be the Central Oregon entrepot; a main branch of the latter road will be extended southwesterly from Springfield to the best ocean harbor between the mouth of the Columbia and San Francisco; a local branch is to be constructed northeasterly from Springfield to the vast timber belts on the Mohawk and the McKenzie; the Oregon and California Railroad, present through line from Portland to San Francisco, has a station on the west side of the river, within fifteen minutes' walk, and will not fail to run its trains into the Springfield union depot when erected. The greatest railroad builders of the world are at the head of these railroad enterprises.

Springfield a Great Fruit Land Center.

The intelligent reader has only to look over the map of Oregon to conclude that the most productive farming lands of the State are around Springfield. Here the great currents come together that constitute the main Willamette river, resulting in rich alluvial soils. There is no "spotted soil" around Springfield—it is a vegetable compost, quickened by needed mineral elements. It is the richest portion of the famous Willamette Valley. All the fruits of the temperate zone flourish here, and figs have matured. Five acres in bearing prune trees will alone yield a family living. Fruit tracts as well as Springfield lots can now be purchased at much less than they will soon bring.

Money on Long Time to Improve.

An arrangement has been made with an Eastern syndicate controlling large sums of money to advance means, on fair and liberal conditions, to buy and improve Springfield property and adjacent farm property. Best, however, unless actually necessary to do so, not go in debt. For further particulars address (with return postage) H. N. MAGUIRE, Springfield, Oregon.

The World's Advance-Thought.

ONE DOLLAR A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

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December Number, 1891.

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The Unity of Humanity is the Millennium of Peace.

BY LUCY A. MALLORY.

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Per year, to any part of the United States, \$1.00.
" " " " British Empire, five shillings.

GRIEF FOR THE DEAD.

O HEARTS that never cease to yearn!
O brimming tears that ne'er are dried!
The dead, though they depart, return
As though they had not died!

The living are the only dead;
The dead live,—nevermore to die;
And often, when we mourn them fled,
They never were so nigh!

And though they lie beneath the waves,
Or sleep within the churchyard dim,
(Ah! through how many different graves
God's children go to him!)

Yet every grave gives up its dead
Ere it is overgrown with grass;
Then why should hopeless tears be shed,
Or need we cry, "Alas?"

Or why should memory, veiled with gloom,
And like a sorrowing mourner creep,
Sit weeping o'er an empty tomb,
Whose captive has escaped?

'Tis but a mound,—and will be mossed
Whene'er the summer grass appears;
The loved, though wept, are never lost;
We only lose—our tears!

Nay, Hope may whisper with the dead
By bending forward where they are;
But Memory, with a backward tread,
Communes with them afar.

The joys we lose are but forecast,
And we shall find them all once more;
We look behind us for the Past,
But lo! 'tis all before!

It is not what we see that moves the world, but that which we do not see. We see men doing the work of the world, but it is the power that acts through them that creates all progress. We judge from appearances, and yet there is nothing so deceptive. The judgment that is founded on appearances is most generally at fault. That which is externally attractive may be internally rotten. The major portion of the world put their trust in appearances, rather than in Righteousness, that can never become corrupt. This principle of never-failing purity is immortality itself, for decay cannot touch it. Unrighteousness is not immortal.

We may know the Truth, and yet not do it; the former is of the soul, the latter of the intellect.

DO NOT IMPRISON THOUGHT.

Do birds ask of any one how they shall sing their varied songs? Do the flowers wait for instruction how and when they shall bloom in the broad domain of nature? Does not each form of life voice its own God-given inspiration in its own special way? And yet blind and bigoted man would hush the many-voiced and endless-thinking soul in man and cage it within the narrow bars of a uniform expression. He would make holy the songs in a church, and sacrilegious the expression of a soul in the field. He would have us believe that Infinite and All-Pervading Good is bounded by walls, wherein a few do worship; and that all beyond belong to hell and chaos.

Such perversion of ideas comes from the looking for a God outside nature; outside of the beauty-lit souls of the blossoms and music-lit souls of the birds; outside the sentient beings that feel the pulses of Celestial Life creating within the heart's pure shrine of love, and seeking expression beyond the earth to which theologic slaves would bind them. They would enclose the living soul within the "temple made with hands," wherein no Universal Love or Life has ever come.

Where preached the Christ? By the sounding sea, on the mountain tops, in the highways and by-ways. No hand-made temple to gather them in, no scroll or book from whence to cull Celestial Wisdom, he needed. He looked within and there saw living (even as the mountains are mirrored in the calm and peaceful lake) the Celestial Soul of things.

What warrant, therefore, have ye, O! priest, for bell and book and candle, that ye place them twixt the Sun of Righteousness and lowly man? Have ye no faith in that self-same Soul—the Father—in whom the Divine Messenger placed his trust? Has worldliness so veiled your vision that ye needs must worship Matter-symbols above the God that made them? and who is not things but Essence—Essence of Love, Liberty and Light.

That custom rules even in enlightened people more than thought is seen in the church services of the present day. Give us this day our daily bread" is a meaningless phrase on the lips of the well-to-do communicants; and "lead us not into temptation" as a supplication addressed to a God, in the sense custom means it, is absurd: as if God, the "Creator and Ruler" of the Universe, would lead us into temptation. It is by the overcoming of temptation that we grow. "Deliver us from evil:" every thinking person knows that we must deliver ourselves from evil by overcoming it.

GARNER THE MOMENTS.

GARNER the moments and the days will take care of themselves. The time spent by many men and women bemoaning their lot, and telling what they would do if they had time and opportunity, if utilized could give them knowledge and power. Mrs. Harriet Beecher Stowe wrote "Uncle Tom's Cabin" in the spare moments she could take from a busy life of care and household drudgery. Sir Edward Arnold has learned most of the Oriental languages by utilizing the spare moments.

Moments are the seeds of time; if well cultivated they will bring a good increase. It is the moments of idleness ill employed that are so fruitful in misery. It is this unrest that is nature's protest against idleness and ignorance.

All nature is made up of minute cells aggregated to represent its various phases, by the law of almost imperceptible growth. There is no wisdom but may be ours if we make good use of all the moments.

Over thirty millions were appropriated by the last Congress for naval defense. This money if loaned to people in financial straits, on good security, without interest, would give relief to a hundred thousand families. Millions for destruction, but not a penny to save from destitution, woe and misery, and the long train of evils that outgrow therefrom. The first duty of the State should be to save from crime, not to increase it.

UNFAMILIAR operations of nature are called miracles. Familiar operations we designate natural laws. In reality the simplest operations of nature are to our consciousness miraculous. If we had never seen the plant grow from the seed, and for the first time beheld it, we would pronounce it miraculous.

To every new idea the masses say "impossible;" and yet there is nothing more evident than that the impossible is continually being made possible.

In spiritual work success never comes by "accident;" it is invariably earned.

WHEN we are at peace with all the world we will have seen God.

In the coming time ideas will be the current coin.

For The World's Advance-Thought.
THE VOICE OF THE SOUL.

FLORENCE WINGATE.

COME not with narrow mind
To breathe the fragrance of this flower;
Nor yet with pride-filled heart
Seek knowledge to have power;
But with a lowly mind,
And in responsive mood
Receive this breath of life,
For 'tis thy force of good.

Within the chamber of thy soul
This little seed is sown,
And nourished in the darkness,
Until thou op'st the portal,
And give it air and scope
To swell its fragrant blossoms,
And fill thy life with hope
Of future dawns and sunsets,
Unseen by mortal eyes,
In the dewy fields of Eden
Beneath immortal skies.

Thy days thou think'st art numbered,
But they unnumbered lie
In dim realms of the future,
Concealed from mortal eye
By walls of clay, which crumble,
And falling into dust,
Reveal the full-blown blossoms
Of the plant put in thy trust.

Thy guiding spirit's near thee,
And if thou wilt give ear
To the gentle voice of guidance,
That sounds so low and clear
From the silent flower chamber,
Where life's force lies concealed,
(Only to the listening soul
Can these truths be revealed),
Thy path, so hard and stony,
Will seem to thee like moss,
And fragrant flowers line thy way
To help thee bear thy cross,

But there's a truth that I would have
Sunk deep into thy soul—
The warning that was given
In the misty days of old:
That mortals must not seek
To ope this bud of gold
With restless and impatient touch,
Lest these leaves which enfold
Such blessedness should shrivel up
And leave the truth untold.

MISUNDERSTOOD

ONE of the hardest experiences the spiritual teacher has to bear is that of being misunderstood, not only by those for whom he is working, but also by those who claim to read from the spiritual standpoint. Those who reason from the physical standpoint only cannot be expected to understand spiritual teachings, for spiritual things can only be discerned by the spiritual senses.

One of the things which interferes most with the spiritual development of those engaged in spiritual reform work, and prevents their work from bringing forth its harvest of good is their fear that they are not getting credit for all they do and say; their thirst for praise or fame overshadows their desire for the good of mankind. But we are still in the infancy of our spiritual education. All the obstacles will be outgrown.

Knowledge is power, and the universal panacea for evil.

THOUGHTS GROW

WHATEVER we devote our thoughts to grow, be it good or evil. Thoughts devoted to greed, vengeance and war have produced all the thousands of inventions in the shape of war-ships, torpedoes, boats, guns, explosives, etc., for the destruction and misery of humanity. Now, if the thoughts were directed to the welfare of humanity they would produce inventions for its good and happiness just as readily. Thoughts of evil produce a destructive force; while thoughts of love produce a creative force.

The time is not far off when the thoughts will, mostly, be devoted to the good of humanity. Then the misery, woe and sickness that so long have incrustated the human soul will disappear. At first justice untempered with mercy will be the outgrowth of the new formed power; but gradually the fraternal spirit will increase, and all will realize their true kinship to each other.

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EVIL is like a many-armed devil fish; cut off any one of the arms and it will grow again. The various movements to abolish any one evil will be fruitless as long as the universal body or cause of evil remains. Statistics show that the Temperance movement is making no headway against liquor drinking; and the reason it is not is because it is only attacking an effect of the universal intemperance of humanity—the intemperance of hatred, envy, malice, greed, lust, etc. The liquor drinking evil is a futile attempt to drown the result of these other evils. Advocates of temperance will never succeed in their work until they remove from their own being the causes of intemperance in liquor drinking.

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EVERYTHING is immortal, from the slightest to the greatest, the tiniest worm or the blade of grass. It is impossible that it should be otherwise. Even this body of flesh and blood is immortal. All things may change in form and nature times innumerable, but it is impossible that one atom of them should ever be destroyed. And we believe that sometime—through numberless transformations perhaps—all things, stones and plants, animals and men, will reach conscious immortality.

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THE present state of humanity may be likened to the condition of the earth when bare of vegetation. By external means no verdure and flowers can be produced, but silently and almost imperceptibly the hidden forces bring forth the beauties of the springtime. So with mankind; the external work (strifes, controversies, agitations, etc.), is the ploughing, sowing and cultivating season, but the silent unseen forces will bring forth the Harvest of the new cycle.

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EVERY one is the general of an invisible army that will lead on to immortal victory, if rightly controlled.

CHRISTIAN SCIENCE, ETC., THREE HUNDRED YEARS AGO.

PARACELSUS lived in the sixteenth century. His father was the son of a prince and gave him a good education. He applied himself to the study of medicine, and acquired a great reputation by his practice. He was the first to use mercury and opium. Paracelsus says:

"Man is a two-fold being, having a divine and an animal nature. If he feels, and thinks, and acts as divine beings should act, he is a true man; if he feels and acts like an animal, he is then an animal, and the equal of those animals whose mental characteristics are manifested in him. An exalted imagination caused by a desire for the good raises him up; a low imagination caused by a desire for that which is low and vulgar drags him down and degrades him.

"The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts. Imagination is not *fancy*, which latter is the corner-stone of superstition and foolishness. The imagination of man becomes pregnant through desire, and gives birth to deeds.

"If God speaks in us, we require no proofs of the truth of what he says; for we recognize in it the power of truth. This power is taken from nobody, unless he throws it himself away. The good as well as the evil-disposed ones can only be strong through faith. There is only one power of faith; but its application may be for good or for evil.

"How can there be any true faith in a man who has not in him the power of God? The godless do not believe in faith, because they have none of it, even if they continually talk about it. Where can we find a theologian who drove out an evil spirit, or made a spirit come, or who healed the sick by the power of God's will—not to mention the fact that no clergyman ever removed a mountain by means of his faith, or threw it into the ocean? But if some one produces a sign, be it good or evil, they denounce him and call him a sorcerer.

"A dead saint cannot cure anybody. A living saint may cure the sick by virtue of the Divine Power that acts through him. This Divine Power does not die with the body of the saint, and therefore true saints are still living, although their bodies may have died. The power which enabled the saints to work miracles is still alive, and accessible to all. It is the power of the Holy Ghost, and if you live in God He will overshadow you with that power, and it will teach you the laws of God, and you will be guided like other saints, even as the Apostles Peter and Paul."

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If man should seek to throw mud at the sun it would only fall back on himself. Rise into the light of Truth and none of the malice or evil of earth can reach you.

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When mankind are spiritually ignorant their mental and spiritual food is unwisely chosen.

For The World's Advance-Thought.

LIBERTY.

A. G. HOLLISTER.

He that doeth sin is the slave of sin. If Truth make you free, ye shall be free indeed.—JESUS.

"Know ye not his servants ye are, to whom ye yield yourselves to obey, whether of sin unto death, or of obedience unto righteousness."

THIS is a truism which requires no special proof, because it is a self-evident fact, patent to everybody. Liberty is freedom from slavery, or from restraint, and is of various kinds, as opposed to different kinds of restraint.

A great deal is spoken and written in praise of liberty by people who do not understand in what true liberty consists. The true kind is of priceless value, and is sought for and fought for, by the children of God, in all ages of the world, and experience has taught this lesson: "Continual vigilance is the price of liberty."

Not that the children of God, in this age of the world, fight with carnal weapons, but spiritually, using spiritual arms only. For as there are people who seek to obtain unjust authority over others, there are back of them enemies of the soul which rule over and prompt them so to do. These enemies cannot be harmed with carnal weapons, but with spiritual weapons they may be destroyed.

True liberty, is freedom to do right—to obey the monitions of a spiritually enlightened conscience—to follow the noblest dictates of wisdom, virtue, love and truth, in the service of God and humanity; the constant practice of which promotes growth in life eternal, and builds the delightful mansions of the supernal heavens. To accomplish this it is necessary to restrain the appetites and passions of the body; compel them to obey reason's rule, and to eradicate pride, lust, ambition, covetousness, and desire for carnal pleasure. Liberty in these things is base and counterfeit. It is the liberty of confusion and clashing desires, and produces warring contentions, and growth toward the hells of torture, abandonment and despair. Yet many are ignorantly, blindly and recklessly striving for this false kind of liberty, which excludes the reign of righteousness, harmony and heaven, that it may revel in a lawless riot of passion and disorder. They seem not to cognize nor know any liberty but that freedom of the lusts and passions of the body which obtains in the savage state, and which must ultimate in the rule of brute force, where might is the only right recognized; or in the destruction of society.

Those who contend for this kind of liberty worship the Beast in human nature; are abject slaves to the carnal mind, and are ruled by that "mystery of lawlessness," "the man of sin," which opposes and exalts itself above all that is called God, or that is worshipped. As the Apostle says, sitting in the temple of God—the human soul—it shows itself a God. A portion of this is in every human being, inherited from earthly birth, and must be expelled, or crucified unto death by the cross of Christ, before the soul can find true freedom, and perfect peace, and be at rest from its enemies on every side. It was this false liberty

which caused a victim in the time of a great national upheaval of the base elements of human nature to exclaim, "O Liberty! what crimes have been committed in thy name."

Some one may object to the foregoing that it deals with extremes, and he, the objector, does not believe in extremes, the middle course being ever the wisest. But, dear reader, the qualities of all actions are best known by their fruits. Fruits, as seeds or ultimates, are limits or boundaries, and boundaries are extremes. Every middle course tends to somewhere. You may not have reached the fruit season of your chosen course of conduct, but millions possessing like sentiments with yours, have, and the experiment has been repeated times oft, so that those who read the records with true insight, know beforehand the quality of such action, and just what the result will be.

Many signs declare that now is the Judgment Day and the season of the world's harvest, and the fiat goes forth to separate tares from wheat. To this end, a clear line of distinction is drawn between absolute good and moral evil. The ripening of the fruits of all the seeds sown in the world, from the beginning, enables the distinction to be made. "This is the judgement (crisis, separation), that light has come into the world." The true light, which makes manifest the inward quality of all human actions, and traces effects to causes. A good tree cannot produce evil fruit, neither can a corrupt tree produce good fruit. Henceforth, evil is to be exterminated from the heart, both branch and root. And to those on the right side of the boundary line, all evil is extreme, be it much or little. Even things that now seem innocent of evil, if they contain the seeds of evil to appear in the future, are so counted.

To gain and preserve true liberty, requires constant effort, and steadfast obedience to the highest and best light we can obtain, which includes the faithful discharge of all duties to God and our fellow creatures. The slave of sin may not be conscious of slavery, because he is not restrained from doing what he likes to do, but the longer he does it, the less pleasure it yields, while he is forming a habit which binds him to his evil course, even after he may have formed a desire to abandon it.

Sin controls the creature, through its ruling love. One so controlled by evil, is no more qualified to judge what true liberty is than a crazy invalid is to judge of sanity. He regards as tyranny and usurpation any authority that would restrain him from indulging his desires, however base or injurious they may be. If he chooses to destroy his faculties and make himself a plague and a burden to his friends, or to indulge in anger, lust, cruelty, revenge or hate, or to trample on the rights of others, that is the freedom he is bound to have, if he can get it. Such are Anarchists, who wish to destroy all government and abolish law. Also Nihilists, who wish to annihilate the idea of God, and obliterate all moral distinctions between good and evil. May we not properly reckon them grossly ignorant, or misinstructed, or cases of arrested de-

velopment? Evidently something is lacking necessary to complete and perfect manhood. If such sentiments were universally accepted, they would crush intelligence and dwarf it to the level of brutes. Animal selfishness, violence and brute force would seize dominion and reduce mankind to savagery and extermination.

People whose ruling love is spiritual, inspired by the love of God, subdue the brutishness within, and hold their inferior members in subjection. The natural mind cannot ascend into nor control the spiritual mind; but when in the ascendant it can close all the avenues so as to shut out the spiritual. When the spiritual mind rules, it flows down into the natural, through its open avenues, arranges all its furniture, and the natural becomes servant to the spiritual. Such only have true liberty, because they only are free to act, to grow and advance along the line of universal laws, in the direction of their true and eternal interests, and of the best good of all orderly, intelligent life. They have no wish but to do always the right thing in the right time and place, and all in perfect accord with the will and law of the All Wise Creator of heaven and earth. Hence they are without fear and without restraint. They also are free to do what they love to do, and as it harmonizes with the everlasting growth of universal good, they have perfect liberty, now and forever.

For womanhood I cherish the deepest love and reverence. Her exaltation means the elevation of the race; broader liberty and more liberal meed of justice for her means a higher civilization; and the solution of weighty and fundamental problems which will never be equitably adjusted until we have brought into political and social life more of the splendid spirit of altruism, which is one of her most conspicuous characteristics. I believe that morality, education, practical reform and enduring progress wait upon her complete emancipation from the bondage of fashion, prejudice, superstition and conservation.—*Arena in Ed. Notes.*

ATTENTIVELY considering the formation of bodies and the death or confinement of embodied spirits, let him abstain from eating flesh meat of any kind. The man who forsakes not the law and eats not flesh meat, like a blood-thirsty demon, shall attain good will in this world, and shall not be afflicted with maladies. He who consents to the death of an animal, he who kills it, he who dissects it, he who buys it, he who sells it, he who dresses it, he who serves it up and he who makes it his food; these are eight principles in the slaughter.—*Mena.*

THE Christian Socialist paper, "The Dawn" has reduced its price to fifty cents a year. It is a well printed magazine of fourteen pages, and every page contains more than fifty cents' worth of good thought food.

THE belief of the greater portion of humanity may be summed up thus: An Infinite God whose universe is the earth and whose incapacity is greater than His capabilities.

For The World's Advance-Thought.

FOOD AND ITS ENJOYMENT.

ONE WHO KNOWS.

It is well always to sharply define the sense in which we employ terms, if we would be clearly understood. Each of the planes with which man on coming to himself has to do, and to which in his triune personality he is or should be consciously related, has its own special and particular food; and while the science of correspondences shows that the things of any one of them are explanatory of all the rest, that leaves the fact untouched nevertheless that the three are all the time very widely and essentially differentiated. The food that is fitted for and nourishing to the body is—as we all know—utterly useless to the mind or soul; so, in like manner, the food that serves a useful purpose so far as the mind or soul is concerned, is again as utterly useless to the spirit.

The object contemplated in this essay is to narrow down so as to discuss matter peculiar and pertaining to bodily food. The body serves a very necessary but, at the same time only a very temporary purpose, and while it does so it has to be nourished and well sustained, so as to enable it to perform its functions easily and satisfactorily. Many are the moot points—as we all know—connected with diet; and they are simply moot because man has not yet risen to the high plane where truth, free from all entanglements, inheres, but is mostly groveling, contentedly, on the plane of matter, where illusions of all kinds only are known or possible. Many and strong are the illusions incidental to and also inseparable from the plane of matter; and hard it is for the man while settled in any degree down to the dominance of matter, as we find him to be to-day, to extricate himself, even partially and approximately from the confusion and perplexity the illusions of matter necessarily engender.

Confusion worse confounded is—as we may say—the very atmosphere breathed by the material man in his present surroundings. That being so Pilate's sneering query: "What is Truth?" becomes to all such the inevitable. The Materialist is and can only be the agnostic, and *vice versa*. "Who shall show us any good?" comes trippingly from the tongues of all such; and if we would be fully alive and awake to all the possibilities and potentialities that open to us, we must put forth every effort to lift the veil of obscurity in our flesh which shuts out our vision from the truly spiritual. We must do this tearing down our very own selves, for no one else can do it for us.

Matter's mysterious illusions then very lucidly and satisfactorily account for the wide and conflicting differences of opinion and experience which obtain on every hand to-day with reference to food; nor can we reasonably entertain any prospect of deliverance from the great differences and confusion now so prevalent, until the reign of matter with its illusions is itself superseded by its eternal master—the reign of spirit.

In the very nature of things—and so also of necessity—there must be a perfect and a best food for

man, as such, and that quite independent of faulty human opinions, whims, fancies and caprice. But it does not follow that he will be at all ready to admit such a thought, that is, while his material and illusory nature is in the ascendancy. Nor yet does it follow by any means that because the material and fleshly, also illusory nature, affirms so and so, that it is for one moment trustworthy, or in its utterances to be regarded as deserving of repetition. While man's personality remains as at present clouded with uncertainty and mystery, and, while there are heights of the same unscaled, and domains therein where he has never taken the initiatory steps, he must and will remain helplessly confused and obfuscated; so much so indeed as to be unable to say whether this, that or the other is the proper or best food for him; or even what amount of it would render him the best service.

Man forms an utterly false estimate of intellect, when he flatters himself by assuming that it can guide him in the least degree safely and securely through and out of the labyrinths of confusion and illusion into which his material senses ever lead him. The most piercing and profound intellect possible to man or any other creature, if tied down to materialism and agnosticism, and if cultivated also to the highest degree possible, is still helplessly paralyzed by the presence of effects treated as causes, and confounded by mocking illusions regarded as realities. Intellect at its very highest and best can only qualify the material man to make out an *apparently* strong and clear case which will be sufficient to please and satisfy other like materialistic natures; it can never even approximately convince or satisfy a nature that has opened or that is in the act of opening into the higher spiritual life; for that will certainly have intuitions, however feeble, immeasurably superior to the highest and ablest deductions of reason; and these intuitions being the infallible prompting of a purer and a higher nature than the material man has any perception of, will impel him to flee from the confusing and confounding notions and opinions so dogmatically affirmed by all the restricted materialistic natures above referred to.

Only spiritually developed men or women can ever utter truth applicable to humanity as a whole on any point or subject; and we confidently apply this remark now to the item of food under consideration. It is best that the purely material nature should be actually cut short in life, because its certain tendencies are to constantly degrade itself, and, therefore, a much prolonged life under such faulty conditions would be to it a disaster approximating to a great fatality.

Stimulating articles of diet and drink necessarily tend to break down and shorten the period of life; hence, the drunkard and the glutton do the very best thing for themselves that they can when they eat and drink what will assuredly of necessity shorten their career. We cannot be fairly conversant with the plain every-day facts of our surroundings, striking us everywhere and on every side, without being well aware that the Sovereign Ruler of the Universe has exactly so ordained; and that

both in wisdom and love. All is for the best.

What is right and best, however, for the lowest grade of humanity would be poison to all those filling or aspiring to higher grades. The truly psychic man will not have by far so gross and sensuous a nature as the material one; nor yet will he have anything like so pure and exalted a nature as the truly spiritual man. We do not know where to look with any certainty for clear illustrations of the spiritual entity; but of them we can say that they love to eat and thrive on "angel's food," and when lower natures press them to join in their revelings and feastings they will assuredly decline such invitations, by saying, as the Master once did, "I have food to eat which ye know not of."

Human experience at the present time seems to be mostly—if not entirely—limited to the material and the psychic; and to the former more so than the latter; the former must not and will not dispense with stimulants; the latter as necessarily and freely leaves all stimulants alone, and find all they want in a hygienic and vegetarian regimen. As for the truly spiritual we must wait until we have fairly won an experience in the same, and then we shall find something as far removed from the hygienic and vegetarian dietary again, as that is from the grosser animal and stimulative one.

With this brief and hurried glance at the subject of food as having its bearing upon, and so having to do with, the trifold personality of man, we will be for the present contented, while we pass next under consideration the second item of our subject—its enjoyment.

While food remains, in any shape or form, in our systems causing sensations which are recorded by our nervous system, it stands to reason that those sensations must be in themselves either pleasurable or otherwise. The view generally taken of this subject, of enjoyment or its converse, is an extremely superficial and unsatisfactory one; and this is prone to be the case while immaturity lingers. The unconcerned and ignorant millions have no idea that the enjoyment of food extends to anything save the temporary gustatory sensations experienced by the palate while the act of mastication is being attended to. This is a very worthless, superficial and utterly illusory and misleading view to take of the important subject. Fancy what a gross blunder is necessarily made in only analyzing the sensations experienced during the fifteen or thirty minutes while food is being masticated, when we have to experience sensations as a certain consequence of all our eating or drinking for a period lasting from three to over five hours after sitting down to any meal! And yet this blunder is the rule, the reverse being extremely exceptional! Is man, then, in the main, a fool or a wise person while such a statement may with truth be said of him? What are the sensations of a brief fifteen or thirty minutes, when compared with those extending over four or five hours, or actually having to do with the entire life? Moreover, it will be seen, as the subject is carefully and critically gone into, that those articles which are

in themselves most calculated to furnish or intensify gustatory enjoyment, are often, if not always exactly fitted to furnish anything but enjoyment or comfort afterwards!

This blunder is evidently, then, a very serious one; and demands from every sentient being that it be taken into the most profound, thorough and earnest consideration. We must excuse a mere child for ignorance on a matter like this, for it is naturally to be expected; but what shall we say of those who attain to advanced years, and even then never stand corrected therein! Are they excusable? An excusable person must always be, like a helpless child or idiot, an irresponsible one; and an irresponsible one must, therefore, be wanting in the intelligence and experience necessary to faithfully record the sensations resultant from a given course of action. Who would be contented to pose as an entity incompetent to faithfully record the sensations resulting from an action repeated several times each day and during a life of thirty, forty, or even more years? And yet if facts were allowed to speak the very truth, this is actually the case with the millions; and only isolated ones, few and far between, can be found illustrating the aforesaid competency, or even approaching it.

To be continued.

For The World's Advance-Thought.

THE TOWER OF BABEL. SOCIETIES FOR INTERPRETATION.

NUMBER III

MARY EVEREST BOOLE.

THERE is no denying that religious and philanthropic societies, while effecting much for the mitigation of special evils, have done great harm by encouraging a spirit of technicalism. Each Church, each body of workers, creates for itself a special jargon. This is unavoidable. Every trade and profession makes a jargon of its own; a technical phraseology grows up as a short cut to expedite business. Unfortunately when a special jargon grows up inside of a body whose object is religious or moral, their members are not content to say, (as tradesmen do), "this word belongs to the slang of our craft; if we use it at all before outsiders, we must explain as we go." No; the mere slang of a special body becomes, for its members, a sacred language; and they imagine that no one knows their sacred truths who does not use their shibboleth!

But beside the poison grows its antidote. Societies are being founded now which have for their aim, not the preaching of this or that dogma, or the promoting of this or that special form of beneficence, but the bringing together of workers in different fields, with a view to promote mutual understanding.

Possibly an account of the working of two or three such societies here, may convey the same kind of sense of help to readers across the sea, as the movement connected with this journal gives to some of us here.

Well, then, first in order comes the Christian Kingdom Society. The members are not pledged

to any particular opinion about the Divinity of Christ. The Society has no creed; and it has only one rule: each member pledges himself or herself to endeavor *to be loyal in all things to the Spirit of Christ*. We are not asked our opinion as to whether Jesus always judged with adequate knowledge, or did the wisest thing possible under any given circumstances; we are expected only to endeavor to bring about the *Kingdom* which Christ predicted; judging, each for himself, what he can best do to further that aim, but subordinating all other motives and desires to the one object of helping to bring about the reign of Brotherhood and Peace. Each member receives a ticket; which he is requested to return if he should ever decide to prefer any other aim to that of furthering the Kingdom. We have no President, nor any Founder (for it may truly be said of the C. K. S. that it wasn't *founded—it grew*). We have one Secretary, to whom is paid a very small salary; and an office at St. Bride Street, London, E. C. The funds are small, and the subscriptions are voluntary; poor members are received without any payment at all. The work of the C. K. S. is very unostentatious; and some persons complain that it is not aggressive enough, for it attacks no evil in particular; it only (and what an "only" is that!) forces people who live and work in different circles to come to a mutual understanding of each other's aims. We number over a thousand members; and many besides myself speak warmly of the help we have got by joining it. We have branches all over England; and a branch in India.

Then there is the Christ-Theosophical Club, founded by one of the clergymen of St. Nicholas Church, Queen Victoria Street, London. The members are not pledged to accept the doctrines either of Theosophy or of the Church; but they hold it to be their duty to know what is going on in the way of earnest thought. They meet once a week; and either hold a conversation (organized by the Chairman) on some serious subject, or hear an address and discuss it afterwards. The meetings are open to all comers; and strangers are often invited to give the address. The subjects are of a spiritual nature—the doctrines of Christianity, Buddhism, Spiritualism, Faith Healing and Theosophy have been expounded; and, I believe, any religious opinion may be expressed or controverted, provided the expression be reverent and respectful of the earnest convictions of others.

Miss Frances Lord, whose name is well known on both sides of the Atlantic, in connection with Christian Science Healing, and also with the first translations of Ibsen into English, has lately organized a Society which she calls "The bond of Union amongst Workers for the Common Good." Its mode of working, so far, is very simple. Representatives of various movements (Social Purity, Anti-Vivisection, Woman's Suffrage, Protection of Children, etc., etc.), meet in a drawing-room, and are asked questions which tend to elicit their feeling towards each other's work. This affords an opportunity for the clearing up of misconceptions. A few quotations from a letter written to me by

Miss Lord and her devoted co-adjutator, Miss Abney Walker, will make more clear than I could do both the evil of which I spoke in a previous article and the remedy which Miss Lord is trying to apply.

"All Reformers should examine each other's work. . . . Workers on the plane of practical reform should recognize those on the plane of Spiritual Evolution; and spiritual thinkers and workers should study the immense significance of concrete endeavors in Reform. For while it is true that Reforms are but mitigations of Force, and that the 'coming race' will not be in the principle of Force at all, and that Spiritual Evolution is bringing this coming race into our midst, it is nevertheless true that its welcome consists in mitigating the neglects and cruelties, the barbarism and selfishness, we can see and remove. . . . The Bond of Union hopes to lessen the opposition each Reform gets, through the indifference of the adherents of other Reforms. . . . There is only one method underlying all good efforts—a general improvement can only come as people recognize the unity of thought and life. People need to see that what helps *me* cannot really hinder *you*, that *my* benefit cannot really be had at the price of *your* suffering; and that all claims to benefit one at the cost of another are false to the unity of thought."

I must forbear to quote any further from Miss Lord's fascinating letter. The above extracts will show the readers and writers of The World's Advance-Thought that there is stirring here in the old country a spirit akin to their own.

THE TRUE SPIRIT.

WE take the liberty of quoting as follows from a private letter of one of the most successful of the Silent Workers—Mrs. H. E. Wilson:

"I would gladly contribute to your noble paper could I thereby bless any soul and be able to do justice to its columns.

"My sincere interest is truly with every soul who is seeking to uplift humanity. And I have been blessed whenever I have been able to keep the half hour of Soul-Communion; and I have not missed many of the seasons. I have been so afraid I might bring in selfish or personal requests that I have tried to use the 26th. for such interests, that I might feel more liberty and pleasure in asking Light and Truth to reach the hearts of the children of men at that hallowed hour. I have found a real blessing in taking the world, as it were, by nations. Then rulers and different classes would come in seeming waves to my mind, which brought a tender, melting season, very sweet and refreshing. The enlightened who help to make their laws, and the poor criminals who know so little of love and truth, were especially remembered.

The best and purest element in the world cannot be bought with gold. We may be ten-fold a Croesus and yet live unloved. The elements obey only the wise; and the wiser the man the more obedience they yield him. The unwise man is at the mercy of the elements.

For The World's Advance-Thought.

WHO ARE THE MAHATMAS?

THEODORE WRIGHT, SOUTH-BRISBANE, QUEENSLAND.

THIS question arises spontaneously as often as the term confronts those who are unacquainted with it. Their personality is itself largely questioned, and those who question that, are bound therewith to question the possibility of making their acquaintance. Living people have made their acquaintance, however; and as the impossible never happens, it is not wise to stand afar off disputing known facts simply because they have not come within the horizon of our own experience.

Many who are unfamiliar with the term "Mahatmas," are much more familiar with the expression, "the spirits of just men made perfect." The reality signified by the term Mahatma is pretty well covered by the latter expression. It is a Sanscrit term compounded from *Maha* (great), and *Atmas* (spirit), meaning literally "Great Spirit." The Mahatmas are simply human beings who have progressed sufficiently to have consciously entered upon the wonderful and satisfying experience of spirit life and power, and that without leaving the body on this mundane sphere for it. This can be done, and can only be done by meeting patiently and persistently certain clearly defined conditions without faltering.

All are invited to aspire to the higher standing, for it is only the standing of an assured and perfected manhood; but too many are caught and held by "trifles light as air" to be the least degree attracted by the great and grave responsibilities devolving upon all those who make such attainments.

Mankind at large are mostly utterly at fault with reference to spirit, the things of spirit, and the glorious reality of spirit-consciousness. More frequently than otherwise those who glibly talk about "spirit" and spiritual matters generally, neither understand what they say, nor whereof they affirm. This is a very grave and serious indictment, and one that cannot lightly be made. It could not now be made, only that those who mostly talk about spirit do so in such a way as to themselves furnish an unmistakable demonstration that they do not in the least degree understand what they are talking about. What they say about "spirit," "spirit life" and "spirit action," is equivalent all the time to loudly saying we know nothing about these matters.

There is nothing of more supreme moment to mankind than a clear and an intelligent understanding of spirit, for with an understanding of it would come an appreciation of the same far out-reaching and exceeding anything mundane or material. Why the spiritual has become so vague is because the material has been brought so close to the eye of sense that all beyond has been eclipsed and obscured. Fancy a person placing a coin immediately before each eye, and then pretending to look at something further afield, and that will furnish a case in perfect correspondence to all those who say that they have no intelligence of spirits. Of course they have none; nor yet can they have

any while they continually circumscribe and limit their vision by bringing mundane and material things too close.

None but a Mahatma, or an aspirant for high spiritual attainments, can ever have an intelligent appreciation for or an understanding of a Mahatma. They are simply those who have become open to all the realities of spirit life and power; and to become so is in itself proof—infallible proof—that the possessor has fought a good fight and kept the faith meanwhile, which it was that lifted him right up to his very high vantage-ground. All who have pleasure therein may seek and find; but to do so they must not turn on their heel as soon as the conditions to be met are mentioned, and refuse to attend to them. The fight to be fought, right through, from the very beginning to the bitter end, is the conflict that ever has and ever will and must be between man's highest and lowest nature. Those who make everything of the material world and the lowest material portion of the entity, as a matter of course sow to it, and in so doing they exactly make nothing of the highest spiritual essence of the entity. The Mahatmas are those who have learned the Truth of Truths, that everything belonging to, associated with, or growing out of the outer and lower portions of the human entity is an illusion and a fraud; and therefore have so counted the cost that they have used all the lower desires and cravings of said lower flesh nature just as though they were rounds in a ladder; putting their feet firmly upon them, one by one, until they have surmounted them, thus attaining the higher altitude of spirit life and power.

Man's being is compounded of three parts, at least. If we said it was seven-fold we should not be wrong; but there are three primary parts of his nature, just as there are three primary colors, out of which other four can be made, making in all seven colors; and so there are three primary chords in the musical scale, which divide again into seven distinct notes or tones. The three-fold nature of man is as clear and susceptible of demonstration as are the three primary colors, or the three chords in music, and they are each as distinct and as widely separated as are the colors red, blue and yellow from each other, and the three chords of the musical scale. The three primary parts of man's nature are spirit, (*atma*), soul, (*manas*), and body, (*rupa*). The other parts are in association with these three, and quite separable, as are the seven colors; but for practical purposes in a general way man may be considered as three-fold. Many of the phenomena of human life and history, however, cannot be rendered intelligible save by the realization of man's septennate nature; and to regard him as a dual being alone is utterly and helplessly confounding in every way he is viewed. The history of the religious world to-day is a forcible and clear illustration of this.

The Mahatmas are human beings who have addressed themselves unselfishly to the task of solving the mystery of their being, and who have gone about it in such a way as to have realized as the outcome thereof all that is meant by becoming

"masters of the situation." They know beyond doubt or question that a "miracle" is to all intents and purposes and in itself an impossibility; and they realize, moreover, that the conception of such a thing is the natural and necessary outcome and expression of having lingered on too low a plane of being to be correctly informed as to man's highest possibilities. Materially man is very restricted in the employment of force; mentally he is very much less so, but still much restricted; spiritually he has burst the bonds of all such limitations, and, as master of the situation, employs forces utterly strange and unknown to body or soul, and quite unconnected with either matter or mind. The powers inseparable from spirit are such as are common to all who rise to the verity of spirit life; and only such as have not reached or touched the spirit plane of life can talk of the ordinary doings of the spirit as if they were or could be "miracles." Little do those think or realize, who talk quite contentedly of "miracles," believing as they do in the possibility of them, that they while doing so unmistakably and infallibly declare that they have no familiarity or acquaintance with the reality and life of spirit! What glaring and strong evidences are being trumpeted abroad on every hand to-day by people unconsciously and clearly to the effect that they are nothing at all like what they think themselves to be, or wish to be regarded.

The fact of Mahatmaship, then, is in itself infallible evidence of Divine approval,—lower grades of humanity judging their conduct and methods in sheer frivolity as much so as would the conduct of a helpless and ignorant child be in judging the wise actions of a well trained and matured adult. They know better when, how, and in what way to go to work to further their high ends than those who are ignorant of God's high spiritual ways ever can. They live with only one object in view, the elevation of down-trodden and degraded humanity; and no one less gifted than a Mahatma is in the least degree qualified to point out to them what they should or should not do to further their high ends. When men are quite consciously more or less *en rapport* with God, who is spirit, they will never deviate a hair's-breadth from the high guidance they realize and enjoy; no, not even for one moment, to listen to the ignorant clamorings of the giddy multitude, or the disappointments of petulant skeptic materialists.

An offer has been made to transfer the Catholic parochial schools to the public school board of Stillwater, Minn. Three hundred and seventy pupils attend the schools. The conditions of the transference are that a dollar be paid for the rental of the parochial school, and that the nuns be retained as teachers. It looks as though this were simply an attempt on the part of the Catholic Church to draw the salaries to pay the nuns out of the public treasury for teaching the children Catholic dogmas and doctrines.

PEOPLE are dying continually when they are living in a state of inharmony.

MIRACLES.

WEBSTER defines a miracle thus: "Specifically an event or effect contrary to the established constitution and course of things."

To set aside a law of nature is impossible; but to suppose that there are some of nature's laws that are not understood leaves the field open for a great many marvelous things to occur and yet be in perfect conformity with natural law. Who is able to say to what extent nature's law could be made to operate when rightly manipulated?

The person who at the present day attempts to set bounds, and say so far shall it go and no farther, only exhibits a hard crust of egotism that is not likely to be penetrated by any new ray of light. One manifestation of the forces we use so successfully to-day would have been pronounced a miracle a short time back in the history of the past. Jesus, no doubt, intuitively understood and applied spiritual forces, and brought them to bear upon the involuntary forces of the physical economy, and started them into action where they had been stopped or hindered, and the results were so contrary to the ordinary that they were pronounced miracles, when there had been no law set aside—in fact the law had only been complied with and used.

The current of the known physical forces and our spiritual forces do not always run in the same bed. The common average mind is so entirely engrossed with the material, and the things pertaining thereto, that the spiritual is totally and entirely eclipsed, and laws that might be made to work in perfect consonance with nature are not even so much as known; and when there is a stray flicker of light chances to come from that direction, and is observed by a few, the others say unless you can bring it and make it burn in our lamps we will not believe that you saw any light; unless you can let us weigh it in our scales we will believe you were deluded; and unless you bring it into such shape that we can buy and sell it with dollars and cents we have no use for it. We understand the racks that we can pile one above the other, the air that we breathe, and the water that we can sail ships upon, but when you talk of spiritual potencies you will have to bring them out and let us examine them in our own way. If Jesus did not cure the sick by laying on his hands, and the apostles did nothing of the kind, and Jesus did not mean what he said when he said "They shall lay hands upon the sick and they shall recover," it is certainly a difficult task to determine just when he was talking in earnest. The fact that his professed followers are so absorbed with Mammon and material things as to have lost the power to apply this law of the spirit does not change the law or its efficacy in the least. One thing is very sure, and that is what is called the science of medicine is no science at all. That which may work perfectly well in one instance may prove very unsatisfactory in the next; and every honest physician will admit that he is never sure of anything in a case, since unlooked for turns may take place and the results be entirely different from

what he had anticipated. He also knows that it is not the medicines that cure, but that they produce an action in the involuntary forces of the system and arouse them to do the work; and sometimes they arouse and sometimes they don't. It is the healthy action of these involuntary forces that keeps us in a state of health; it is their action that fences the system against deadly poisons, and all there is about it to place it in the plane of what has been dominated miracle is to arouse these involuntary forces into action from the spiritual side of nature instead of the material.

If there is anything in the Christian religion at all, that is one of the things that should belong to it. Its attempt to hobble along so badly emasculated is one reason for such neuter results: yet humanity is sin-sick and body-sick, and fain would buy redemption with dollars. When the time comes that the spiritual can be taken into consideration, its power and potencies applied, and our hearts made glad and our bodies made well by a proper understanding and use of the law, the word miracle will be needed no further. But so long as people flatly deny every proof that can be given under the conditions offered, it is no wonder they are in darkness.

If there is such a thing as spirit, and man is a spiritual being, then are the involuntary forces that build up our bodies spiritual forces, working upon material things. Would it seem unnatural that they could be aroused from a state of inaction by the presence of another that could be made to vibrate in sympathy with it? We have been so used to powders and pills that we cannot realize any thing else. But there is now a race being born who will learn that there are vast fields, all within the limits of law, that have scarcely the mark of a prospector upon their boundless domain, and they will fearlessly walk out upon their borders, and they will do things that ignorance will call miracles and the material scientist deny. Denunciation and taboo will not work so effectually to their suppression as the fagot did in the past, and the day is coming when sick humanity is to be healed and the hungry world fed.—*Thomas Buckman, in Oregonian.*

The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country.—*Catholic World, July, 1878.* And the Protestant bigot is wielding his vote for the purpose of securing ascendancy. Neither is fit to dwell under a Republican form of Government, as they both live in direct antagonism to the spirit of the Constitution of the United States. Those who are working for religious ascendancy are the worst enemies of the Republic.

The abolition of usury would necessitate the putting of hoarded millions into productive industries that will give work to the unemployed. The usurer will be interested in the prosperity of the people in order to find a ready market for his wares; now the greater the poverty and want, the better his chance to foreclose mortgages on property mortgaged to him at two-thirds its value.

THE SCALE OF LOVE.

Do any young people who read "Our Animal Friends," or who are going to read it in future, ever think of the scale of love? Of course, many of you have quite clear ideas about certain other scales, and perhaps you have often thought of the many ways in which we use the word scale. There are so many ways, indeed, that a foreigner would be greatly puzzled to hear the scales of justice, scales of fishes, scaling a mountain, to scale (clean) a gun, to scale (spread) the news, as Shakespeare puts it. But the meaning which naturally attaches to the word in the expression, "scale of love," is gradation, ascent by steps; as a scale of inches, feet, yards; a scale of tones and half-tones in music.

Nearly all girls nowadays, and many boys, too, are taught to play the piano. If properly taught they begin to play the scales first with two fingers, then one, two, three, till all the five fingers are used. Then they pass the thumb under, and playing one, two, three, four, five, they complete the scale of eight notes or an octave. After a while the fingers move so easily that they can run from the lowest note on the key-board to the highest, over seven or eight octaves. This scale-practice is the most important exercise in piano-playing, and the greatest single help to producing beautiful music.

Already you see what is meant by this talk, do you not? We can exercise our minds and hearts in practising the scale of love very much in the same way that we exercise our fingers on the piano. The child who protects and cares for some animal pet, the child who tries to prevent cruelty to even a butterfly, has begun his first exercise in the great scale of love. It is a very long scale, and it includes not only love to animals, but kindness to brothers and sisters, love of parents to children, the benevolence which establishes a place where the suffering, whether animals or human beings, can be cared for. And the key-note of the scale, the note upon which the scale is founded, is God's great love for all his creatures. Study this scale, and one day you will wake up to the fact that you have learned how to produce the most beautiful music in the world—the music of kind thoughts and generous deeds.—*Our Animal Friends.*

The average salary of a workingman in Austria-Hungary is about ten per cent. less than it costs him to keep his family. That ten per cent. has to be made up by the laborer's wife and children. A law preventing the employment of women and children would compel his family to live on very short rations. Sixty-six per cent. of the workingmen employed in Massachusetts industries earn less than a dollar a day. A man without a family could not fare very sumptuously on this income. The men who rob these men of the products of their labor are ashamed to recognize them in their poor clothes. If they would reverse it, and be enough ashamed of their dishonesty to pay the men what they earn, and do their share of work in the world also, none would need to go poorly fed and clothed.

For The World's Advance-Thought.

LOVE OR LUST.

A. C. DOANE.

IN the parable in the 20th chapter of Luke, referring to the woman that had seven husbands, the writer of Jesus says: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to attain that world and the resurrection from the dead neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

"Let us endeavor to find the dividing line between the children of God and the children of the Devil, or what the words God and Devil were used for. They mean the higher and lower powers in humanity, Love and Lust. All thoughts of animal nature in humanity are the offspring of the devil [do evil] nature. They ever prompt mankind to violate nature's Divine Laws; while the offspring of God are the thoughts of humanity's spiritual nature, are the angels of God, "children of the resurrection, which neither marry nor are given in marriage."

In the 4th chapter of Gallatians it is recorded that Abraham had two sons—one by the hand-maid, the other by a free woman. He who was of the hand-maid was born after the flesh; he of the free woman was by promise. All our Messiahs or Saviors have been children of promise—offspring of God—conceived of the Holy Ghost. God, or good, is their father. In other words they are offspring of the spiritual nature in humanity, and not of the animal nature. If they were offspring of the animal nature then they would be born after the flesh, and could not be the children of God—for God is spirit, or Love, and not Lust or animal passion.

The kingdom of heaven is within; hence, the angels of heaven must necessarily be the offspring of our own spiritual nature; therefore, we make our own heavens and hells, and people them as we choose, with the offspring of our own thoughts. It would be well to examine our own thoughts, and see which department of our being we are increasing in population—the heaven department or hell department.

Politically we of the United States are free; but spiritually we are in bondage to the lust of the flesh; and we have to free ourselves from this bondage. The battle ground is within ourselves; we have there a little kingdom of our own of selfishness that must be overcome. By cultivating only good, true thoughts can we emancipate ourselves from this spiritual bondage. God helps those that help themselves. Every good thought is a soldier in the army of the Lord to fight the good fight.

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"**G**od Setteth the Solitary In Families" is the heading of an article in The World's Advance-Thought, written by John Pulsford, of London, the vibrations of which beat in unison

with the soul-throbs of Deity—vibrations in harmony with the music of the higher spheres. As I read my soul felt like saying, "amen! so mote it be." And so it will be, brother Pulsford; you have struck the chord that vibrates from the Soul of Deity; we mortals bearing the image of Deity, or God, as called, feel the vibrations beat in unison with soul harmony—the harmony of Celestialism. The soul cannot feel the vibrations of harmony coming from the Celestial spheres until it has unfolded the Celestial part of its nature. This is the work to be accomplished by each soul encased in matter. The same law that unfolds the tiny rosebud into the full-blown rose, if obeyed, will unfold the angel nature in mortals. Then we can return to the lost Eden, where our souls, pure and spotless, first became clothed with garments of flesh, with the earthly appetites belonging to the nature of those garments, which they brought with them by the law of evolution. There is the battleground between matter and spirit. There is a part in our nature that is not satisfied with earthly wealth or earthly enjoyments; whose home seems not of this earth.

Who or what is this angel in human nature that is not contented on earth, and longs for something that earthly things cannot satisfy? Are we not here for a purpose? And for what purpose are we here in these bodies of flesh and blood? Can we look around us and see all nature teaching us the lesson of growth and unfoldment without learning of the same law that will unfold the angel part of our natures?

If Love and Wisdom is the God-Mother and God-Father of our souls, why not obey the voice of our heavenly parents? Then they will feed our hungry souls; and our souls will grow wise and happy. Have we not, prodigal-like, wandered away from our Father and Mother's home, trying to satisfy our hungry soul on husks, the earthly passions, or the life of the house our soul is living in? Is not the battle-ground within us between the earthly nature and the spiritual nature? How can we gain angelhood without unfolding our angel nature, conquering matter, the earthly part of our nature? Does not all the wrong that mortals do come from the earthly part of their nature?

If the kingdom of heaven is within us, what part of our nature is it located in? Is it not in the top brain, called spirituality? It is not from that department of our nature that the "still small voice" comes called God? Are not the low powers that have been preached about so much in the world, by the educated animal man, and called God and Devil, the low powers inherent in human nature? From the Devil-power or earthly part of humanity, with its earthly passions, cometh all the do-evil (devil) tendencies of human nature.

It is the power we have to contend with. It causes men and women to become slaves to it; and tramples under foot the divine image of their angelhood. Hence "war in heaven," that the angel part of human nature may assert its rights and cast out the Devil [or do-evil] nature; cast it down

to earth, or the earth plane of human nature, where it belongs; for it was intended by the divine laws of nature to be servant, not master.

As fast as man or woman becomes master of the earthly nature, by development of the angel or spiritual nature, just so fast the doors of heaven will open to them, and no faster. We all possess the key.

THE following is from a paper by Rev. R. M. Webster read before the Unitarian Conference at Los Angeles, California. We are sorry that lack of space prevents its publication in full:

What sort of persons leave the Orthodox side? To this, those who remain Orthodox reply and say: "They are all persons who are a little shaky, morally, or a little out mentally;" and some of them fear that these persons are a good deal of both. This, however, is the judgment of prejudice—of that state of mind which judged that Jesus had a devil and was mad—that is, that he was very shaky morally and quite out mentally; in other words, that he was both knavish and foolish.

When we remember that it was the leaders of opinion, the church authorities, the theological magnates, the pillars of established institutions, who so judged the Master in His day, we need not be much disturbed by a similar judgment on the part of similarly situated people, concerning those disciples of the Master, who, like Him, resolutely liberate themselves from ecclesiastical control and from bondage to tradition in our day. If they called the master of the house Beelzebub, then we of his household need not be worried or angered by similar epithets.

No; those who move over to the liberal side may in many cases lack the wisdom of the serpent conjoined with the harmoniousness of the dove; they may too often allow unfriendly criticism of former friends to make them bitter and ungracious, and to forget that he only is liberal who can, without passion, tolerate the intolerant; but, in general, they are men and women who have learned to put conduct before creed, and character before opinions, and value institutions in proportion to the light and sweetness they furnish for human life. Their faces are toward the future rather than toward the past.

In some of the Eastern cities the clergymen are making efforts to stop the printing and delivering of Sunday papers. As long as there are so many thousands who cannot find employment enough to pay for the necessities of life it would be rather cruel to prevent them from getting the support the work on Sunday papers gives to them. It would be better if the clergymen would turn their attention to the system that prevents so many from taking a day of rest.

The possibility of inter-planetary communication is not so visionary after all when we consider what has already been done with the electric currents; and electricity is not the ultimate force in the universe.

The Universal Republic.

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"HUNGRY ROGER'S" CHRISTMAS EVE.

The following poem is the product of some genius inmate of the Pennsylvania Reformatory, given in the Reformatory Record (published by the inmates of the institution) of November 21st:

HUNGRY ROGER was a burglar, born in ignorance and crime;
From the day he left the cradle he had been a serving time;

He had done a stretch at Sing Sing, and a term at Joliet,
And had been detained in Paris, at the prison La Roquette.
Once, for some affair in England, he had sailed across the seas,

In a transport for New Zealand in the far Antipodes.
And, although his brow was furrowed by the sins of by-gone days,
Never yet had he repented of his bad and wicked ways.

He was standing on a corner one dark night in '82,
Sizing up a brownstone mansion out on Fairmount Avenue,
Keeping one eye on the "copper" walking up and down his beat,

And the other on the roadway, to insure a safe retreat.
Underneath his reefer jacket was his trusty burglar kit,
With the wrenches, screws and jimmies, and the tempered brace-and-bit.

It was Christmas eve, and gayly chiming o'er and o'er again,
Bells were pealing forth the carol, "Peace on earth, good will to men!"

And by many Christian firesides, 'mid the happiness and cheer,
Thankful prayers to God were offered for the blessings of the year.

But all this, to Hungry Roger, had no bearing on the case,
He had never heard of Jesus, and of His redeeming grace,
No kind hand had ever shown him to the better, truer way,
No good mother ever taught him "Now I lay me down," to pray;

Fifty years of crime had taught him little use for piety,
Taught him hatred for all mankind, and his foe, society.

As he stood there in the shadow, no suspicion of remorse
Ever reached his callous conscience, or deterred him from his course:

Suddenly a solemn tolling from a near cathedral tower,
Broke the air in measured accents as it rang the midnight hour,

And the burglar with a deftness, born of years of practiced skill,
Scaled the granite fence and coping, climbing carefully, until—

On a neighboring verandah he had brushed away the snow,
Then crouched and took a survey of the lay of things below.

Not a sound disturbed the quiet of the crisp and frosty night,
Circumstances were auspicious—not an officer in sight,
'Twas the work of but a minute, and the shutter opened wide,

Then, uncovering his lantern, craftily he stepped inside;
But a sight he least expected made him startle in surprise,
And a quite uncommon moisture dimmed the glitter of his eyes,

For he found he had intruded into childhood's own domain
Where the household gods and fairies hold their undisputed reign.

By the fireside's dying embers two wee baby stockings hung,

Near a gay and tinsel'd Christmas tree with glittering
baubles strung.

As his eyes became accustomed to the firelight's partial
gloom,

His astonishment was doubled as he saw, across the
room,

Two blue eyes agape in wonder, then,—a short and breath-
less pause,

As the baby softly queried, "Are you Mister Santa Claus?"
Hungry Roger gazed dumbfounded at the little golden
hair:

He forgot his own existence—he forgot his errand there,

As he kissed the little cherub, gently kneeling by her side,
And he asked her why all Christians celebrated Christmas-
tide.

Two long hours that hardened cracksman, as he ne'er had
done before,

Heard that child, in lilting accents, tell the good old
story o'er.

Then, when rays of early morning faintly tinged the east-
ern sky,

He arose and sadly bid the wee Evangelist good-by.

No, he's not a missionary now to some far distant shore,
But the roll of honest citizens contains just one name more.

No one who claims the bible as infallible
authority can consistently maintain the
doctrine of perpetual ownership of land. In Levit-
icus, xxv:10, we read: "And ye shall hallow the
fiftieth year, and proclaim liberty throughout all
the land, unto all the inhabitants thereof, and ye
shall return every man unto his possessions; and ye
shall return every man unto his family." Again
at verse 23: "The land shall not be sold forever;
for the land is mine; for ye are strangers and so-
journers with me." Again in verses 14-15: "And
if thou sell aught to thy neighbor or buyest
aught of thy neighbor's land ye shall not oppress one
another; according to the number of years after
the jubilee thou shalt buy of thy neighbor, and ac-
cording unto the number of years of the fruits he
shall sell unto thee."

Thus it will be seen that in Moses' time the own-
ership of land could not exceed fifty years.

We are filled with regret that we shall see no more
upon our editorial table that excellent paper, "The
Labor Advocate," of Toronto, Canada. It was a
candid, sincere, honest upholder of the truth; and
its influence for good has been widely felt. The
seeds it has planted will grow and fructify, and will
be great factors in awakening the divine nature in
humanity. No effort for good is ever lost; and the
staunch and upright editor of "The Labor Advo-
cate" will live to see the rewards of his labors in the
universal advocacy of his ideas.

It is claimed by financiers that they are looking
up their capital for fear of dangerous financial leg-
islation by reformers. Those who have goods that
do not belong to them are always afraid of being
compelled to deliver them up.

Whisky and tobacco burn up the vitality.

THE REMEDY.

ACTUAL use should be the only basis upon
which land should be owned; then we would
not see four-fifths of the world's land held out of
use by speculators and usurers waiting for a rise
in values, not made by themselves, but by the
community.

In England the landlord lays claim to the im-
provements the tenant makes, without compensa-
tion, and he continues to charge higher rent as the
tenant increases the improvements. In this case
the landless have no equitable claim to the im-
proved land that they are taxed for improving,
and a large part of their labor is taken without re-
muneration by the landlords, who inherited it
from robber ancestors that stole it in the first
place.

Those who improve the land have a juster claim
to it than the landlord who does nothing but spend
their savings in luxury and selfish display. The
former's industry is a benefit to the world; while
the latter's idleness is a detriment to himself and
humanity. The petty thieves who steal from in-
dividuals are imprisoned; and those who commit
murder are hanged; while the selfish monopolists
of the land who, directly and indirectly, are the
cause of a great share of the vice and crime in the
world are allowed undisputed sway.

It has been noted that in countries where work is
plentiful prostitution and theft are at a minimum.
Idleness is the great breeder of crime. The idlers
who own the land, not working themselves, and,
consequently, blinded by their own vices, have no
appreciation of the necessity there is for all to be
employed to keep the world in peace and harmony.

When Elizabeth Fry first entered the prisons of
England to reform them, they were perfect bed-
lams, owing to the idleness of the prisoners. She
brought order out of chaos by kind treatment and
giving the prisoners steady employment. One-
third of the world are doing double work; while
another third are idle from want of work; and the
remaining third are idle from choice, because they
can compel the workers to support them.

Now as it is plain that *useful* work is essential to
the well-being of all humanity, every one should
be given the opportunity—and compelled if neces-
sary—to work at some productive industry; and
the ownership of property of any kind should be
invalid and revert to the community, if the owner
has used his time and talent to accumulate it at
the expense of the community,

There is but one way that money can be hon-
estly earned; and that is to give an equivalent in
brains or muscle to some useful end.

INTIMATIONS OF IMMORTALITY.

WILLIAM WADSWORTH.

O UR birth is but a sleep and a forgetting;
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar.
 Not in entire forgetfulness
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God who is our home.
 Heaven lies about us in our infancy;
 Shades of the prison house begin to close
 Upon the growing boy;
 But he beholds the light, and whence it flows
 He sees in it his joy.
 The youth who daily from the East
 Must travel, still is nature's priest,
 And by the vision splendid
 Is on his way attended.
 At length the man perceives it die away
 And fade into the light of common day.

POSSIBLE.

AN Ohio man claims that he can produce rain at will over an area of twenty-five hundred square miles. He has forwarded to the Agricultural Department at Washington a statement of his claims, accompanied by affidavits of respectable citizens, that he has promised rain on a certain day and the promise has been fulfilled. This is the shadow of "coming events." Mankind will develop until he is able to control the elements. It is within the possibility of man to control all the earth contains, and all the imagination can conceive of a universe, and still there will be more to learn.

THE Farmer's and Citizen's Alliances are the foreshadowings of the coming International and Universal People's Alliance, which will have its inception at the International Labor Congress, to be held during the World's Fair in 1893, and of which J. O. Barrett presented a brief outline in the last issue of the Companion-Papers. Partial organizations are but the preliminary work preparatory for the Universal People's Party; it will be world-wide in its scope, and the people of all countries will be invited to co-operate with each other, for their physical, mental and spiritual benefit.

THE frequent occurrence of people regaining consciousness, after they are supposed to be dead, and are prepared for burial emphasizes the necessity of allowing, at least, three days to elapse after the supposed death before the burial of the body, except in cases where decomposition takes place sooner. The spirit is not free from the body until decomposition does begin; and those who are buried while the body is still unaffected suffer the horrors of being buried alive.

MEN are called honest who keep within the limits of what custom and the civil law have established; but no one is truly honest who does not obey the Divine Law.

THE HOLY BOYCOTT.

THE holy boycott" of Union Theological Seminary, says the New York "Evening Post," is evidently to be enforced in the most thorough manner. The Presbyteries are beginning to put the strongest kind of pressure upon students to induce or compel them to keep away from the instructions of Professor Briggs, and are voting, one after another, that no pecuniary aid shall be given by the Church to any one studying at Union Seminary. This issue was sure to come, and the benevolent boards of the Church that have been standing aloof from the controversy cannot long escape being drawn into it. It will not be long before the Board of Home Missions will be warned not to give employment to any Union student, and the Board of Foreign Missions not to send abroad any young minister with the dangerous Briggs infection."

When the Church is attacked instead of relying upon the power of truth, which it claims to have, it resorts to all the petty tactics of worldly politicians to keep its numbers unimpaired. Christ with his truth was not afraid of the errors taught by the Sanhedrim, but alone without money confounded the false doctrines of the Pharisees. But the Church to-day stands in the place of the ancient Pharisees, and is afraid of the doctrines taught by the New Christs that are springing up everywhere, and would gladly crucify them if it had the power to do so.

In the August number of the "Chicago Woman's News," Mrs. Mary A. Ahrens, attorney, in an able article on "Woman and the Law," says: "Standing in a justice court I heard a justice of the peace declare that crimes against women were on the increase," and she adds: "a glance at the records of cases which come into the courts will prove it beyond a doubt." She cites the numerous cases of assault upon young girls; and exhorts women to rise and demand laws for the protection of themselves and children.

As long as women do not have the ballot, men will abuse the power they wield over them, and yet there are so many women who are the most bitter opponents of Woman Suffrage. They fail to see that it is only through the power of the ballot that they can command and maintain their rights.

THIRTY-EIGHT thousand dollars for the benefit of a prize-fighter. One hundred thousand dollars for a fast horse. A dollar and a half a week for the labor of a woman, and thousands starving in this land of plenty. How long before humanity will grow out of the animal into the Divine consciousness?

If the "People's Party" has done nothing more it serves to keep the rapacity of the old parties in check, and causes them to legislate more in the interests of the people than they have heretofore done.

UNNECESSARY.

THE increasing multiplicity of laws only tends to confusion and trouble. The more laws the more business there is for lawyers; consequently, lawyers are interested in getting as many new laws passed as possible at each session of the legislature. The people as a whole allow those directly interested to make the laws that will give them a monopoly in their callings. Bankers control the finances; doctors say who shall heal us; the clergy say what days we shall observe as religious holidays, etc. Mostly all legislation is class legislation; but little is done in the true interests of themselves, because the people are apathetic and allow it.

Class legislation is a necessary concomitant of the competitive system; and will continue until the people seek in co-operation the blending of all diverse interests.

A PRESS dispatch states that "the Countess of Paris knows how to handle a rifle with dexterity, and she proposes to try her hand at bringing down a stag, which will be driven for the purpose into the forest of Mar Lodge, the Highland home of the Duke and Duchess of Fife, whose guest she is." What can we expect but a continual increase of the horrors that civilization is already overflowing with, so long as the manifestation of such a spirit—that, too, in the supposed leaders of society—is telegraphed all over the world as something to be proud of and worthy of emulating? The Countess of Paris will, for pleasure have a poor innocent animal driven out where she can try to deliberately murder it; and if she succeeds she will receive the plaudits of those who are as cruel and heartless as herself. *Nobless oblige your Ladyship.*

SOME of the clergy are making another revision of the bible, but they will never be able to give a correct interpretation of it until their spiritual consciousness has developed sufficiently to give the occult meaning from the original Hebrew. Every word has an occult, an intellectual and a material meaning; therefore, the spiritual, the intellectual and material understanding each interpret if from their standpoints respectively.

AN exchange says it is easy enough to get rich. "All that it is necessary to do is to trust nobody, befriend none, get all you can and save all you get, to stint yourself and everybody that belongs to you; be the friend of no man and have no man for your friend, to heap interest cent upon cent, to be mean, miserable, despised for some twenty or thirty years, and riches will come as sure as disease, disappointment and death."

THE work of many "Reformers" consists in judging one another. The true Reformer can work with any and all Reformers, whether they be high or low.

For the Universal Republic.

WOMAN'S NEW VIRTUE.

C. B. SEDGWICK.

WOMAN'S place in the world as the earthly ideal of moral chastity is gone. However hard and cruel the awakening it is well to face the truth; and seek where to place her in its stead. All progress is baptized in tears of sorrow and regret.

With the decay of sentiment the world has grown bold and philosophical. Society has thrown aside what it considers to be the tyranny of a narrow and bigoted standard of morality, and it has dragged the cloak of modesty from woman and declared it to be but superstition; but also, with characteristic onesidedness, has left all the ignominy of the change resting on the weaker side.

The Rip Van Winkles of literature have only just awakened to what has been the inevitable tendency for years, and now in dazed surprise and alarm they prognosticate the world lost, as the halo wanes around the idols of the past. In their frantic endeavors to drag progress back, they prey upon the healing sore, and think to shame the scarcely yet accustomed mind back to within their own conceptions of human virtue. Such efforts are pitifully futile, and are not directed to act in accordance with the natural order of things, for the future in this respect, be it for better or worse, will be guided by its own experience.

The social world has been undergoing a transition for the past half century. From the time George Elliott startled the thinking world with her innovations for social reform, modern society has been gradually adapting a new phase of reasoning. With Tolstoi came the crisis, and the flood-gates of vituperation have been thrown wide open by antiquated conservatism, but without the expected results. Society has been prepared by years of gradual change to meet this last struggle of a dying school of sentimentalists, and is glad of the opportunity to assert itself on the ground of its new philosophy. The only question left to consider is whether the change is gain or loss.

Woman necessarily is, and always has been, the subjective element of humanity. It is wrong to attribute to her the so-called moral degeneration of the present day in any other than a negative sense. The desires of positive man must demand the change, otherwise it would not ensue. All the maudlin talk one hears about the studied art of feminine seductiveness is irrational to its own argument, inasmuch as it is claimed that it has become necessary to appease the perverted moral sense of the age.

Virtues change with advancement. In the days when men were chivalrous the virtue of feminine modesty was necessary to the maintenance of the ruling sentiment. Woman, whose primary position has ever been that of counterpart to man's desires and wishes, found herself the common guarded treasure outside of the certain protection of matrimony.

With the development of intelligence and reason the growing ability of the female sex to manage

and adjust the affairs of their social relations gradually became recognized and established; and with further advancement a mutual understanding of the co-interdependence of the sexes has displaced all other formula for the existing social freedom of this epoch.

The evolved social philosophy of to-day takes no cognizance of religious superstition; and in defense of its attitude, refuses to do reverence to what have been considered time-honored customs and institutions. The modesty that must of necessity vanish upon entrance to the marital state, fails to elicit the same adoration that in ages past humanity thought divine to preserve.

View it as we may, the eulogized virtues of the late generations were but slavery. With the decay of injustice heroism becomes obsolete, and with a more equitable and philosophical sense of the proper regulation of the social relations of the sexes much of the present so-called modesty becomes practically unnecessary, and barren of any great virtue. The question of the desirability of this self-wrought change is not to be considered. There are probably many things in private life of individual import and concern that would seem distasteful to the esthetic soul; yet unfortunately, we cannot live happily other than in harmony with the natural law.

This is where the great Russian philosopher stands out in the light of an aggravated misanthrope, in striving to remodel humanity to other than what it is and was intended to be. We make the forms of conduct to suit ourselves. The true ideal attributes to encourage and foster for mankind should be those which can be universally accepted by all people, and under all conditions and circumstances.

With man, the standard of bravery, strength and nobleness is almost universally emulated; but with woman quite conflicting qualities of character are held to be the ideal virtues. Some races establish servility as the most desirable, others chastity, and others the true human ideal of womanly sympathy and love. The latter quality is noble in all womankind, whereas the other virtues are only relative, and indigenous to localities. This latter virtue is moreover, the safest one upon which society can build its admiration for the sex, and perpetuate a true respect through all generations.

A child with attained reason dislikes to contemplate its origin from a moment of vicious passion, but it can think of the hours of loving watchfulness with tears of appreciation and thankfulness. Perhaps this perverted view of pro-creation is due to inherited fallacious sentiments in that direction; but after all it is the latter thought and memory that kindles a love of fellow humanity in the young heart and accomplishes the living positive good in mankind.

The virtue of a thing must lay in its results; and the life that thus contributes the greatest benefit to the whole race is, necessarily, of the greatest use; however much the superciliousness of existing customs and dogmas may condemn it to scorn for

the unavoidable possession of less demure traits of character. The tendency of the age is towards a more just equalization, and under the regime of the new moral philosophy conditions of life that are now considered below human recognition will be raised a notch in social estimation.

While it is ever desirable to foster every possible virtue, it is nevertheless false economy to condemn the good that can minister to living necessities in order to preserve a cold simulative phase of mind called modesty. Half the presumed virtue of the chaste is merely a conceited assumption of superiority, or a cowardly fear of social ostracism. At the best there is but little virtue in ignorant innocence. The noblest life is that which knows both good and evil, and still prefers the good. Only by test can we demonstrate the strength in character, as in all things else. Humanity, if judged aright is always found with the most beneficent qualities in preponderance; and this age is characteristically one of intellectual generosity.

A little consideration will resolve it an omen of great progress that society is beginning to place the womanly ideal upon a plane above the whimsicalities of the changeable ideas of man, and establishing it on the more sterling qualities that all philosophies and civilizations can equally respect and cherish. The world has grown sufficiently intelligent to recognize woman's true purpose and position in life, regardless of the veiling efforts of past empty formulas, that were only of use as a protection when true logic and proper reason was wanting.

The innate sympathy of the female sex that instinctively adapts itself to soothing human suffering and sorrow, and in every way brightening the otherwise sad and desolate sojourn on this earth, is a nobler virtue to develop and look up to than any which may tend to shadow unfavorably on the less fortunate in the life struggle for a place and home. It is more just and humane; more in accordance with the natural law; and productive of greater beneficial results after the life has sped.

Such soul qualities are the highest of which the human mind has conception, and for their elevating influence are to be encouraged and revered above all others. They are all that is left to give warmth and love to the growing coldness of this matter-of-fact world; and are as sweet flowers that that blossoms to make bright the cheerless monotony of the mountain ruggedness.

"The people of Germany are relinquishing meat eating because they can no longer afford it. The statistics of the city of Mayence for 1888 were ten thousand and nineteen cattle, twenty-three thousand three hundred and twenty-five sheep, and thirty-three thousand three hundred and eighteen hogs. In 1890, with an increase of population, nine thousand six hundred and six cattle, eighteen thousand eight hundred and eighty-two sheep and twenty-eight thousand eight hundred and one hogs." Poverty after all is not an unmixed evil if it compels men to eat purer food and abstain from making a graveyard of their stomachs.

THE LONELY FARMER.

"THE Saturday Evening Spectator," of Minneapolis' Minn., contains a very able article from its corresponding editor, Prof. James G. Clark, in reply to a paper in the "Forum," by John W. Bookwalter, on "The Farmer's Isolation and Its Remedy," from which we quote the following:

"The farmer of to-day is not on his knees begging for salvation by grace at the hands of those who have plundered him. He proposes to work out his own financial salvation, through the proper and independent use of the ballot.

"At the end of Mr. Bookwalter's article the editor of the "Forum" adds the following explanatory note: 'Mr. Bookwalter is now proposing to demonstrate how the need that he has pointed out in the foregoing pages may be supplied by establishing farm villages in Nebraska. The first of these will be built on a tract of twelve thousand acres in Pawnee county. The tract will be divided into one hundred and fifty farms of eighty acres each, and in the center of the tract will be a village consisting of one hundred and fifty houses; one house for every farm.'

"The question is: 'Who is to own the eighty-acre farms and the one hundred and fifty houses—the farmers or Mr. Bookwalter?' If the latter, then the farmers are at the mercy of their landlord, and if their condition, in the end, is any better than that of the ordinary tenant and 'rack' renter, it will be solely because Mr. Bookwalter is more just and generous than the ordinary landlord. Mr. Bookwalter approves and defends our present industrial system, whose motto is clearly expressed in the old phrase: 'Each for himself and the devil for the hindmost.' Under this system, not only the more 'thrifty,' but the more greedy, cunning and cruel must inevitably, and by the 'law of natural selection,' rule over those who have more heart and conscience and less acquisitiveness than their neighbors.

"Nothing can prevent this result, which the system itself invites, inspires, and, in a sense, even compels. I will not deny that Mr. Bookwalter may, like Leland Stanford, be a more kind and humane landlord than the industrial system as a rule demands and inevitably develops, and that his tenants would be better off than most serfs, but justice, which includes mercy, is more to be desired than any one man's generosity.

"If Mr. Bookwalter would be an object lesson to illustrate justice let him sell his lands to farmers—of his own selection, if he prefers—in eighty-acre tracts, at what they originally cost him, including accrued taxes, and without more than two per cent. interest, giving reasonable terms for payment. In this way the buyers would not be oppressed and finally devoured by usury, and could easily become independent owners, while maintaining the other features of Mr. Bookwalter's co-operative idea, which is feasible and good. But so long as the lands and houses are owned by Mr. Bookwalter they are subject to him, and the families occupying them are, to all intents and pur-

poses 'dependents,' whose condition is liable to become intolerable whenever the 'baron' dies and is succeeded by a 'king that knows not Joseph.' The only novelty in the scheme lies in its social idea, and in the double-headed landlordism that takes in town and country at the same time, and exposes the families occupying both the soil and the home to the mercy or caprice of a single individual, who may be totally unfit for the responsibility, but who rules merely because he happens to be in possession, through accident or, perhaps, crime, of a sufficient amount of money to make him master over men who are, many of them, better than himself. The plan has every mark and sign of being a sugar-coated proposition to introduce landlordism in this country.

"Lord Bacon said: 'The usurer dealing in certainty and all the rest in uncertainties, in the end of the game all the money gets into the box.' In the past twenty years tens of millions of dollars' worth of lands have been absorbed in the usurer's 'box' in the United States. It is but a single step more to a system of landlordism that in the end would kill out small, individual farming, as trusts are already crushing and absorbing independent dealers all over the land.

"But Baron Bookwalter's plan will neither deceive the American farmer nor cause even so much as an opposing ripple in the resistless current that is setting in from all directions to overturn and dissolve all species of private monopoly, through general co-operation of the people, by the people and for the people. Anything less than this—Bookwalter's scheme included—touches but the outermost twigs of an industrial tree that was planted in rapine and plunder—a tree that is corrupt from root to top, and whose branches bear fruit in hypocrisy, robbery, theft, bribery, judicial, political, religious and social prostitution, war, famine, assassination, and, saddest of all—in Ward MacAlister and his 'four hundred.'

"The tree is doomed. The ax is laid at its roots. It must fall and be cast into the fire, and burned, and out of its ashes will rise one that is to 'bear fruit for the healing of the nations.' That which is good in church, state and society will not perish with it, but simply be emancipated from corrupting association and contagion, and become a hundred-fold more active and potent because of its release from a body of death.

"Still, Mr. Bookwalter's presentation of his scheme gives evidence of a warm heart, and of an honest, even if narrow, purpose to better the condition of his fellow-man. It is at least a valuable and significant hint of what the combined forces of labor and production can and will do on a far more comprehensive scale."

Vol. 1 No. 1 of "Sex Ethics" comes to our editorial table. It is a welcome addition and fills an important niche in the temple of reform. The question of sex ethics is a field that is full of weeds and undergrowth of prejudice and ignorance, and greatly needs the ploughshare of wisdom. Send for sample copy to Grass Valley, California.

TOO REAL.

WE are very stupid, it seems to me, my dear friends, if, while we sit snugly in our decorated sanctuaries we never care for what thousands of our lost brothers and sisters are not only whispering to each other, but saying out louder and louder every year, till you begin to hear it in your lectures and read it in your morning papers. This is somewhat the fashion of their doubt: what is it that you Christian people mean by your Gospel? What is the upshot of it? We hear that you have a fine set of arguments to prove it, and that you call them Evidences of Christianity. What they are we never knew, for you and we were never together long enough for us to find them out. But some things we can see. We see your equipages roll by to the church on Sunday morning. If we follow and look in we see a building that you put up for your own accommodation; no place made there for such as some of us are, or, if any, only a nook in some untidy corner. And when you have hidden us well out of your way—our wives from your wives, and our daughters from your daughters—then you rise up and call us dearly beloved brethren! We hear you read sometimes of a marvelously kind Shepherd of long ago, who went out into the mountains seeking his sheep—his own feet torn very often with the rocks; his hands bleeding with the briars, when he rescued the perishing. Is that your way with us?

Ah, but you say, "conditions have changed," and for the worse; so much so that religion, as it is commonly preached, is a mighty poor affair; as it is practiced, a mighty sight poorer. There is not enough religion in the streets between Monday morning and Saturday night to be in anybody's way. If a man walks with his God to-day it must be after dark."—Bishop Huntington's sermon.

If corruption seems rolling over us like a flood, mark, it is not the corruption of the humbler classes. It is the millionaire who steals banks, mills and railways; it is defaulters who live in palaces and make away with millions; it is money kings who buy up Congress; it is demagogues and editors, in purple and fine linen, who give fifty thousand dollars for the presidency itself; it is greedy wealth which invests its thousand millions in rum, to coin money out of the weakness of its neighbor. These are the spots where corruption nestles and gangrenes the State. If humble men are corrupted, these furnish the overwhelming temptation. It is not the common people in the streets, but the money changers, who have intruded into the temple, that we most sorely need some one to scourge.—Wendell Phillips.

The principle result of the last Labor Congress in England has been to cause workmen to take an increased interest in politics. Great efforts are being made to elect labor candidates to Parliament, and to push through the Legislature the demand of Congress that the members of Parliament be paid a salary instead of, as now, not being remunerated for their services.

A LABOR DAY ADDRESS.

REVEREND W. E. COPELAND was wisely selected to deliver the address on "Labor Day" at Tacoma. It was logical, eloquent and well-timed. It closes as follows:

"The beginning of the end has come. As all workers draw closer together and encourage one the other, the remains of slavery are sure to disappear. Slavery to kings disappeared, and the Fourth of July commemorates its end. Black slavery disappeared, and Memorial Day marks its end. White slavery shall soon disappear; and the world shall no longer be fretted and disgraced by the wail of children deprived of the opportunity to become men and women; by the groans of women compelled to sell their virtue to get bread and a shelter; by the curses of strong men deprived of an opportunity to earn an honest living. How long, O Lord, how long shall the cry of want and misery arise in vain? How long shall human greed crush brother man into the dust? How long shall the hot pursuit of wealth turn human hearts to stone? How long shall thousands barely earn a living, and when the price of bread rises go hungry, though there is an abundance for all? How long shall thousands of men, women and children depend on the whim of a master for their livelihood? How long shall white slavery, which is the true name for the present wage system, continue? I am finding fault with no man, least of all with the employers of labor. But I am denouncing the system, which is of the earth earthy; which is a purely animal struggle for existence; which crushes out the higher nature and degrades Divine Humanity to a gross materialism; which has no time to consider anything but the all-important problem of how to get a living. I advocate no violent methods. I deprecate any class hostility; but I cannot close my eyes to the evils which beset us on every hand; and I would help to open the eyes of the people and lead them to a higher civilization. Fellow-workers, this is not the highest civilization which the world has ever known; this much vaunted Christian civilization which the Church never wearies of praising can lay no claim to the title of Christian. Now, as in the time of the prophets and of Jesus, the world is given over to the worship of the Mammon of Unrighteousness; it is each for himself and the devil take the hindmost, which reduces multitudes to a condition worse than that of the negro slaves in days before the war. The cries, the groans, the curses rise to heaven. Will the end never come, when we shall be free? I think I see the dawning of that day when the Sun of Righteousness rises ever higher and higher in the heavens.

"This Labor Day prophesies a good time coming, when a genuine republic shall be established; when the cruel war of competition shall be over; when God's Kingdom shall be established on the earth; and the industrial commonwealth shall be no longer a dream. Labor Day tells of the end of white slavery. Not yet has the decree of emancipation been signed, but events are rapidly bringing the wished-for freedom, when, among all the

holidays, the first Monday in September shall hold the highest place.

"That success may crown our efforts it needs that we destroy all jealousy one of the other; that we remember what helps one worker helps all; that brain and hand workers unite; and the Industrial Republic towards which we have been long moving shall be at last established. Vain the efforts of kings, whether crowned or uncrowned, vain the efforts of aristocrats or plutocrats, to prevent the consummation. This Labor Day, made a holiday by law, declares that the last shall be first. But the coming may be speedy or slow, as the army of workers shall decide. Antagonize capital; fight against those who are plutocrats (not from any inherent desire, but because of social conditions which they cannot help); distrust one another, and the century may end before the prophecy is fulfilled. But, encourage one the other; let muscle and brain unite; calmly but determinedly, work for the overthrow of the present social system, based on selfishness, force and cunning; let thought control all your councils; and the last external barrier to industrial progress shall be thrown down. Remember the words of a great Reformer: 'I hate slavery with an undying hatred, but I love the slave-holder with an undying love;' give a different meaning to the word slavery, and declare: 'With an undying hatred I hate the present wage system, which is born of competition and is really white slavery; but for the capitalist who pays me wages and uses my labor I have no feeling but love, since he, like myself, is a victim of a social system which neither of us created.'

"Let me conclude with a verse of the labor poet Gerald Massey:

"Battle on bravely, O sons of humanity!

Dash down the cup from your lips, O, ye toilers!

Too long hath the world bled for tyrant's insanity—

Too long our weakness been strength to our spoilers,

For freedom and right, gallant hearts wrestle ever,

And speak ye to others the proud words that won ye;

Your rights conquered once, shall be wrung from you never:

O, battle on bravely, the world's eyes are one ye;

And earth hath no sight half so glorious to see

As a people up-girding its might to be free!"

DURING the fiscal year ending with last June, the amount of rum sent out from the port of Boston to Africa was eight hundred and eight thousand seven hundred and thirty-seven gallons. This by a Christian commonwealth and by cultured Boston. We regard this as a disgrace to our civilization. When our Government refused to enter into a treaty to interdict the shipping of rum to Africa it showed plainly what influence the liquor barons had in Congress. How long will it take the people to set the seal of their condemnation upon this damnable traffic? Until they are educated to a realization of the fact that he who enters into a business that ruins his fellow-man violates the rights of the citizen and the State.—*Progressive Age*.

Those persons who are so anxious to save other people's souls that they neglect their own seldom have any harvest to reap.

IMPORTANT.

AN important and far-reaching movement is on foot, having just held its initial representative meeting of Commissioners in the old Independence Hall, in the city of Philadelphia. It takes the name of the Humane Freedom League. There were seventy-five members of the Commission present, six of them being ladies. The president of the commission is Judge William W. Arnoux, of New York, and Dr. John C. Redpath, of Indiana, is Secretary. The chairman of the local commission in Philadelphia, in welcoming the delegates, voiced the purposes of the organization, which are "the attainment of justice, a broader manhood, the abolition of national theft, called annexation, the abolition of war, and the substitution or arbitration and fair dealing." The Rev. E. E. Hale, E. P. Powell, editor of the New England Magazine; Dr. Burgess, of Columbia College; Col. Ethan Allen, of New York; Col. Parsons, of Virginia; and Dr. Redpath presented papers. A committee of one from each State was appointed upon organization; and a white flag, with the national flag of each country in miniature in the center, was adopted as the ensign of the League. The names of these gentlemen give the movement character. Its principles are both broad and just. It promises to be one of the living, active agencies so characteristic of the closing years of the nineteenth century, and to us gives evidence of the introduction of wiser and higher influences and forces into mundane affairs.—*The Better Way*.

SIR ALFRED R. WALLACE, the English scientist, has published a book entitled "Miracles and Modern Spiritualism." It has already been translated into several languages. In speaking of miracles Sir Wallace says: "In an infinite universe the great reservoir of spirit and matter is infinite, and the fact that an etherial being is capable of exercising a power drawn perhaps from the universal ether, or from the vital energy of human beings, and render an effect visible, as if it were an apparent creation, is no more a miracle than is the lifting up into the atmosphere of millions of tons of water from the ocean. . . . Everything is natural. The grand laws of nature maintain their inviolable supremacy. We must still confess, with a well-known man of science, that our fine senses are but gross instruments with which to examine the imponderable; and we must see a more profound and new signification in the oft-quoted, but little understood words of the great poet, when he reminds us that 'there are more things in heaven and earth than is dreamed of in our philosophy.'"

There is a great need in this city for an able, clean daily paper—a paper that will mould public sentiment and turn it to cleaner thoughts, not be moulded to suit the taste of the unclean public; one that will not spread the vicious influence—ever contagious—of all that is brutal in humanity; but one that will be a true educator, and an example that could be wisely followed in every city.

AN unprogressive ideal becomes an idol.

For The Universal Republic.

"HARMONIOUS BROTHERHOOD."

JULIA C. FRANKLIN.

GREATNESS is Goodness reduced to practice. So those who would be great must first learn to be good; and in order to be good and do good, one must think only good thoughts, that their acts cannot be otherwise than good. "For as a man thinketh so is he."

— Life, in the human, "is made up of little things," that indicate the degree of goodness there is innate in the human soul. All that culture can do is to make the best possible use of what nature, under existing surrounding conditions and relations, has endowed every man, woman and child with on the earth to-day.

— Be not envious because another has "gifts" that you do not possess. They had no voice in their being presented for their use, conditions and relations being at the bottom of it all. Treat no one unkindly, because they cannot see things as you do, but aim to convince them that you are in the right by "lips and life."

— To provide for the physical comfort, as regards shelter, food and clothing, of the kind and character adapted to the needs of the individual, forms a part of the financial necessity; also equipage when public conveyance is not easy of access. But as regards extravagance in any of these directions, justice will call you to a strict account; because useless and extravagant expenditures, in any direction, will take away life's necessities in another.

* * * The word "Brotherhood" implies Equality and Fraternity; and to save it inviolate, no one can overleap the bounds of a sensible and reasonable demand, and not cut off the needed supply somewhere. "God's green earth and starry sky," and air and sunlight, are common property, as a rule, and to make them so where they are not, is the bounden duty of all truth-loving souls. * * *

As regards food, nature has furnished—or will, with proper culture and labor—a great variety, and of good quality, and liberal quantity for all. But much of it needs to be cooked before it is fit for human food. But care must be taken not to spoil its usefulness by improper preparation. The simpler it can be prepared the better, providing that it is palatable to the normal or natural appetite. The abnormal appetite should be overcome by self-denials, on the part of those who have reached maturity, and by those who have not, by coercion—not providing it for them. Diseased conditions are aggravated by improperly prepared food and drink, as well as by inharmonious manifestations while eating or partaking of the same. "All should 'eat to live,' instead of 'living to eat.'" What right has any one to gormandize, and by doing so bring on diseased conditions, that can but unfavorably affect the happiness of those with whom they associate daily and nightly? No one has any such right. * * * In order to preserve the order and harmony of the home loving manifestations must characterize its associates and the association with those who are invited as guests. The interchange of genial magnetism is very

and harmonious relations possible. The mental promotive of health or physical harmony. The social amenities that privileged guests are expected to receive and enjoy exalt or ennoble the mental, moral and spiritual characteristics of each and all, in a well-regulated and, therefore, harmonious and happy home, whether its members are few or many; composed of single families or a "community" of them. To enable any "community" to live in harmony each and every member composing it must remember that others have rights as well as themselves; and what is more, equal with themselves. A libertine or libidinous person is not fit to be admitted into the premises of any home that desires to keep its inmates untainted with disease, sin or shame. The libertine is an unreasoning foe to truth; because he pays no respect to the Divinity of Being, either in his own personality or that of others. Men and women who are disposed to abuse poor human nature cannot expect to be treated as equals, even in a "community."

— Love is the fulfilling of all the laws of life that nature knows anything about, and when you have got outside of her claims where are you? Love exalts, while lust degrades and defiles.

— Women of the world! The day of your deliverance has come! Put on the garments of Purity, Chastity and Forgiveness, and worship at the sacred shrine of Truth, and only Truth. This can be done without involving the nation in another "civil war," but it will involve very important changes in the administration of Governmental affairs; but as these changes are very necessary to the ultimate harmony and happiness of the people at large, there is no good reason for refusing to make them, as fast as is practically possible. Woman must be free! let it cost whatever it may, or burden whomsoever it will!

— When a Government comes to be run by political chicanery, instead of political principles, it is time that a change should come; and religion that has any vitality in it—that is reformatory in its character—must be engrafted into the life of the individual instead of being merely a profession. "Mother Nature," like all good mothers, is patient and loving, even though her children are ignorant, undeveloped or willful. But there is a time when even she must assert her strength, to save her children from disaster, if not death.

— Man—as a rule—is superior in mental acumen and executive ability; while woman is superior in the domestic and spiritual. Therefore, in order to form an organization that shall have all these divisions well represented, it must be composed of women as well as men, in order to have it well balanced or properly constructed; and as there are only a few well-balanced brains on the earth, those that are so must lead all the rest. This is Nature's method. The spiritual department of the brain being that department which perceives intuitively what is right and what is wrong in human action, must lead the other departments, or in other words suggest what is necessary for the others to do, in order to make truthful conditions

being balanced by the affectional or domestic department of the brain, the executive carries out what is suggested by the spiritual, recognized by the mental, and sanctioned by the affectional.

— Go, O, man! and learn true wisdom ere you try to reform the world without woman as a guide and leader in the work of reform! When principles are ignored there must come a change, else all will "go to the bad," for there is no safe or sure foundation on which to rest, when principles are laid aside that party or hypocrisy may rule the affairs of a nation, be it this nation or any other. Violated law will, in the end, demand a penalty for all wrong-doing and unfair dealing.

— Love, being the central wheel in the clock-work of life, must assert its supremacy to save humanity from chaos. To inaugurate a "reign of peace" on the earth, man and woman must become equal, instead of master and servant. When man once learns to walk by the light of "The Spirit of Truth" he will have no desire to walk by any other light.

"LYRA TRIUMPHALIS," by Thomas Lake Harris, is a pamphlet of fifty-three pages of Socialist Labor songs. The words are set to familiar and patriotic airs, and they display the characteristic spiritual thought of this well known author. Reform societies will find them valuable inspirations in their song service. From the same writer is the "Brotherhood of the New Life," from which we have quoted in another paper. It is in the form of a letter replying to enquiries made by Hon. T. L. Thompson, of the Sonoma, California, "Democrat." Mr. Harris states in this how he attained to his new "spiritual inbreathing," by which he was renovated physically and mentally. This subject will be more fully set forth in his forthcoming book, "God's Breath in Man and in Human Society," which will be ready for publication in November. Address T. L. Harris, Santa Rosa, California.

The Rockford watch factory has refused the petition of its employees for weekly payments, although the laws of Illinois make such payments obligatory. In Massachusetts and Pennsylvania the law prohibiting the employment of children under school age is openly violated by corporations. Everywhere we find corporations making laws for the people that they enforce with pistols, clubs and imprisonment, but holding themselves above all law. It is an example that the masses will soon follow; then trouble will begin in earnest.

At the recent Congress of German-American Catholics it was resolved to favor the restoration of the temporal power of the Pope, trusting in God for means to accomplish it. The Pope is supposed to be the representative of Jesus Christ, who never owned a roof over his head, and who said that his kingdom was not of this world.

The drama should depict ideals in advance of the times to be effective for good; now it represents society as it is. The drama of the future will represent society as it should be.

SELECTED WISDOM.

TOO LATE.

"**L**A CITOYENNE," of Paris, publishes an extract from the biography of a murderer (written by himself) who is under sentence of death in the Northern Prison. Speaking of houses of correction he says:

"I pity with all my heart the poor children who are sent to these houses. Instead of correcting they corrupt. I spent my youth in one of these houses, and it is there I acquired my vicious habits and imbibed criminal desires. The oldest among the incarcerated continually keep the imaginations of the younger prisoners excited by the relation of real or imaginary criminal acts, which never fail to create lasting impressions. It is in this vicious school that my mind was molded by the stories of my comrades. I thought myself in imagination the hero of these dramatic incidents, in which I supposed myself to be the leading character.

"True, the officials never failed to give us good advice, but these counsels were neutralized by the contact with the incorrigibles of those who might have been saved by them. The prisoners are left too much to themselves and their own thoughts, and the consequence is that the most odious things take place for the lack of proper reformatory influences being wielded over them. None go out but to return again. I entered the house of correction a wayward boy, but I left it with the ideas of a bandit and a monster."

"He who runs an engine on Sunday with that sanctifying thought of the Lord's day in his heart, and in the inward thought of the 'truth that makes free,' keeps the Sabbath more worthily than the man that locks his children indoors and administers instruction by the power of authority without love. A Sabbath we have; and if those who profess to value it would turn their energies to the highest use of it, and their ministry to lead others to see higher and ever higher uses to which to put it, they would do a great deal more good than by a useless crusade against things not wrong in themselves."—*Rev. L. P. Mercer.*

No one of the princely fortunes of America was honestly gained. It could not be, for it is not possible under heaven to honestly earn a million dollars within the lifetime of man. How was this money accumulated? By industrious habits, sobriety and honest dealings? Not so. It was accumulated by sharp practice, by assassinations of character, by wrecking of other men's hopes and fortunes, by murders and prostitution of men and women.—*The People.*

In the conduct of life, habits count for more than maxims, because habit is a living maxim, becomes flesh and instinct. To reform one's maxims is nothing; it is but to change the title of a book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habit.—*Amiel.*

TWELVE million workers in the United States only earn on an average fifty cents a day.

HOW TO KEEP YOUNG.

THE fact is, says a writer in the "New York World," it is not activity, but drowsiness, the presence of sleeping or dead thought in the soul, that is aging. Unvaried scenes, the repetition to-morrow of to-day, to-day of yesterday, this week of the preceding one, the ability to calculate what each neighbor is doing at each hour of each day, the inevitable clock-like routine of each conception, the monotony of existence, the utter weariness of an empty think-tank, it is that saps the vernal springs of life and creates decay in the face.

Past griefs, old angers, revenges, even past pleasures constantly dwelt upon—all dead, decayed or decaying thought—make a sepulcher of the soul, a cemetery of the body, and a weather-beaten monument of the face. This is age.

The women who never grow old are the student women—those who daily drink in new chyle through memorizing, through analyzing and perfectly assimilating subjects apart from themselves. Study is development—is eternal youth. The student woman who makes wise use of her acquisitions has no time to corrugate her brow with dread thought of the beauty destroyer leaping fast behind her. Not considered nor invited, Old Age keeps his distance.

Brain culture, based on noble motive, means sympathy, heart gentleness, charity, graciousness, enlargement of sense, feeling, power.

Such a being cannot become a fossil. She has found the elixir of life, the fountain of eternal youth.

STATISTICS of suicide show that, after all, the poor man rarely commits suicide owing to poverty. Hundreds of good fellows, with rarely fifty dollars ahead and five or six in the family to clothe and feed, go on with more equanimity than men with good bank margins. They are generally looking for a job, and frequently have no work ahead for longer than one to six months. Tens of thousands of day laborers in the United States rarely know what their income is to be three months ahead, yet they are neither depressed or miserable. They readily spend their last dollar; eat liberally, as long as food can be had, and economize when they must. The terror of poverty is not so overpowering as the terror of riches. The fear of losing is greater than the fear of not getting.—*Globe-Democrat.*

KIOWA, Kansas, has a woman for Mayor. Several saloons had been running in that town contrary to law. She ordered them closed. A deputation of citizens, headed by her husband, waited upon the Mayoress to induce her to modify her order. This is what she said: "I have not been in politics long enough to think I can break my oath and be respectable." The saloons were closed, and the cowardly husband, with "a flea in his ear," departed.—*Pacific Union.*

THE landed aristocracy in England are assessed upon the land at the value placed upon it in the year 1692.

THE BRUTAL IN HUMANITY.

THE other day on Nicollet avenue and sixth street, a man who was intoxicated was arrested by a policeman. He resisted the officer, who called in help and the man was placed in the patrol wagon. He was quite roughly used, even after he was in the wagon, which we regretted very much to see. The crowd which gathered around seemed hungry for some demonstration of blood. It shouted when the poor victim of drink would struggle with his captors, and cheer when he would receive a blow. We watched the struggle and the crowd, and we thought of the coarse and brutal that is yet left in our people. The surging throng seemed to enjoy the scene, yet it was all pitiful. There was a man, maddened by alcohol which the city permits to be sold, creating a disturbance which the State and the city have to quell. If it were not for the grog shop that man would have walked the streets in a peaceable way. The multitude blamed the man. We blamed the system, and the people who make it possible for a man to get drunk, and who, by consenting to open saloons, actually tempt men to get drunk. We thought as we looked at the noisy and eager multitude, how superficial yet was the the ethical training of the masses. Again we were driven to the last fortress, that of education, as the only salvation of the people. Until we get the devilish brutality out of the people, what hope for removing the imbruting institutions of the land. What work for the church, the school and home!—*Progressive Age.*

POWER uncontrolled is destructive. Power, not understood, is uncontrolled. Therefore, all power gained without understanding is dangerous.

To-day we hear case after case of brilliant men and women being swept from their feet by insanity through the study of occultism. The above fact explains the cause—the stronger the ability to draw this power without understanding the greater the danger.

In mechanical dynamics no man would dare to increase the power of his engine without perfect knowledge of its application. In order to be safe, it must be utilized by the skilled engineer. He knows how much pressure the engine will bear, and besides this, he has a dynamometer or register dial on the machine constantly before his eyes to remind him that only so much power is safe. But the human machine is fixed by enthusiastic ambition to penetrate into the mysteries of unseen spiritual forces; by study and close application the channel for this new force is opened up, in time the force rushes in, takes possession, and the victim is destroyed. He is literally run away with instead of himself running the power newly acquired. Beware of gaining any power that you do not know just what to do with. Remember that power in this case means action, and activity uncontrolled means danger and destruction.—*Mrs. Sartton N. C. Independent.*

In London one woman in every twenty is a pauper, and one in every thirteen is illiterate.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities: When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:08 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:46 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

A SOLUTION OF LIFE'S DIVINEST MYSTERY.—The Agnostic says—and as a rule says it honestly and not irreverently—I do not know what the term, God, really means nor what practical benefit the knowledge thereof can confer.

The Gnostic says—and says it without presumption—I do know as much on that subject as one need know to realize supreme satisfaction. Such knowledge is not communicable, strictly speaking, but I can supply the key whereby, with apt thought, that high knowledge is gained: Study "The Finding of the Gnosis," a little book, mailed for 50 cents by the OCCULT PUB. CO., 152 Boylston street, Boston, Mass.

ON THE GROUND.

The better to serve the interests of those who have determined to avail themselves of the arrangements made by and through the management of THE WORLD'S ADVANCE-THOUGHT and THE UNIVERSAL REPUBLIC to secure town and farm homes in Oregon, the undersigned will open an office and permanently locate at Springfield, in Lane county, the trade center of the rich fruit lands we are colonizing.

Springfield--What it is and Will Be.

Springfield is on the east bank of the Middle Fork of the Willamette river, in Lane county, Oregon, between the Middle Fork and the McKenzie, about 16 miles west from where these rivers issue from the Cascade mountains. The Oregon State University, the first educational institution of the State, is 2½ miles west of Springfield, and a short mile further west is the town of Eugene, the county seat of Lane county. The lands between Eugene and the State University, and between the University and Springfield—reached by a splendid free steel bridge across the Middle Fork—have been surveyed and platted into streets and blocks and are being rapidly covered with residences and business houses. Two companies have been organized to construct street railway lines between Eugene and Springfield, and it is considered a foregone conclusion that Eugene and Springfield will be consolidated into one city, with the manufacturing interests and main transportation business on the east side, at Springfield. Altogether the most eligible site is at Springfield—drainage perfect, beautiful building situations, natural scenery unrivaled.

Springfield a Great Water-Power Center.

The site of Springfield is on the north side of a mountain of considerable magnitude, and around on the opposite or south side of this mountain flows the Middle Fork of the Willamette, winding around the western base of the mountain and bounding the town on that side. The water-power is obtained by tapping the river just above the mountain, and bringing the diverted current in on the north side of the mountain. The canal will now carry a power equaling 3,000 horses, and the whole of the Middle Fork river might thus be safely and inexpensively controlled for manufacturing purposes. At present but 300-horse power is being used. The power can be used the second time within the town limits—the upper fall being 12 feet, the lower fall 20 feet. The water never freezes, and is clear as crystal. Many manufacturing enterprises are needed and would be well sustained at Springfield. Factory sites will be given as a bonus to those who will immediately improve them, with power at mere nominal cost the first two years, and at \$8 per annum per horse-power thereafter.

Springfield a Great Railroad Center.

50 acres of the town-site have been set apart for union depot purposes, and as much will be needed. The Oregonian Railroad runs southward from Portland on the east side of the Willamette directly to Springfield, and is being extended southeasterly to Eastern connections; surveys are being made for a trunk line eastward from Astoria to Salt Lake, amply backed by capital, of which Springfield will be the Central Oregon entrepot; a main branch of the latter road will be extended southwesterly from Springfield to the best ocean harbor between the mouth of the Columbia and San Francisco; a local branch is to be constructed northeasterly from Springfield to the vast timber belts on the Mohawk and the McKenzie; the Oregon and California Railroad, present through line from Portland to San Francisco, has a station on the west side of the river, within fifteen minutes' walk, and will not fail to run its trains into the Springfield union depot when erected. The greatest railroad builders of the world are at the head of these railroad enterprises.

Springfield a Great Fruit Land Center.

The intelligent reader has only to look over the map of Oregon to conclude that the most productive farming lands of the State are around Springfield. Here the great currents come together that constitute the main Willamette river, resulting in rich alluvial soils. There is no "spotted soil" around Springfield—it is a vegetable compost, quickened by needed mineral elements. It is the richest portion of the famous Willamette Valley. All the fruits of the temperate zone flourish here, and figs have matured. Five acres in bearing prune trees will alone yield a family living. Fruit tracts as well as Springfield lots can now be purchased at much less than they will soon bring.

Money on Long Time to Improve.

An arrangement has been made with an Eastern syndicate controlling large sums of money to advance means, on fair and liberal conditions, to buy and improve Springfield property and adjacent farm property. Best, however, unless actually necessary to do so, not go in debt. For further particulars address (with return postage)

H. N. MAGUIRE, Springfield, Oregon.

QUIET FROM GOD.

QUIET from God! It cometh not to still
The vast and high aspirings of the soul,
The deep emotions which the spirit fill,
And speed its purpose onward to the goal:
It dims not youth's bright eye,
Bends not joy's lofty brow,
No guiltless ecstasy
Need in its presence bow.

It comes not in a sullen form, to place
Life's greatest good in an inglorious rest;
Through a dull, beaten track its way to trace,
And to lethargic slumber lull the breast;
Action may be its sphere,
Mountain paths, boundless fields,
O'er billows its career;
This is the power it yields:

To sojourn in the world, and yet apart;
To dwell with God, yet still with man to feel;
To hear about forever in the heart
The gladness which his spirit doth reveal:
Not to deem evil gone
From every earthly scene;
To see the storm come on,
But feel His shield between.

It giveth not a strength to human kind,
To leave all suffering powerless at its feet,
But keeps within the temple of the mind
A golden altar, and a mercy-seat;
A spiritual ark,
Bearing the peace of God
Above the waters dark,
And o'er the desert's sod.

How beautiful within our souls to keep
This treasure the All-Merciful hath given;
To feel, when we awake, and when we sleep,
Its incense round us, like a breeze from heaven!
Quiet at hearth and home,
Where the heart's joys begin;
Quiet where'er we roam,
Quiet around, within,

Who shall make trouble?—not the evil minds
Which like a shadow o'er creation lower;
The spirits' peace hath so attained, finds
There feelings that may own the Calmer's power:
What may she not confer,
E'en where she must condemn?
They take not peace from her;
She may speak peace to them!

TRUE RELIGION.

THE religion is the foundation of all reforms.
The clergy inveigh against the unrighteousness in politics, society, etc., not realizing that they are the outgrowths of an unspiritual religion. Pure physical living can only come from pure spiritual sources. Material existence is filled with just those inharmonies that the clergy do not discountenance in their own congregations. The minister should not hesitate to show his flock the error of their ways. He would not have so large a following nor get so much salary, but he would be working to some profit, and he would be following the Christ near by instead of afar off. It is better to have fewer in number and have the Christ Spirit working through them, than to have hosts guided by the spirit of Mammon.

Those who run after the will-o'-the-wisp of sudden holiness are most liable to forget the quagmires beneath their feet and sink into them.

EACH CREATES HIS OWN.

THERE is only One Universal Creator. All below it are created Gods—have their births in the mental conceptions of various races; and grow with their growth. Every God is in verity a true God to the people who have conceived Him and has a real existence for them.

The repetition of a thought gives it a firm spiritual structure. In the spiritual repetition of thought acts as does the aggregation of atoms in plant growth—it increases the structure.

The clairvoyants of every race and belief see the Christ or the Buddha or the Virgin Mary, etc., that they have themselves conceived. These are not necessarily the original creations, but phantasmagora of them, stimulating those characteristics with which the body of the people who worship them have endowed them with.

Our Gods, like our children, can be no better than we have made them. Good people have a good God; bad people have a jealous, angry, revengeful God. The spiritual status of people can be told by the God they create. Very few really know of the Infinite Universal Power.

THE Shakers acknowledge the equality of women with men in their communities by placing at the head, as Governors, a woman and a man. The dire disasters that are predicted for our Government, if women are given the franchise are certainly not happening among the Shakers. On the contrary there is no people anywhere, that are so prosperous materially, morally and spiritually, and that have so orderly and clean a Government. The Shakers are a bright example of what can be done through co-operation of the sexes on a spiritual basis. They have first sought the kingdom of righteousness and all else has been added.

THE continual repetition over and over again of incrustated erroneous teachings is the greatest bar to the influx of inspiration. He who makes the rut of the popular beaten track deeper and deeper cannot blaze a path to the kingdom of promise within his inner being. The acceptance of erroneous ideas, promulgated by men of the past, is keeping a corpse of the dead within the life of now. If we poison our mind with decayed thoughts we cannot have true mental health and vigor—inspiration.

THERE is one element in the world that cannot be stolen or appropriated in any way but by growth-assimilation, and that is the power of Truth. Some erroneously think that they have the inspirational power that Truth gives, when they have learned to repeat the inspired words of those who have grown into the Truth. This is a mistake; there is no power in Truth only as it is assimilated and it becomes a part of us.

THE soul cannot be comprehended, because it is Infinity—it is eternal unfoldment.

'TIS COMING.

TO those living only in the external consciousness, there seems to be nothing that gives promise of a near solution of the existing social problems, and the advent of the era of brotherly love so long predicted.

From the purely material view it seems as if the world were further away than ever from any universal remedy for the ills, antagonisms and sufferings of humanity; but this is the judgment of the physical senses only. When the known and visible seems most firmly entrenched and impregnable in its inharmonies, it is then that the unknown, unexpected spiritual works its power and transforms the inharmonies and opens the better way.

The world is corrupt, even as the egg within the shell is rotten before the chick appears; but the New Life is ready to burst the shell and reveal the glory of the spirit of Love and Truth.

THE translation from one state of existence to another does not make one wise any more than traveling from San Francisco to New York will make one who knows nothing of chemistry a chemist. If we acquire anything in any part of the universe it is by persistent desire and effort to attain to it, and by following well defined methods of instruction. One may be in spirit-life five hundred years, and be no better off at the end of this term than at the beginning if he makes no effort and has no desire to learn. It is the infantile spiritual ignorance of humanity that causes them to think that the passing out of the body makes one all-wise.

THE story of Noah is ridiculous, understood according to the letter. Every new cycle brings forth life appropriate to the advanced condition it evolves, and the animals that could live in the grosser atmosphere of the old cannot breathe the purer atmosphere of the new. Spiritually explained, the story of Noah and the animals is understandable. Noah (the spiritual man) brought over from the old dispensation the passions and appetites (animals) into the new order of things. In the coming dispensation (the intuitive age) the animals (passions) will not be saved, for they will have evolved into the spiritual sense, which the spiritual man will use to glorify the good.

"To loose one's soul" is not to be doomed to an endless orthodox hell, but it is to be lost in the jungle of one's passions, and to walk around lost in the narrow circle of one's selfish ideas; just as one walks in a circle who is lost in the woods.

THOSE on the mountain tops always see the sunrise before the dwellers in the valley see it. So with the seer on the heights of spirituality, they see the Celestial sunrise before the dwellers in the valleys of materialism; but it must soon be high enough for all to see.

[From an Address by Judge H. N. Maguire at Masonic Hall, Portland, Oregon.]

BIRTH OF JESUS.

It is obvious that there must be an upper plane upon which the differences in opinions and interests that distract human kind below are reconciled into oneness of life and singleness of purpose. This is the Power in Evolution in which the many work as one; and I will designate it the GENIUS OF THE RACE:

The Genius of the Race—a harmonization into oneness of the male and female principles, the positive and negative forces,—is itself a subject of Evolutionary Energy, like individual man,—is constantly growing, constantly being harmonized into greater power.

The expansion of the selfhood consciousness into this Racial Consciousness is from the little fractional life expressed in man and woman to the grander life expressed in humanity as a whole. Thus external death is internal growth—it is dying out of lower into higher states of consciousness—it is widening into a grander selfhood. Think not remuneration fails for any good you have ever done. Rise into this Universal Consciousness, and there you will find the many fold return of every good seed planted by you—that is the fruitage ground of the good thoughts and acts of the earth life. But there can be no harvest there for those who are all centered in self here: for "every seed brings forth after its own kind."

With the Genius of the Race, as with man as an individual, the more harmonious the internal conditions the more of the Divine may be involved, to be evolved in a happier environment. When our human life-ocean is pulsing calmly, and in regular, orderly beats, as the result of the tranquilization of human passions, then may the Genius of the Race, our Planetary God, breathe transformingly over the scene and will or fiat into being the merited paradise. Thus, and thus only, are Edens made for a collective humanity.

What is true in the universal, is in degree true in all the lower states that harmonize into the universal. For me the best proof that Jesus lived and taught, as reported in the books venerated as sacred by so many millions, is not the testimonies of those books, but the general psychical conditions that existed at the time, as attested by those records of human events concerning the authenticity of which there is no dispute among men. That philosophizing that does not take the broadest view possible of influences and agencies bearing upon a spiritual event affecting the destinies of the race at large is empirical. This is why the creedal religious systems, however valuable they may be as primary and intermediate methods of spiritual education, will never be accepted by the most advanced of the race as final authority. No human institution, as such, can hold the whole of truth; no creedal lines, however loosely drawn or widely extended, can bound it. As impossible this as circumscribing the light of the sun to the exclusive use of a portion of mankind.

Augustus, ruler of Rome, was at least as im-

portant a human factor in making possible the birth of Jesus as any other character on the stage, excepting, I will say, his own parents. Augustus was peaceful in disposition; peaceable in his policies; a patron of science, arts, literature and agriculture. Taken all-in-all he combined more noble qualities than any ruler of his line that had preceded or that followed him. For the third time in the long period of seven hundred years the temple of Janus at Rome was closed by Augustus in token of universal peace. The two classes of records agree, the early Christian and the Roman archives, that it was at about the time of the conception of Jesus that the proclamation went forth from the capital of the Mistress Nation that peace prevailed everywhere. A momentary calm of universal peace, after, O, so long, the soul of the world, the life-ocean of the collective humanity, had been tempestuous with unrelenting strife! How the heart that beats in unison with the universal pulsations is stirred by the thought! And to such a heart the possibility of the Divine being incarnated in the human at that one supreme moment that God's face shone through the parted clouds is not mysterious. It was the golden opportunity of the expectant mothers of Israel—so long hoping and praying for the realization of the prophetic promises. The purest, the most sanguine and sympathetic, each for herself, even indulged in the delicious hope—too sweet, too tender, too holy, for the thought to even be whispered!—of being the chosen vessel. A proclamation of Universal Peace! The effects were cosmical. The winds, responding, softened to a song of peace; the waves subdued their undulations to the heavenly measure; the atmosphere of the whole earth filled with the melody; and in the little out-of-the-way village of Bethlehem the soul-attuned Mary, happily content in her humble home and poor surroundings, joyous in the Celestial influences the angel-promise and her guileless spirit had attracted, caught and enwombed the over-brooding and inbreathing Universal Spirit. Universal Peace: The strain was heard in heaven, attracting down the messenger of "peace on earth and good will to men." All in the regular order of Spiritual Evolution.

The key is now in the grasp of the fathers and mothers of the race. Pure parentage—lofty aspirations for the good and true—a world of peace, these will surely bring in, to abide forever, the Divine Humanity.

The infinitude of the Supreme Power evidences itself in endless variety of the phases of perception. It is Infinite, because there can never be placed a limit to the endless combinations of its forces. Everything is either God in embryo, infancy, youth or manhood.

The avariciousness of the "holier-than-thou" people is worse than the vices they so condemn in others, because it so often is the cause of the sins they condemn. Sin dries up the milk of human kindness, the lack of which makes men monsters.

WOMAN'S SPHERE.

WHAT woman's sphere may be no man should dare to say, seeing that from the foundations of history the restraining hands of law and custom have been laid upon her, and both Church and State have held her as a slave and a toy. God's intention for woman can never be fully known until every restriction that exists solely on account of sex is removed. Then will it be possible for it to be said of her as it was of Israel of old: "What hath God wrought?"

Woman's sphere is as varied as the form that water takes, which is always according to the vessel that holds it or the channel in which it flows. For one, it is like the spring, bubbling up in a secluded place from the deep underground fountain; for another, it is that of the brook dancing merrily in the sunshine, or the majestic river which bears the destiny of nations on its bosom. Each lives its own life and reaches the broad ocean at last. It is only the stagnant water that is unnatural and never finds its sphere.—*Woman's Tribune.*

THE "Labor Advocate," in its last and final issue, speaking of its lack of support by organized labor says:

"One cause of this shameful indifference on the part of workingmen to the efforts made on their behalf is no doubt to be found in the fact that the labor question just now is in a transition stage. The old out-worn and discredited trade union policy of strikes and petty restrictions is a palpable failure.

"The old unionism, the method of which was to fight the employer, is on its last legs. The more intelligent and progressive workingmen realize this, and see that every change for the better must come from organization, for radical political reforms and public action against monopoly. But the masses are yet blind to this truth. Stupid, prejudiced and selfish, they cling to their fetiches of partyism, sectarianism and loyalty, and resent any attempt to present broader views. They can see no further than the ends of their noses; and their ideas of labor reforms are limited to some petty advance of pay in their own particular trade. They do not know, and do not wish to know, anything of the underlying causes which depress labor.

"Before there will be a field for the remunerative publication of a labor paper the old unionism must give place to the new, and the labor question with its suggestion of narrowness and class feeling must broaden into the social question. This will require many years—years probably of much hardship and privation to the wage-workers, and harsh teaching in the bitter school of experience. If the "Labor Advocate" has done something to prepare the more receptive minds among its readers for this inevitable change, and to show that in Socialism alone can be found the solution of the problem, our existence will not have been wholly in vain."

SPIRITUAL power expands without practice.

For The World's Advance-Thought.

ARMAGEDDON.

A. G. HOLLISTER.

THE battle of Armageddon is the battle of Truth against error and falsehood. The fact of its being fought with the sword, which goeth forth out of the mouth, proves it to be a battle of ideas, and of the potencies of thought, and not a contention with carnal weapons. Its sword is the Word of God, which is Truth. "Thy word is Truth," said Jesus, in his prayer to the Father.

This Truth is spoken by the armies that are in heaven, who sit upon white horses, and are clothed in fine linen, white and clean;—"which is the righteousness of the saints"—also by those on earth who are united with them in the conflict of Truth against error.

John heard a voice from heaven, inviting him thither, and immediately he was in the spirit. This teaches us that to be heaven is to be in a heavenly spirit. The battle we have referred to is the oft repeated story of the warfare of the spirit against the flesh.

Those who are led by the spirit of God, the Most High, are the children of God; those who are led by the passions and desires of the flesh, are children of the flesh. "God is spirit," holy, Infinite, and unconditioned. Flesh is produced by inferior, localized natural spirit, limited and conditioned in matter, and is subject to corruption and decay. The flesh desires against the spirit, and the spirit against the flesh—these are opposed, one to the other, so that the children of the flesh; are not the children of God, the Highest, and "they who are in the flesh cannot please God," only by ceasing from the flesh, and following the leadings of the Holy Spirit. This brings on the warfare which continues till the creature is born of the Spirit from above, and the opposing nature of the flesh is destroyed. This is first accomplished in individuals, men and women, and extends through organizations of which the individuals are component parts, and finally, according to the vision of the Seer, to the Race in aggregate.

We believe this vision represents the final battle, after which all wars will cease forever—"the battle of the great day of God Almighty." We see signs that the conflict has begun in advanced portions of the human family, and its effects are extending to the remotest extremities of the body, politic and social.

All who overcome in this battle, enter into peace. Their last enemy, Death, has been destroyed. They have become perfect, transparent as crystal. They stand on the sea of glass, mingled with fire. No evil can approach them nor abide in their presence. All cause of conflict and unrest is removed. All darkness and doubt are abolished, and imperfection and mourning are banished forever. They enter the pearly gates of the diaphanous New Jerusalem, and have become transmitters of the light, love, and power of Jehovah to their toiling, praying, battle-girt comrades below.

Those who sit upon white horses are not earthly, but ascended, spiritual beings, who have overcome

the world, and conquered sin in the flesh, while clothed with earthly tabernacles, and exposed to its temptations, as did Jesus, their great Exemplar. Hence, they are every one like their leader.

White signifies victory, gladness and rejoicing. "Be of good cheer, for I have overcome the world," said Jesus to his disciples, on a very sorrowful occasion. It was an intimation that they should do likewise, and so put an end to sorrow. "The disciple is not above his Teacher, but every one that is perfect shall be as his Teacher."

We believe the horse in this vision typifies the reserve power or force which those glorified spirits acquired by subduing their animal appetites and passions subordinating them to the rational faculties, for the development of the deathless spirit, while they were incarnate in mortal bodies.

The *psucheen* animal soul translated in our English version sometimes soul, and sometimes life, was regarded by the ancients as the seat of passion, appetite and corporeal sensation. The adjective formed from it is translated "sensual." Hence, although invisible, as all life and sensation are, it is not spiritual in any holy or Divine sense, but is a natural product of the world and is opposed to the spirit of Truth, as everyone who attempts to live a spiritual or holy life, is sure to discover.

This it is that Jesus declared we would lose by seeking to save it; and that we must hate and renounce it, by denial in this world, if we would keep it unto eternal or spiritual life. As one acquires the strength of the resistance he overcomes, all the strength of will acquired in efforts to subdue inward foes, while in the body, is retained by the victor, and forms a permanent reserve force, ever at his command. Whereas, those who live most wholly in the animal, allowing sensual desires free scope, their wills offering little or no resistance to the full tide of nature—often greatly corrupted and debased by unfortunate surroundings—are comparatively dead,—their wills are feeble,—mere creatures of circumstances, subject to environment, acting only as acted upon; they have no positive working character, no marked individuality distinct from animal proclivity, over which they were ordained to rule, and must, ere they reach the goal of all highest aspiration, or a state of permanent unalloyed felicity.

After the marriage of the Lamb—which ends the mystery of God by completing the revelation of the true Order of Deity, and lays the foundation of increase in the new spiritual creation in both parts of manhood, that is, in man and woman alike—heaven is opened to man, and the aforementioned overcomers, who have ascended through that death which cometh by the cross of Christ, are seen prepared to descend upon those ready to be harvested from the earth by walking in Christ's steps. This accords with Christ's promise to Nathaniel: "Hereafter ye shall see heaven opened, and the Angels of God ascending and descending upon the Son of man." By "Son of man," we understand the regenerated, twice born, or new man, and heir of all the spiritual promises God ever

gave to man. This character includes all who are begotten of the Spirit by the Word of God, and are traveling in the birth for eternal life.

"And the beast was taken, and with him the false prophet who did signs before him, by which he deceived those who received the mark of the beast, and those who worship his image, and were cast alive into the lake of fire." The sulphur of this burning collection of like to like, is *glaring passions*. The beast signifies in substance the wild animal nature of man, which, when organized into a Government, makes a prey of the masses, by compelling the many to toil for the pride, luxury, and ambition of the few.

The false prophet is any professed interpreter of the will of God to man, or system of belief which promises mankind happiness and the rewards of righteousness, without doing the works which make a righteous character within. These form no part of the real man, who was created in the image and likeness of God, to manifest His authority in the visible creation, and hold dominion over all inferior orders of life, including his own appetites, passions and desires. To this lordly position he died, when the allurements of the sensual life captivated his reason, and caused him to violate the law of life written in his understanding, by making carnal pleasure and not use his incentive to action. In order to regain the lost birth-right, he must die to the servile state he is in.

Hence, the remnant are slain to the carnal life by the sword of him whose name is called the Word of God, and by the daily cross of Christ. And all the carrion birds that fly in the old heavens are filled with their flesh. "All flesh is grass, and the glory thereof, as the flower of grass. The grass withereth, the flower falleth (and perishes), but the word of our God, and he that doeth His will, abideth forever." Whatever spiritual bodies the saints are raised in, they cannot be bodies of flesh, for as "he that sows to the flesh, shall of the flesh reap corruption," flesh is synonymous with corruption and destruction. The resurrection body is incorruptible and eternal, adapted to the finest and rarest spiritual environment. It emits a light surpassing in splendor the noonday sun, and mounts to the Throne of Supernal Love, from whence its life is perpetually supplied.

Yale and Princeton are two of the three greatest universities of this continent. Both were founded by Christians to promote Christian education—Princeton by the Presbyterians, Yale by the Congregationalists. The time, Thanksgiving Day. Gambling and drunkenness, and concomitants of the same, which we dare not mention—these are the bright consummate flower of American youth. There are two ominous facts. One is, that not a few communicants of Christian Churches participated in the scenes; and the other is, that a great many elderly "Christians" will say, not of the scene, but of the scenes: "O, the boys must have their fun;" whereas God says: "He that soweth to the flesh shall of the flesh reap corruption."—*The Christian Advocate*.

From a sermon by Rev. W. E. Copeland, Pastor of the Unitarian Society, Tacoma, Wash.

THE GREATEST THING IN THE WORLD.

SINCE Prof. Drummond's able article on this subject it would seem an impertinence almost for another to discourse of the same matter. But I think the Greatest Thing in the World, spoken of by Drummond, cannot possibly be obtained until we are first possessed of the one thing needful, of which I wish to speak in this article; and which, it seems to me, must precede that Divine Love which perfectly at-ones man and God.

Jesus says, "I and my Father are one;" and again prays that his disciples may be "one with him as he is one with the Father." In the proem to John's Gospel it is declared that "the Word was with God and the Word was God and the Word was made flesh and dwelt among us full of grace and truth;" and again it is said, "John was not that Light, but that was the true Light, which lighteth every man who cometh into the World;" using the word Light as the equivalent of Word, Light of God and word of God, meaning the same.

All this proem to John's Gospel at first seems very mystical, and we cannot understand it; but as we appreciate the real meaning of the words, and connect them with other words used by Jesus, as reported in the same Gospel, we begin to comprehend their full meaning, and find that this passage reveals more of truth than any other chapter in the whole Bible. Only however when you possess the key does it give any information; to most persons it is the blindest chapter in the sacred writings.

This proem, which is so much of a puzzle to most persons; even to the theologian, accords entirely with the general teaching of Jesus; and whether written by John or not, was certainly composed by one who had comprehended the full significance of the oft-times mystical language used by the Master; and who had been in very close communion with him, receiving the full instruction which was imparted only to the inner circle of brothers, who were deemed worthy to understand the meaning of the parables.

What Jesus wished to teach was the Deity of man, an idea common to all the mysteries and taught by all the Great Masters; but entirely forgotten when Jesus came to lead the world into the Light—forgotten at least by the people among whom he appeared, except the students of the Rabala, who were usually men that lived apart from the world. The Jews in the time of Jesus had forgotten their origin, and the fact that they had a Divine nature. Jesus tells them that their father is the devil—that is, the man of the earth, material and earthy.

"Ye claim Abraham as your father, but ye are children of the devil." This severe language is used because the Jews, when Jesus dwelt among them, were immersed in materiality, and knew nothing of the spirit. They had lost their life and had joined the children of darkness, over whom, according to the Persians, Ahriman or the principle of

evil presided. When the light shined into the darkness men did not understand that it was the light and would have none of it.

In the Pistis Sophia—said to have been written by an Apostle, and accepted by all of the Gnostic and many of the Orthodox Christians as directly inspired by God—we find the following passage, which shows how man was regarded during the second and third centuries: "And the Spirit of the Savior was moved within him, and he cried out and said: 'How long shall I bear with you, how long shall I suffer you? Know ye not and do ye not understand that ye are all Angels and Arch-Angels and Lords and Gods? Cease not to seek day and night and stay not yourselves until ye have found the purifying mysteries, which shall cleanse you and make you pure Light, that you may inherit the Light of my kingdom. Now, therefore, thou Andrew and thy brethren, because of your Renunciations, and all the sufferings and perils which ye have undergone, and your Re-incarnations in different bodies and your Afflictions, and that after them all ye have received the Fructifying mysteries, and have become exceedingly Pure Light, and shall be kings in the kingdom of Light forever.'"

In further proof that this was the position of the early church, listen to the words of Justine Martyr's A. D. 139: "One article of our faith then is that Christ is the first begotten of God; and we have already proved him to be the very Logos (or universal reason) of which mankind are all partakers; and, therefore, those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists. Such among the Greeks were Socrates, Heraklitos, and the like. Among the barbarians were Abraham, Elias, and many others. Those who have made the Logos or Reason the rule of their action are Christians and men without fear."

We are accused of denying the Divinity of Christ. Nay! we assert the Deity of Christ, of Jesus if you please. We have no difficulty in saying Jesus was the Son of God; but we are compelled to add as Jesus did, "ye too are sons of God;" for he always is called "The Son of God," when allusion is made to the Higher Man. Jesus was God. We have no quarrel with the Church over that question; but all men are God, unless they have altogether driven away the God part, and, like the Jews in the time of Jesus, have the devil for father.

The all-important doctrine of Unitarianism—which overtops all the others, or rather on which all the others are founded—is that man is God. "Ye are sons of God," for in you dwells the Light; in you is incarnate the Word; else are you not men at all; only bodies having the appearance of men, from which the Higher Self, God, has departed. Soulless men may possibly exist upon the earth, but the most of men have a Divine part which is ever striving to divinize the Whole Man.

A belief in a doctrine is one thing; a knowledge of the truth expressed by that doctrine is another. We may, of course, assert the doctrine, and enforce

it by every argument; but until we know it is ineffectual. And what Jesus taught his disciples, what the Great Masters of all time taught their disciples, is that they are God. Such was the effect of this teaching, when given in the Eleusinian Mysteries, that men came forth from the initiation entirely changed; it seemed indeed as though they had been baptized with the Holy Ghost and born from above.

This doctrine, imparted by the Teachers to the chosen few, who, after long trial, had been found worthy, was given to the disciples by Jesus, and by them passed on to the brothers; until the time when the Church and State were united, and every one was admitted among the brothers with no proper instruction; then the secret meaning of the parables and the words of Jesus was almost altogether forgotten. The Church was married to the Mammon of unrighteousness, and could neither see the Light nor hear the Word.

The one thing needful is, that we know that we are God. This was the purpose of Jesus, and of all great teachers of religion to lead men to this knowledge. It was a great thing to admit the possibility of this knowledge. Even the acceptance of the doctrine has an effect; but when one knows, then surely he or she is a changed person; to this end should all churches be erected; this should be the aim or all preaching and other church work.

I have been asked what will you Unitarians give to us in place of all that you have destroyed? You have denied what the Church believes; you have scoffed at what the Church calls holy; you have overturned the idols which we have so long revered; you have laid waste everything; as the settlers in this country cut down all the trees, and burn up the underbrush, so you have done in religion. But we do not propose to leave you in this sad condition. The settlers plant fruit trees in place of firs and make the wilderness to blossom like a fair garden.

The world is weary of old creeds and dogmas; it is weary of the constant depreciation of humanity which brings forth no good results. And I believe the new Gospel of the Divinity of man identical with the Gospel of Jesus, who set himself before his people as the true man from heaven, which God had intended that every man should be. I believe that this new Gospel will convert the world, and, what is better, people it with a grander race of men than have yet dwelt upon it, men who know that they are God and to whom all things are possible.

MAN has no right to live only for himself; rule of conduct cannot be his own caprice. A child of nature, he must respect its laws; a member of society he must respect its duties. His will may make him sovereign; but it is solely on condition of being a constitutional sovereign; all disorderly wills are shipwrecked and go to pieces. Every caprice is a foolish expenditure of life, and a step towards death.—*Eliphas Levi*.

THE wise editor draws his wisdom from all the doings of life, and leaves the poison untouched.

For The World's Advance-Thought.

FOOD AND ITS ENJOYMENT.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

MAN is truly a funny creature. He is fearfully and wonderfully made! The conceit he has of himself too is irrational and inordinate! Without one moment's thought or the least reservation he would confidently affirm that he was immeasurably—and in every respect—above the brute creation! On many points this strong affirmation is very easily and clearly upset by indisputable facts. In this matter of food in particular it is unmistakably upset. Left entirely to themselves, without human interference, the brute creation seldom, if ever, suffer the consequences of a debauch, or of any dereliction from the healthful and harmonious laws of nature. They as a rule eat the very plainest and simplest of food, and always cold and in that state in which nature furnishes it; and they drink nothing save pure water, except in infancy, when they suck their mother's milk; and in such other cases where domestication by man has perforce caused them, very reluctantly, to leave the paths of nature's simplicity. In this respect the brute creation realize a much greater and a more constant enjoyment of their food than man does with all his ordinate conceit of himself, because of his intellect! This is because intellect, like everything else, is just as open to abuse as it is to use. Its abuse will degrade those so prostituting it below the level of the brute itself; its correct use will elevate them to the higher dignity they are qualified to fill, as soon as they become at all conscious of it. No doubt man's intellect can be made, and is primarily intended to be, a stepping-stone to something higher; but the history of the race stands clearly to show that man has only stumbled with it, and that he has become more or less degraded instead of being elevated, as intended, therewith. The Divine call is therefore Repent—that is, change your mind—or you shall all likewise perish.

It is by means of his mouth and his stomach, then, that man is proving himself to be the veriest fool, and that even in comparison with the brute creation.

Of all animals known to man none suffer even a tithe of the anguish and pain he does; and when animals are themselves now made to suffer, it is mostly, if not entirely, in consequence of domestication, involving grave errors in diet which are inflicted upon them by man, causing, as a matter of course, the weakening or destruction of their pure and infallible natural instinct, and a departure, more or less severe, from the perfection and simplicity of nature. For man's vain boast and inordinate conceit, which he so continually gives vaunting expression to, to be justifiable the case should be exactly reversed. Man would then be, of all animals, the one who had the most unbroken and complete enjoyment of life; and the enjoyment of life is almost, if not exactly, identical with the enjoyment of food. Moreover, the act of domesticating animals by man would then of necessity result in increasing their enjoyment of food, and so

of life. That the very reverse should be—as facts on every hand to-day declare—the very truth, is by no means calculated to justify or confirm man in his inordinate conceit of himself, or to prove that his intellect is of sheer necessity helpful and elevating.

Something comes very clearly into view, as we look at matters thus, showing that there is a clear and an unmistakable connection between most of the sufferings and discomforts of life and the mouth and the stomach. It becomes more and more manifest that if man only employed his intellect to learn the uses of things, and particularly the uses of his mouth and his stomach, and articles intended for his nourishment, the medical profession would not be wanted. The laws that govern us in our food and its enjoyment are such that if we make ourselves perfectly familiar with, and cheerfully and heartily obey them without fear or anxiety, they will fill our lives with ease and comfort, instead of what is now our experience—disease and discomfort. It is in this strong and clear light that we catch sight of the point and force of the truism: "The way of the transgressor is hard." In the same strong light we see also the full point and meaning of the scripture which says: "God hath made man upright, but he hath sought out many inventions." Fancy boastful man laying himself out to invent all manner of flavors and delicacies not furnished by God; and all manner of means of treating his food, wherewith to give momentary gratification to his palate, and thereby entailing upon himself as a consequence the category of misery which the records of his history in disease bespeak! We do not need to fancy it, however, for it is the actuality of hard fact! Man thus constantly, if ignorantly, unbelievably and unconsciously, transgresses the laws of his being, and in doing so necessarily realizes how hard the way of the transgressor is.

What if it should be shown that the less flavor possessed by food and drink the more enjoyment would come to man by partaking of it? It can then be shown, and it can also be shown along with it, that those who realize the most and truest enjoyment from what they eat and drink are those—and only those—who give up the false practice of tickling the deceiving palate by having caught a broader and a much more satisfying view of the subject.

The enjoyment of food, when viewed on this broad and satisfying base, is nothing if not an exact equivalent for the entire abolition of disease and disquiet from the human system. Who will be bold enough to say that "the game is not worth the candle," then, when he is brought to confront the subject thus? If the short-lived gratification of a few minutes, at most, is worthy of the least consideration by sentient beings in comparison with the ease and comfort of a life-time, then down with reason henceforward as a cruel fraud when it declares it unworthy, for that is exactly the logic of pure and undefiled reason.

"God hath made man upright; but he hath found out many inventions, thereby prostituting his in-

telligence in all sorts of ways and in all directions to base and unworthy purposes, wiping all the ease and comfort out of his life, and entailing upon himself by his folly such an immense category of ailments and cruel inflictions, that the only terms in the least degree appropriate to his case are, "Fools and blind!" It is no use for us to blink at the truth on this or any other subject, however humiliating and painful its application may be to us. Our career through life may be compared very aptly, under such circumstances, to a vessel careering over the ocean carrying a cargo of powerful explosives and a crowd of human beings also, and a slow fuse being placed all ready for ignition at a moment's notice, which would surely explode the cargo, and so put an end to the lives of all on board. Unless the fire were applied to the fuse both the cargo and the passengers might travel as far and as long as they liked, and still reach their destination safely.

Such is man! He is so constituted in his very personality that his every constituent part may be and is to all intents and purposes a powerful explosive, and in his very being is the fuse also, that he may, if he will, light himself—and no one besides may or can light it—which shall wreck his system and his prospects and hurry him to perdition. What is more in connection with this subject is, in most cases he does just this. He is not satisfied with the quiet, peaceful, easeful career provided for him; so he sets to work in his vanity inventing all manner of ways and means of working up all sorts of excitement and provocation. What God provides for him in the matter of food and drink is altogether too quiet, too tame, too tasteless and insipid for his fleshly fancy! He flatters himself he can improve immensely upon it by artifice, and counts it laudable and right! He can make something nicer, pleasanter, more piquant, and immensely more enjoyable to his palate than food as nature supplies it; and, intent upon effecting his purpose thus formed, proudly he goes to work. All that he can possibly realize thereby, however, is the brief enjoyment of tickling his palate for the few minutes that he is sitting down to his meal, and after that, as a certainty, comes the afflictive consequence of departing from the simplicity of nature! It is through the stomach, and by means of the artificial ingredients and treatment wherewith we contrive to tickle our palates, that we succeed in making our lives into a grievous burden, and charge our systems with all manner of foul disease.

The enjoyment of life is very truthfully considered to be the greatest of all boons. What then is the enjoyment of life save in its fullest and truest aspect the enjoyment of food? Where to draw the line between the two is so hard or impossible to discover that we may well give it up as a bad job. We cannot for certain have enjoyment worth calling such while disease has a lodgment in our systems, for that robs us of all the zest of life; and who shall say that this robbery is not the very effect wrought by man's inventions to give his food its piquancy and relish?

There is one natural drink for all creatures alike, and it is absolutely the most perfect drink that wisdom and love could contrive! Who is able to plan a drink for man, beast, or vegetable, and fitted for each and all perfectly, at all to be compared with pure water? *No one can do it.* What, then, are its marked characteristics? As nearly as possible we may sum them up in one word, tastelessness. When any creature is thirsty, how exalted or debased its nature. Nothing more refreshing as a drink can be found than pure, cold water. Another important consideration is, that when thirst is not present, there is nothing in water to tempt man or anything besides to drink it. What an effective provision then it is at all points for man's necessities! So effective is it, that it fits equally to satisfy thirst, as it does to prevent its inhibition, when it would do no good but rather inflict injury. Note very carefully the doubly effective beneficence of the provision. Man sets to work, however, weakly and one-sidedly, to make a tasty drink, and then the temptation to pour down into the stomach what is not wanted there and will inflict injury becomes irresistible! Human onesidedness proves in this way to be a strong and irresistible temptation and a wily snare leading to drunkenness and debauchery, and so to all the evils produced so prolifically by them.

The best known foods for man, again, as we all may know, are in most cases bland and almost tasteless. For example, there is nothing known as a food suitable for every requirement of man's nature at all equal to wheat. All the cereals and pulses are undoubtedly good, and so are a very large number of the fruits; but so far as nutriment itself is concerned, nothing can be found to equal cereals and pulses of various kinds. Now, if we elect to try all these food products *seriatim*, that is to say, all those known to contain the elements of nutrition in greatest abundance, not one of them has any particular flavor or attractiveness to at all tempt us to eat them except we are hungry. To make them more tasty, tempting and palatable man has invented all sorts of ways of dealing with, cooking and compounding them, and has also discovered all manner of spices and condiments wherewith to make them tickle his palate and tempt him to eat, even without appetite, or beyond the real necessities of his nature. In doing this he appears to be quite unconscious that he is simply playing the fool, and effectually destroying the enjoyment of life by playing into the hands of disease and death, and so furnishing employment for the doctors, chemists and undertakers.

If man was contented to eat the grains just as nature supplied them, without cooking them even, the mastication they would demand would in the first place keep his teeth right, and then his teeth being found in healthful and natural work, instead of being rendered useless by cooking, would serve him to the last without allowing decay or toothache, or furnishing any such strange work for the dentist, in making artificial teeth!

Depend upon it there is far more in these thoughts than we can at present through material-

istic surroundings see our way to accept and act upon. Depend upon it we totally upset and destroy nature's perfection by taking into our systems as food all manner of things we cannot assimilate, but which exhaust our forces and destroy the natural juices and fluids of the system. Thus we have anything save enjoyment either of our food or our likes to endure. It is in all cases absolutely true that whatsoever a man soweth that shall he also reap. That being true, if we reap disease and discomfort we must have sown the seeds of it ourselves, for we can only reap as we have ourselves sown. Truly we need to reform our lives in nearly every respect; and the sooner with heart and will we set about to do it the better. No one can do it for us; there is no idea of proxy suggested or even permitted by the truth that we must reap exactly as we sow. The mischief is that we have been taught by our progenitors to believe lies of all sorts, and they of necessity poison our lives and destroy all happiness therein, and we become the ignorant victims of our own supineness and folly! Can we as sentient beings afford to allow this to be perpetuated? can we?

MR. DEFEW who was recently interviewed said: "The condition of the public sentiment on the subject of gambling is illustrated by a conversation I had while abroad this summer with a lady widely known for her charities and for the support which she gives, both personally and financially, to all religious and benevolent work. It was in a large company and the conversation had turned on what were good investments; whereupon this lady said that the best thing she had were some shares in the gambling house at Monte Carlo. She said these paid her twenty-five per cent., and advised her friends to invest in them, as even at the high rate at which the stock was then selling it would pay twelve per cent. net, and that was better than the best Americans."

This illustrates the religion and philanthropy of so many. This lady uses the vice, which is the cause of much of the wrong in the world, to get the money to make a pretence of religion and benevolence. The world will never be made any better by religious work done by workers who sustain the cause of evil while they doctor the effects.

It is claimed that there are four million five hundred thousand dollars worth of coin certificates put in circulation every month under the silver bill of last year. When did you see one? Where are they? Don't make the mistake of taking the old silver certificates for the new. The old ones are quite numerous; but the new, where are they? They are not in circulation. They were never intended to be put in circulation when the bill was passed. The object of the bill was to allow the silver bullion holder to exchange his bullion for gold coin. That is all there is to it. The certificates never get outside of Washington, except by accident. He deposits his silver bullion, takes his certificate at once and has it redeemed in gold coin, the certificates are canceled and that is all there is to it.—*Alliance Gazette.*

THERE IS NO LOSS.

WITHOUT exception, so far as we can discover, creatures and things are born into our world and die out of it; nothing originates here; nothing abides here. From the unseen realm creatures are born and grow into our world and life. Reaching what we call maturity, they begin to decay and die out and up into some other unseen realm of being. Once entered and then dying out of this world, do they ever return? It appears so. Thus the soul and body of creatures may come and go, through the transformation we call death a score or a thousand times from unseen and seen. The matter and life of the stone decays and dies into the unseen; returns again through other transformations in the form and life of the growing grass and flower, we behold: A few weeks or months the grass and flower are visible to us, then in turn they decay and die into some body and life of the invisible realm, thence to die back into our world as insect or bird may be. This is the daily process of matter and life in us and about us; nothing is fixed; all things move in the measureless cycles of transformation now in the visible order of things, then in the unseen again to return.

Our bodies are only temporary aggregates of the bodies and souls of millions of lesser beings, doubtless conscious in some degrees of life. Daily a great multitude of these flow out of our organisms through death, while a myriad host comes in through birth. Whence and how come these new-born cells? From the food we eat, the liquid we drink, the atmosphere and ether we breathe. All these are crowded, and vital with bodies and souls of the lower orders of life of our world. We thus draw into our human systems of life bodies and souls that have been living about us as grasses and flowers, fruits, grains, insects and animals. Flowing into and about our organisms they are educated into new forms and life; new desires, higher striving are awakened, tending toward the human. Through this upward transformation they are fitted to be born into human cell-life, there to hope, to desire and strive up toward the consciousness of the man or woman. The infinite tide of being we see and know in our world to-day, as rocks, trees, grasses, flowers and insects, flows irresistibly on and up toward animal and human life. A score of years hence the tiny crystal we tread beneath our foot to-day may appear to us in the way-side flower; while the soul of the flower whose beauty delights us now, by and by may smile upon us from some loved face. The insect we carelessly crush may in a little while be transformed to new life in our friend's hand kindly clasping our own.

In nature we can discover no loss. The soul reveals no final check or defeat. So far as we can discover the power of being in all the universe ever has been, ever will be, yet moving toward new and higher life in all worlds, in all creatures and things.—*W. A. Cram in R. P. Journal.*

On a spiritual basis competition is impossible, for spirituality seeks to advance mankind, not to detain them.

For The World's Advance-Thought.

CHOOSE YE.

ELLA LUCY MERRIAM.

SPIRITUALISTS generally have the name of being an ungodly sect—living in the indulgence of every inclination or passion, and fearing no “after-clap” or retribution; and lacking in devotion and reverence for a Supreme Being and for sacred things. This, unfortunately, is the view taken of them by their Orthodox brethren, while the truth is, that it is much more difficult to live a truly spiritualistic life, than a so-called “Christian existence.” The Spiritualist, when really alert to the philosophy that constitutes his guide and goal, is watchful against every stray thought, lest it lead him into false ways, and during its entertainment precious time be wasted. He realizes that his influence everywhere, and at all times, is a powerful factor for good or evil over his associates. He knows and realizes that the natural result of every evil deed or impulse is inevitable, and that every such indulgence not only harms some one beside himself, but it is a “set back” on the road to his spiritual success. He considers his highest obligation and homage to God to be manifested in the highest respect, love and care of His children; in the protection and kind treatment of the humblest and meanest object of animal creation. He seeks heaven in every department of life—hence the heavenly side of his nature is exposed to the world, which in degree, partake of its blessings.

But mark the contrast in the so-called “believer’s” career: He meanders through life, intending to lead a circumspect one; but the very fact of his belief in a mediator for sin makes him less careful, less watchful of his doings, knowing that if he errs, and is truly penitent, he will be forgiven through Him who died to save sinners. Hence he is not so responsible, and consequently less noble and worthy in his living. His inner powers do not develop, nor his appreciation of the Divine in this life run high. Ever looking for heaven “afar off”—after death—he walks in the shadows here below. He is apt to recommend the needy and sorrowful to the care of Him who suffers not a sparrow to “fall to the ground unnoticed,” instead of assisting them spiritually or financially himself. He prides himself and rests his immortal future on his belief, his church credentials, his cushioned pew, his regular attendance upon Sunday and other religious services, and upon his prompt and generous contribution to the financial necessities and demands of the Church. He lives an outwardly good life, but is all the while, more or less unconsciously, relying upon another, *not himself*, and the result of his earth life will be that he is cheated out of the real mission of mortals, and of the birthright of angels—soul unfoldment!

Talk about indolent, sacrilegious living! How much easier to indulge strong desires, and condone past offenses and mistakes by prayer, by confessions, by appeasing the wrath of the Supreme Being, and securing future opportunity, through renewed resolution, and consecration! Times are

changing, and for the better, bringing clearer sight and grander, broader ideas. Incense and burnt offerings are giving way to pure, upright, honest living.

DEATH SHALL CEASE.

MY DEAR MRS. MALLORY: In your last paper you allude to the author of “The Granite State Papers” in highly appropriate and respectful terms.

At present, Mr. Kimball is lying in a very low and feeble condition, with little or any prospect of improvement.

But while the flesh seems so weak and weary and almost ready to faint and fall by the way, the mind and spirit are yet vigorous, bright and clear, though conversation is possible to but limited extent.

There have been instances where it appeared that consciousness continued unbroken through the passage into the paradisaical state. Probably only the devoutest Spiritualist would say they are assured of this beyond all doubt.

But, in your last paper, you report one who claims, without shadow of doubt, to have entered beyond the curtain *which the world calls death*, in full bodily form as well as with mental and spiritual consciousness still continued and complete. “No more,” he says, “no more an old man of nigh seventy, but renewed in more than the physical and mental prowess of the early prime. Like the ancient Spartans, I move on to the battle of the future, to the soothing and enchanting music of the lyre and the flute.”

And you, dear friend, think it may be so. Eternity, surely, if not time will tell.

That the human race shall reach a state in the natural growth and unfolding, and under these skies and stars when the reign of Death and the grave shall cease, has long been my assurance, not hope, nor faith. But not yet do I dare believe that the time is now, however strong desire and hope may plead.

And had our inestimable friend Mr. Kimball, of the “Granite State Papers,” a Spartan youth and vigor of body, as he has of mind and spirit, instead of “the old man of nigh seventy,” as named above, I know no one more worthy of the translation “without tasting death,” than he.

But there he lies, week after week, sometimes in severe suffering, patiently waiting, willing to wait, his appointed time. To him should be applied the Hebrew strain in all its fullness and beauty:

“Mark the perfect man, and behold the upright:
For the end of that man is Peace.”

Yours, working for the coming of the Kingdom of Peace.

PARKER PILLSBURY.

THE London “Tidbits” offered a prize for the best definition of money. The prize was awarded to Henry E. Baggs, of Sheffield, who defined it thus: “An article which may be used as a universal passport to everywhere except to heaven, and as a universal provider of everything except happiness.”

For The World's Advance-Thought.

WORLD BUILDING.

A. C. DOANE.

WE are all World Builders. We live in a world of our own building; and will eternally. When the good, or God—that is, the soul or Celestial part of us—becomes the ruler of our little universe, we will realize the spirit of the ancient saying: “God commanded that there should be light and there was light, and God divided the light from the darkness, and the light He called day, and the darkness He called night.” Are we not all living in darkness until the moral part of our nature is developed, and becomes leader?

When the moral nature has led us up to Mount Morality we are then only in sight of the Promised Land. You that can show where morality ceases and spirituality begins, can tell what became of the mystical body of Moses, and who his mystical successor was, called Jesus Christ, the Son of God, born of the Virgin Mary.

Each one will learn, sooner or later, that they will always have to live in a world of their own building; and if they wish to live in a beautiful spiritual world, where peace flows like a gentle river, and the banks are strewn with beautiful flowers they must unfold their spiritual natures; then they will find a beautiful world here and now.

MY DEAR MRS. MALLORY: It is written in the Prophets, “They shall see eye to eye, when the Lord shall bring again Zion.” I see eye to eye with our antipodean brother, in the communication on “Seeing God.” There are many other excellent writers with whom I see eye to eye, in certain expressed thoughts and ideas; but this one contains nothing I would wish to blot or change, in order to adopt entire. I would like to see it printed in leaflet form and a copy sent to every Preacher, Priest, and religious Teacher in the land. I would like several thousand to distribute myself. It is crystalline in its presentment of the idea; and it is logically coherent and irrefutable. It proves conclusively that it is the veil of the flesh, or carnal mind, that shuts Christ and Celestial scenes from mortal view. When honest people discover this, carnal delights will fall from their esteem; and there will be a change of action, and of the life within, that will produce a different and nobler type of character than the world commonly sees.

May the blessing and Power of the Supreme Good attend your labors. You are aiding the revolution of the thought of the world, and changing its ideal toward the introduction of a better and higher state and conditions of human life. I think you justify the title you have chosen—“The World’s Advance-Thought.” It always brings a feast of good things.

A. G. HOLLISTER.

An individual may be a great nucleus for the dissemination of good or evil, and infest a whole community with its silent influence. The greatest dangers to humanity do not emanate from isolated acts of evil so much as from evil motives that are back of actions that are apparently legal.

The Universal Republic.

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Only he who would not be a Despot is fit to be a Freeman.

BY LUCY A. MALLORY.

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TO A SKELETON.

[The MMS of this poem, which appeared during the first quarter of the present century, was said to have been found in the Museum of the Royal College of Surgeons, in London, near a perfect human skeleton, and to have been sent by the curator to the "Morning Chronicle" for publication. It excited so much attention that every effort was made to discover the author, and a responsible party went so far as to offer a reward of fifty guineas for information that would discover its origin. The author preserved his *incognito*, and, we believe, has never been discovered].

BEHOLD this ruin! 'T was a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was thought's mysterious sent.
What beauteous visions filled this spot!
What dreams of pleasure long forgot!
Nor hope, nor joy, nor love, nor fear
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But start not at the dismal void,—
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue:
If Falsehood's honey it disdained,
And when it could not praise was chained;
If hold in Virtue's cause it spoke,
Yet gentle concord never broke,—
This silent tongue shall plead for thee
When Time unveils Eternity!

Say, did these fingers delve the mine?
Or with the envied rubies shine?
To hew the rock, or wear a gem,
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

Avails it whether bare or shod
These feet the paths of duty trod?
If from the bowers of Ease they fled,
To seek Afflictions humble shed;
If Grandeur's giddy bribe they spurned,
And home to Virtue's cot returned,—
These feet with angel wings shall vie,
And tread the palace of the sky!

THE advent of a God upon earth is not due to arbitrary appeals, but to spiritual scientific up-building, as orderly as the construction of a house.

THE REASON.

THE clergy accuse the World's Fair Commissioners of mercenary motives in resolving to keep the Fair open on Sundays. This is to be expected from those who preside over wealthy congregations, and receive big salaries, and yet pass the contribution box at every service, and institute Church fairs in which the female members are employed to wheedle and coax, in every conceivable way money from visitors. Taken from this standpoint, it would seem as though the pastor's motives for a closed Fair on Sundays might be mercenary; for an open Fair means smaller congregations and smaller contributions.

If the Churches were presided over by pastors who, by the spiritual life they lived, wielded a Divine Power, no material attractions could prevent them from being filled. It is evidence of the material worldliness of the Churches when its leaders must institute a movement opposing a counter attraction of a material nature. A religion that wants the universe to stand still, because it is Sunday, is on the verge of final dissolution; and it will give place to one in which man may follow the harmonious bent of his unhampered will every day in the week without ill results.

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VICTORIA WOODHULL (now the wife of Mr. Martin, an English banker) is to give a series of lectures in the United States, on "Stirpiculture" the Scientific Development of the Human Race." Right generation instead of regeneration, will be the theme of her eloquent appeals. She says that so long as the doctrine of heredity is ignored, and mankind continue to bring into the world an ever-increasing army of idiots, insane and criminal beings, the progress of humanity cannot be very rapid. Life must be purified at its source. Its currents cannot be anything but muddy if the fount is impure. She will deliver several series of lectures, and is to receive five thousand dollars for each series—the money to be devoted to forwarding reformatory works.

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EVERY passion and every virtue grows by the administration of food to sustain it. All animal food is passion-breeding, and will create lust and disease as long as it is partaken of. The root of all evil is not money but diet. The man who can live on a dollar's worth of pure food a week will not steal his fellow beings labor to live on the proceeds. The greed of men for gold has its beginning in gluttony. Bad blood makes bad men, and all the chain of vices grow from the first unspiritual link.

THE LEAVEN AT WORK.

A PRIEST of the Catholic Church in France, L. Abbe Rocca, according to the October number of L' *Aurore* of Paris, has been trying to obtain from the Archbishop of Paris, and from the Pope an authorization to publish a periodical devoted to and to be called "Esoteric Christianity." In his call he says:

"Quite a number of priests, and of faithful, enlightened and resolute Catholics, think the time is approaching, if it has not already come, to unveil the sacred ark, and to show to the nations the scientific, the rational, economical and social side of our parables, of our dogmas, of our mysteries and sacramental rights. They believe it, and they will not delay in setting themselves to the work religiously, in the sanctuary even, as they have already done freely outside of the sanctuary, in scientific laboratories, where are working without intermission the New Spiritualists, the Kabbalists, the Hermetists, the Spiritists, the Magnetists, the Hypnotists, etc.; each occupied in his own way in unfolding mysteries, in trying to explore the beyond, the invisible, the unknown, the mystery; as if to justify the words of our Lord Jesus Christ: "Nothing is hidden that shall not be revealed."

His appeal, as was to be expected, was not answered either by the Archbishop or the Pope. And it was fortunate for Abbe Rocca's spiritual education that it was ignored. No one can work for the new and be subject to the dictates of any potentate, be he ever so high placed.

The Truth, if we have it in the real sense, makes us free from all earthly influences that would control us and limit our sphere of progressive inspirations and aspirations. The Christ himself allowed every one the widest field possible in spiritual unfoldment. He severely rebuked the Apostles when they sought to stay others from healing in his name.

The Christ was an innovator of the existing systems of his time; and those are his successors who are doing accordingly in the present order; not those who sit at ease on costly thrones and require implicit obedience to the obsolete dogmas and doctrines that are at variance with the spirit of the age. They bear no resemblance to Spiritual Teachers.

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THE continual workings of nature are to the evolving of a perfect understanding of Truth in each condition, or state.

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* *

EVERY vice has been maintained as good until man has outgrown the necessity for it.

LIFE AND ETERNITY.

LIFE is the veil that hides eternity. Youth strives in vain to pierce it, but the eye Of age may catch, through chinks which Time has worn, Faint glimpses of that awful world beyond Which Death at last reveals. Thus life may be Compared to a tree's foliage; in its prime, A mass of dark, impenetrable shade, It veils the distant view; but day by day, As autumn's breath is felt, the falling leaves, Opening a passage for the doubtful light, Exhibit to the gazer more and more Of that which lies beyond—till winter comes, And through the skeleton branches we behold The clear, blue vault of day!

SUNDAY.

WE were recently in a store of this city when an old man entered and asked the proprietor to sign a petition to the City Council to pass an ordinance for the strict observance of Sunday. When the proprietor refused to sign it the old man put forth the plea that it was in the "interest of the workingmen;" and as there was "a law to compel the State to hang criminals there should also be a law compelling men to keep Sunday." The proprietor of the store replied by saying that "hanging was wrong and that he could not sign the petition, because it was in the interest of church tyranny;" whereupon the petitioner became furiously angry and abused the proprietor in language that one might expect from an out-cast, but not from the lips of the sanctified.

It seems to us that the old man's time would have been used much more to his advantage, as well as of humanity at large, if he had spent it in overcoming that spirit of inharmony that could not tolerate an opinion that differed from his own.

The Christians really would do something in the interest of the workingmen if they would circulate a petition for signatures among their brothers in the Church, in which they will resolve: never again to take usury; to wage war; to rent houses for bad purposes; but to be content with their share of the goods of this world; and to do their part towards earning the same.

The systems that Christians uphold often make it compulsory on men to work Sundays and all other times that they can get work. There are very few but would rest on Sunday were they not compelled by force of circumstances to work. The poor women who make underwear for pious Wamakers must work sixteen hours out of the twenty-four, Sundays included, and they cannot earn enough to feed and clothe themselves decently.

An unessential quality of the Orthodox Religion is mystery. Truth is never mysterious, for in its Light all things are understandable. The Orthodox Religion is continually looking to the past, instead of looking to the Light of Now.

The Christians pity poor heathens for worshiping idols; but forget that they also worship idols—Bacchus and Mammon.

UNSELFISH WORK.

IT was the experience of Elizabeth Fry, a half century ago, that the punishment of death tended neither to the security of the people, the reformation of criminals, nor the diminution of crime. When this wonderful woman first instituted her reforms in the prisons of England, the death penalty was attached to almost every crime in the calendar; and the penitentiaries were perfect infernos, in which the prisoners, with scant clothing and little food, fought each other like wild beasts. With her whole soul, love and sympathy, she brought order out of the chaos; and to her efforts is mainly due the present more humane government of our penal institutions and lunatic asylums.

The goodness of this unassuming Quaker lady wrought such marvelous results in the prisons of Europe that the rulers of the various countries deemed it a great honor to have her as a guest, and several of the kings and queens went to see her in her modest home in England, to hear words of wisdom from her lips.

Her life work is a luminous instance of the power of unselfish goodness and love to redeem the lowest of humanity, and to leave a force that is world-wide in its influence, and that increases as time goes on.

THE inspector of the New England division of the Post Office Department, in his report says:

"We have always found in cases where a defalcation has occurred, or where the mail is being robbed, that the deed is committed by some employe noted for his piety. Consequently, as a rule, we always fasten suspicion on the psalm-singer of the department in which the losses are occurring. Rarely have we found a case where a 'hail fellow well met' committed any crime such as robbing the mails."

General experience proves that Sunday religion does not make men honest or good. Pious bad men are the outgrowths of a religious system that believes in creeds more than righteousness. The pure, simple teachings of the Christ will, if lived, make men good; but church theology only succeeds in making them hypocrites.

It is to the interest of the people generally to reckon all money as good; while it is to the benefit of the money-gamblers to make all money bad, except the single standard by which they can govern its circulation. The money-gamblers, like the religious monopolist, pronounces every standard but his own false and erroneous. There is no more need for go-betweens when money and religious monopolies cease.

MASONRY in its true sense is a Celestial science. The temple of Solomon is a spiritual temple; and the square and triangle represent the methods by which the spiritual structure is built and completed.

GOOD FOR WORKINGMEN.

A CO-OPERATIVE boot and shoe factory has just been inaugurated in Leicester, England. It is the largest of its kind in the world; it covers six acres of ground. It has a capital of a million dollars; and the buildings and machinery represent an expenditure of two hundred and fifty thousand dollars. About fifty thousand pairs of shoes will be manufactured weekly. The business will be managed by workingmen, and the profits will be shared by the men who do the work. If the workingmen would all unselfishly unite in fraternal bonds, there are enough of these in all trades, who have by economy laid something by that, combined, would furnish capital enough to give them a start in co-operative enterprises. They would be bound to succeed if they would act honestly and unselfishly, for, not having expensive establishments to maintain, they could meet any cut in prices that would be made to drive them out of the market by existing monopolistic establishments.

THE effects of co-operation on humanity cannot be judged from the competitive standpoint, for it is like two families who hate each other trying to imagine a state of intercourse between them of peace and harmony. Every great enterprise depends for its success upon the perfect co-operation of those engaged in it. The riches of the capitalist have come to him through the co-operation of men to forward his enterprises. The capitalists are opposed to universal co-operation, for they know that with it they would only receive their share of the world's goods.

THE latest cure prescribed for obesity is to partake of only a single dish at a meal. This it is said will, in a few weeks, reduce the weight of the most obese person to a normal condition. We would advise the trial of this prescription, for it will not only reduce obesity, but it will strengthen the moral character, provided the single dish is neither flesh, fish, nor fowl.

Mlle. BILCISCO, the young Roumanian lady who passed a brilliant examination before the Paris bar, has been admitted to practice before the courts of Bucharest, Roumania. Mlle. Bileisco is the first woman to exercise the profession of attorney at law in Europe. Next year Mlle. Chauvin will ask admission to the French bar.

THE businesses and professions that inflict the greatest evils on humanity are the most prosperous; while those in occupations that would bring the most good to mankind go begging.

ALL flesh-eating animals perspire inwardly; grain and grass-eating animals perspire as man does.

For the Universal Republic.

WHAT IS SOCIALISM?

JAMES G. CLARK.

THE question, "What is Socialism?" is a pertinent one just now, when the term is the subject of so many conflicting definitions and so often confused with "Anarchism," which has an entirely different meaning.

Anarchism means absence of Government.

Socialism means an underlying yet unobtrusive governmental structure; as necessary to a healthy body politic as a bone and sinew structure is to flesh, nerve and blood of a human being. In other words, it means Democracy in its true, and not fictitious sense, as against moneyed and titled Aristocracy. Thackeray, one of the ablest and most direct of English writers, who never made random statements, says: "A Republic and an Aristocracy won't amalgamate. A country must be governed by the one principle or the other. But give, in a Republic, an Aristocracy ever so little chance, and it works and plots and sneaks and bullies and sneers itself into place, and you find Democracy out of doors."

So long as a few men are permitted, through the control of vast aggregations of capital, to dictate terms to the many who produce wealth, and do the nation's work, Aristocracy rules, and Democracy is crowded "out of doors" and out of practical life and expression.

Now, What is Socialism? Simply the natural evolution—the ripe fruit—of the Democratic idea, or germ. Unless Democracy ends in Socialism, it necessarily ends in blight and in failure, and in being "worked, plotted, bullied, sneaked and sneered" out of existence by Aristocracy. The latter will do all that Thackeray accuses it of, and, more; for, if it fails in all this, it will not hesitate to resort to secret assassinations and arson if it cannot accomplish its designs through "special detective agencies," or through military force—which is usually at its service. I am not drawing upon my imagination, but upon cold facts for this statement.

For instance, it is a notorious fact that every competitive telegraph line has been bulldozed and vandalized to death by the Western Union; and that the Standard Oil Company has destroyed, either by starvation or arson, all organized competition. This is why Rockefeller "owns" (?) more than one hundred and fifty millions of the people's hard-earned money to-day. This why his income is from eight to ten million dollars annually, and why he gets the name of being a Christian Philanthropist through his donations of millions to religious institutions which are thus bound to serve the master who endows them—for they cannot serve both God and Mammon now any more than they could eighteen hundred and sixty years ago.

And what Rockefeller, Jay Gould, Russel Sage and their kind do through oil and telegraph combinations, the heads of other monopolies do as far as lies within their power. And while they do all this they are our kings, and our Democracy and Republicanism are shams—the Declaration of In-

dependence, 4th of July and the Star-Spangled Banner to the contrary notwithstanding.

They know it; every thoughtful man knows it; and the editors whose "great dailies" are dominated by fear and controlled by the Banker's Triangle all know it; and are also aware that they are engaged in the last gigantic, but vain attempt to fool a fast awakening people.

That the present order of things was a necessary means to greater and more desirable ends cannot be denied by any student of evolutionary processes.

The Trusts and Syndicates have been our school-masters to bring us to Socialism.

Once more, then, "What is Socialism, and who are the Socialists?" The fact is we are all of us, to a certain degree, Socialists; differing only as regards the extent to which we favor the application of a principle that is universally practiced by civilized beings; and in the absence of which men and women could not build and inhabit towns and cities.

Every person who lives in a town or city and enjoys and approves free streets, free sidewalks, free county bridges, free State schools and free mail delivery is a municipal, county, state and national Socialist, and cannot escape the term.

We have become so used to these conveniences that we do not stop to reflect upon the methods of their existence and operation. But let us imagine them placed under the control and direction of private speculators, who were to charge every man, woman, child and four-footed beast "tolls" and rents and quarterly dues for their use, what a pandemonium of "kicks" and protests and petitions would fill the air!

Yet every one who protested would be a "Socialist;" and would be pointed at and howled at as both Socialist and "Anarchist"—if not "Nihilist"—by the "thrifty, law-abiding" private parties, who were sacrificing public convenience warned to personal ends; and who were pocketing the nickels, dimes and dollars of the public, not for personal service, but simply for hiring others to perform it.

Don't forget that according to the straight, openly expressed and unqualified logic of our present generations of monied monopolists, all the public conveniences and necessities I have specified, are nothing less than "Paternal" outrages and "Socialistic interferences with vested rights," and with the privileges of a few men who virtually claim that the chief end of Government is to give them a chance to speculate on, and to corner the food, fuel, clothing, transportation and money of the living, and even the coffins of the dead.

Some of these shriekers against the "perils of Socialism"—and it is indeed perilous to such as they—have built railroads on money borrowed in Europe, for which they have simply mortgaged lands that were taken away from the people, and given as a "bonus," by the Government, to corporations that are now holding it free of taxation and at exorbitant prices. Others are manufacturers who pass around the hat among country merchants for free donations with which to build es-

tablishments where the employees are afterward compelled to keep away from the same merchants and patronize "company stores" on pain of being discharged.

This cry of "Paternalism" on the part of men who aspire to act as "step-fathers" over the people is enough to cause even the Egyptian Sphinx to wink one eye and hurrah for old Pharo. That the amount of Socialism we already enjoy is good, if not indispensable, as far as it goes, "the wayfaring man, though a tramp," and the monopolist, "though a fool," must admit. That it would be equally good if it were extended until it gradually, peacefully and finally includes all other public interests is what the Socialists and Nationalists very naturally and reasonably believe; and what they are—with excellent promise of success—striving to accomplish. Only this and nothing more and nothing less. They claim further, that this economic condition is absolutely necessary to human brotherhood, and that the petition, "Thy kingdom come, Thy will be done on earth as it is in heaven," cannot be answered while "business" makes it impossible for a Christian to keep his own head above water without strangling others, and violating the Golden Rule. This is the substance—the alpha and omega—of Socialism.

It does not propose to "divide up" existing holdings—as some sadly uninformed people still seem to imagine—but simply to so re-arrange and redirect the productive forces and energies of the world that it will be just as easy for people to help themselves by helping others as it now is for a few sharp money-getters—not "makers"—to enrich themselves by robbing and oppressing others.

"One day our pastor said during the service, that when he was in Florence, a lady came to him and said: 'Do come with me and hear those birds sing, oh such mournful notes!' There was a room full of birds in very small cages, and these birds were all blind; they had had their eyes put out. In the night the owners take them outside the city and hang the cages in trees. The trees are then all smeared with tar. These birds keep up their pitiful singing, and other birds are attracted to the cages, and they get stuck in the tar, and then they are caught, and their eyes put out. And these birds are killed and sent to America for ladies to wear on their bonnets!' And I looked around the congregation to see what ladies had birds on their bonnets, and I was glad there was none on mine, and I don't think I can ever wear a bird again."—*Wide Awake*.

Our debts represent our prosperity, and not our poverty.—*Kansas Republican*. We saw a companion piece to this in the editorial columns of a popular daily a few days ago, in which the statement was made that interest made the borrower as well as the lender rich. Such statements are appropriate from the usurer, who can truthfully say, "the general misery is my happiness."

To stay in sin is to repeat a wrong. All things become more and more fixed in one's being by repetition.

CORRUPT.

THOUGH truth and freedom are coming uppermost, the unknowing people are vaguely rebellious, and though hope seems to point to a brighter future, the terrible wrongs of a distorted civilization seem to be on the increase. The stories of "sweaters" dens are worse, then they were ten years ago. The wails and moans of children and women from mines, factories, shops, and dens, are more piteous than ever; the depredations of men who must fight each other for a chance to work is more intense. Only a few days ago a man dropped dead while at work on the ruins of a building that had been destroyed by fire, and on inquiry it was found that he had eaten nothing for three days. He had worked one day without food, and at night asked the foreman to advance some money, as he was in great need. The right man could not be found—the necessary red tape could not be gone through with—and the man was sent away without anything. A second day's trial resulted in death. He had a wife and four children awaiting his earnings, somewhere, hence his desperate efforts. Ought not the people of the nineteenth century to stand aghast at such appalling events?

The present institutions have worked nearly all the wretchedness they can, and are falling with their own corruption; and, alas! burying the innocent and suffering in the ruins. But the time of clearing away is near at hand.—*Lizzie M. Homes, in Freedom.*

The man who behaves himself and squares his conduct to the requirements of justice, equity and right, generally is not only consistent and true to himself, but he is, as well, an example and a guide to others. He not only saves himself, but thereby keeps a good many people out of mischief who would otherwise be following after meaner things—after false gods; in fact, whose only claims for respect and consideration lie in idle conceit and in aimless pretense. "True to himself!" Hereby comes that sterling character which no temptation can undermine and no combination of circumstances destroy. The devil will flee from him, and God will stand by him in darkest hours of fate.—*National View.*

HUMANITY, says Luna Hutchinson in a late letter, like a tree that has matured its roots, trunk and branches, is now striving to perfect its fruits, which require the genial warmth of a summer time of Love's sunshine. But in order to attain this condition and produce the desired result of perfect life and happiness, each one must send out loving rays of light and warmth from head and heart.—*See Ethics.*

At the International Peace Congress in Rome resolutions were adopted in favor of partial military disarmament, the creation of an international tribunal of arbitration, and the establishment at Berne, Switzerland, of an International Peace Bureau.

A NOVEL, by Frau Suttén, against war and militarism is creating a great sensation in Germany.

PATERNALISM.

POLITICIANS attack some of the Alliance demands as wrong, upon the plea that if enacted into law they would make our Government paternal. Strange to say the supporters of these demands defend them by denying and endeavoring to prove that they are not paternal. As if paternalism was some sort of despicable, abhorrent form of Government!

This contest has been raging on the rostrum and through the press; in its intensity, for over a year; but it has utterly failed to cause a revulsion of feelings or lessen our respect, nay, we would almost say adoration, for the Government of our father, or paternal Government, under which we passed our young days.

We have never been able to conceive of a better one, except a maternal one. Both these forms of Government are of Divine origin; both exist and work solely for the welfare of the governed; and blessed will be the day, in our view and desire, when such selfish, clammy, cold, icy forms of Government, devoted solely to taxing, hampering, impoverishing, punishing, killing, never to care for, to forgive, to help, to assist, to provide for the governed, shall be replaced by "paternal" and "maternal" institutions.

From infancy we have been taught to believe that the family is the foundation and model of a nation. Why should not the family government be the model also of the National Government?—*Johnson County Union.*

COMMENDABLE LOCAL MOVEMENT.

CITIZENS of Portland of parts—distinguished for intelligence, enterprise and public-spirit—are moving to form an "Oregon Historical Society"—to "be made of practical use in collecting, saving and distributing past and current history, in which this State is so rich." It is expected the membership fee will be fifty cents a month. The Committee on Correspondence are W. G. Steel, Geo. H. Himes and J. A. Carman, (P. O. box 770). Such an institution should have been established years ago; the sooner it is put in working order now the better. It could, should, and we earnestly hope will be, made an institution that will grow into great importance as a repository of local and historical data, and become a pleasant and profitable resort for citizens and so-journers. Provision should be made to begin a sinking fund to be eventually used in building a Historical Society Hall.

MAN'S crude thought, quickened and unfolded in the mental matrix of woman, comes forth to the world expanded and vitalized; endowed with a life and energy manifested in every movement that carries the race onward in the march of progress.—*R. C. in Sex Ethics.*

"VENEZUELA'S new bill of rights provides for free schools, free religion, free press, and abolishes the death penalty." This third-rate South American Republic has gone ahead of the United States, for we have not yet abolished the death penalty.

AN OPINION.

A LEARNED traveler in the far East, a member of many learned societies, and having many honorable titles bestowed upon him; a friend of the late Madame Blavatsky, though not a disciple of Theosophy, delivered a discourse before the Marylebone Spiritualists' Society, London, on the 1st inst., which is reported in "Medium and Day-break" of the 6th ult. It was entitled, "Neo-Theosophy and the Mahatmas."

After a critical and incisive review of the Theosophical mysteries and fallacies, the learned speaker got down to the hard facts of to-day, and his closing words are practical, so important, and so vigorous that we append the three closing paragraphs, asking the readers of "The Better Way" to study them:

"We are engaged in a terrible struggle against crude, unreasoning Materialism; this cold, callous, aye, and cruel thing, is crushing out of humanity, by its baleful influences, all that is good, bright, and beautiful. Our educational system, and its stereotyped competition, its cram of dry facts, merely for the mental struggle of an examination, crowds a mass of indigestible details upon the memory; and the mental faculties become afflicted with a kind of intellectual chronic dyspepsia. No ethics are taught; the basis of right and wrong action, the great problems of life are left untouched, or at best only tampered with; and generations are growing more animal than truly intellectual beings. The higher faculties, the intuitions, the mental perceptive faculties, those emotional cravings and loftier sentiments, are undeveloped; alas! too often dwarfed, warped, perverted.

"We want more true spirituality, greater attention to the nobler qualities, development of the amiable tendencies, suppression of the mere selfish cravings and promptings.

"Theosophy satisfies none of these better tendencies; its vague and far-off apocryphal effects of suppositious causes do not 'come home' to any of us, or meet our crying needs. We want solution of problems that affect us vitally here and now, not mysterious hints of inaccessible knowledge and power, the monopoly of certain limited fraternities or individuals. We want light thrown on dark places; we want and demand truth, nay, the whole truth and nothing less."—*The Better Way.*

The newly constituted Appellate Court is in favor of wearing robes, and Justice Harlan thinks they will give outward dignity to the position of the Judges. The "Personal Rights Advocate" pertinently remarks: "He who is dignified himself needs no cloak or robe or other farce to command respect; and that he does rely upon the latter brings the sublime to the ridiculous. In the nineteenth century the relics of barbarism and childlike usages are doomed and relegated to the cemetery of the past. If the Appellate Court of the United States cannot command respect nor import dignity because of its worth and intrinsic merit, the judicial robes and other rags certainly cannot create that respect for it."—*R. P. Journal.*

EXCLUSIVENESS.

IN introducing Lady Somerset before the National W. C. T. U., (to which she was a delegate from England), prior to the delivery of her sermon, Mrs. Frances Willard said:

"If Lady Henry Somerset, of Eastnor Castle, among the Malvern Hills, had been exclusive she would not have crossed the sea to clasp hands with America's largest and most pronounced group of Reformers. Who of us here includes so much? Who has shared an experience so varied? The daughter of an Earl, the mother of a prospective Duke, with a pedigree seven hundred years long, and estates involving a tenantry of over a hundred thousand persons, our distinguished guest includes the submerged tenth of London and the miners of Wales as her favorite fields of Christian work."

Because Lady Somerset has all these varied experiences is the one great reason why she should not be "exclusive." It is time Reformers in all fields of labor should cease giving out the idea, and fostering it themselves, that those having great possessions and great pedigree, are superior beings, and, that when they undertake to do their part in the work for humanity it is a condescension, for which they deserve great credit. This is all wrong; the greater one's advantages the greater should be their work.

Ancestors who have "estates involving over a hundred thousand persons" that they accumulated by murder and other people's labor are the cause of the existence of the "submerged tenth of London," and of charity having to be doled out to the miners of Wales.

It adds greatly to the glory of Lady Somerset, that in spite of a pedigree seven hundred years long that she recognizes the brotherhood of humanity. It is evident from the following extract, which we clip from the "Woman's Tribune," that she is awakened and attuned to the Divine:

"I stood some time ago in Milan Cathedral gazing down the dim aisles lit with gem-like gleams of light from the jeweled windows, listening to the peal of the great organ, while the Easter festival was celebrated with the gorgeous ceremonial of the great Roman Church. Throngs were coming and going; the prevailing impression was splendor and pomp; and I felt as I stood there, half bewitched by the spell of that which seemed to place the hand of earth into the clasp of heaven, with a grasp of such mighty force; and to bring the ineffably sublime so near the finite comprehension of struggling humanity, until, in the great lantern tower, my eye rested on the crucified figure which hangs over alone 'twixt earth and heaven, and which seemed to transform that scene; then, as with a mighty force, there came to me the realization that as He was despised and rejected of men. As He came to His own, and His own received Him not, so every cause that sides with Him must be an outcast cause; every true view of life the only one the world cannot understand. Every life accepted by God must be in a measure rejected by man. That grand Cathedral was the expression of the calm faith of a bygone ago; it can

no longer be a message to the world to-day; humanity is the great work God would have us build with careful patience and infinite tender perseverance. The only power to grasp and hold the minds of men to-day is direct contact with the Divine; expressed, not in pictures, or in the grand monuments of art, or in the vaulted arches of infinite beauty, gorgeous ritual or solemn organ peal, but through that living, breathing humanity which has become the shrine of the indwelling Christ."

STEPHEN MAYBELL, the Reform writer and poet, has issued the first number of a weekly six-page paper entitled the "Kingdom of Heaven is at Hand." Its motto is, "The People are the Lord; to love the Lord is to love the People." The editorials in this first number show that the preaching of "a Kingdom of Heaven after death" is a detriment to the reformation of humanity, and that men will make no effort to progress very much until they realize that the "kingdom of heaven is at hand, here and now; and is only realized after death if he has made it here." He quotes the saying of both John and Jesus; "Repent for the kingdom of heaven is at hand," to corroborate his statement that evil should be overcome here, because heaven is close by waiting to gain an entrance into the being instead of being afar off. All will be the better for reading this clean paper. Address Stephen Maybell, 265 Clara Street, San Francisco, California. Subscription price one dollar a year.

FREEDOM, a new weekly paper, has made its appearance in this city. Its editors and publishers are Henry Addis and J. H. Morris. It is small in form but steadily growing, it has already doubled its size. The editors are deserving of great credit for their devotion to the cause of reform, as they edit, compose and set their type after their regular day's work is done. It was greatly through the efforts of Mr. Addis that Portland has a Free Reading Room. He has been a steadfast worker in helping to maintain it as librarian and general factotum from its small beginning up to its present state of efficiency. Success to "Freedom;" may it grow until it takes in the whole world.

IN Virginia there are fifteen millions of acres of arable land lying untilled. The greater part of it is the property of large holders who get no income from it, and who do not possess the capital needed for its cultivation. No doubt every State in the Union has large bodies of land like this lying untilled. And yet so scarce is land said to be that thousands of people rush pell-mell over each other to obtain land when Indian reservations are thrown open by the Government, even murdering each other in their desire to obtain it.

A REVISION of the civil code is sorely needed in France for the benefit of its female population; for a French woman cannot witness a deed, act as trustee, or fulfill the office of executrix. Like the Roman ladies of old, she remains throughout life under male tutelage.—*The Better Way*.

To The Editors of The World's Advance-Thought.

THE CHRISTIAN MODE OF GIVING THANKS.

CLIP the following from a daily paper:

"If the American turkey has anything to say why sentence of death should not be pronounced let him say." This on *thanksgiving day*.

I have much to say, Oh, brutal, flesh-eating man; but nothing that will quench your thirst for blood or cure your carnivorous appetite.

If the law that rolled in the thunder from Sinai, "Thou shalt not kill," falls deaf upon your cannibalistic ear, what attention will you pay to the despairing gobble of a turkey?

When the Divine, the Christ that is in you, is allowed to control, all desire to take life will leave you, and all the people will "put away blood from among them and restore their queen."

AN AMERICAN TURKEY.

THE German Socialist program recently submitted to the Congress at Erfurt contains demands for suffrage with secret voting for all citizens over twenty-one without distinction of sex; and elections to be held on Sundays or holidays. Some of the other demands are: determination of peace and war by the chosen representatives of the people; repeal of all laws restricting personal opinion; abolition of application of public money for religious purposes, and all such associations to be regarded as private institutions subject to taxation like all others; secularization of schools and free education; free administration of justice and free legal help to enable a poor man to obtain justice when wrongly accused or imprisoned by mistake or suspicion; free medical attendance and medicine; progressive income, capital, and succession taxes for defraying public expenses; and eight hours to be the maximum day of labor.

VICTOR HUGO says "the coming century is the woman's century." Therefore, it is eminently fitting that the new magazine, "The Coming Century," should have at its head the woman who has done so much for woman's emancipation throughout the United States. When Mrs. Abigail Scott Duniway began her labors for equal suffrage, we can remember, there was only one woman in our capital city that dared go upon the platform when she delivered her first address there. But in spite of the obstacles, Mrs. Duniway worked on, and to her efforts are due most of the privileges the women of Oregon now enjoy as compared with twenty years ago. "The Coming Century" aims to be universal in its scope. The initial number says: "No progressive question will be ignored." It is a handsome twenty-page magazine. The present number contains many able articles on various topics. It has departments devoted to social, political, scientific and artistic interests. Address "The Coming Century," East Portland, Oregon. Subscription \$3 a year.

The difference in development between men and women is this: Men turn to drink, while women appeal to God.

For The World's Advance-Thought.

HUMAN EVOLUTION.

SAMUEL BLODGETT.

WE will now examine government as related to human progress. Notwithstanding we do not know of any human community now existing, or that ever existed, without something that may properly be called government, there is a class of people, small in numbers it is true, but loud in talk and active in work, who believe, or think they believe, that human government, in all its forms and phases, is not only unnecessary but a gross and tyrannical usurpation.

Perhaps it may be best to look at the underlying causes of government—the nature of man that called government into being. Anything that exists because there is a demand for it, from an inherent element in human nature, must continue, notwithstanding the clamor of the few or the many. I have no doubt that if all the professed Anarchists in this country, or the world, were set off by themselves, and unmolested from any outside interference or pressure, that not one month would elapse before there would be a spontaneous and almost universal move for a government. All their spacious theories would be set aside by common consent, because human nature, (*their human nature*) demands it.

Usurpations are abuses connected with all governments, but government in the abstract is not a usurpation. One of the most common things in life is to see different specimens of the animal creation in a greater or less degree subject to the control or government of the human; but governments established among themselves, corresponding to human governments, do not exist. Ants and bees may be quoted as examples contrary to what I here state; but I believe a deeper insight will show that the rule pointed out is without exception. It will show that the harmonious action among them is not due to organized or monarchical constraint, and that force, and a pressure of public opinion, are not used to compel individuals to work in a different way or lead a different life than their disposition and instincts impel them to; and that punishment for misdemeanors is never inflicted, probably never thought of. They work in harmony together towards a common good, through pure instinct, and what passes for government is strictly spontaneous—is analagous to the action of the multitude of vital forces in an individual, for the building up and sustaining the identity to which they belong.

Animals on meeting as strangers frequently test each other as to strength and spirit, and the victor always assumes the superiority afterwards, and compels the vanquished to turn out and yield any given place which the victor may care to occupy, and it is very common for the males to have fierce battles for the possession of the females. An instinctive communal life, where no individual works under external supervision or restraint, is radically different from those made by man through an intellectual effort and formulated rules, and under rulers selected or acquiesced in to superintend

and direct the affairs of the community, and each individual connected therewith. There is a vast difference between doing or refraining from doing because it is required by other parties, and doing or refraining from doing because the heart impulses impel. The course of animals in life is not shaped from external pressure except in so far as I have indicated. They make no laws for their fellows to observe, with penalties attached in case of failure, and officers to enforce them. Neither have they any of the qualities of heart that call for such things.

To illustrate: The beast cares nothing for the opinion of his mates, except that sometimes it appears that the males plume themselves for the admiration of the females. Animals are not socially outlawed or snubbed on account of appearance or character. None is thought less of in animal society because of misdemeanors or lack of social etiquette. Courage and physical excellence appear with them to be the only honorable qualifications. Sometimes sympathy is excited in the beast; but a sense of justice rarely, or never. When one animal abuses another, the lookers on do not take the part of the abused and punish the abuser. The murderer goes scott free among them, escaping both physical harm and social disability. Even the mother, so far as we can see, harbors no feelings of repugnance towards the slayer of her infant offspring. When the males destroy the new-born, as they sometimes do, presumably with no other end in view except that the mother may the sooner be in condition to respond to their sexual desires, they do not get disappointed; but she enters into the closest of intimacies with the destroyer of her offspring, as freely and as heartily as with any innocent party. If humans were as indifferent to crime as the brutes, there could be no effort to prevent it. But they are very different in their nature in this respect. Each person remembers injuries done him with a lasting resentment. And men not only continue to feel aggrieved for what they suffer unjustly as individuals, but they feel impelled to take part in redressing the grievances of their friends, acquaintances, and even strangers. They are so organized that they are compelled to recognize a right and a wrong; to approve of the one and detest the other. Even when the selfishness of the individual overpowers his more noble emotions, and causes him to commit great wrongs, deep down in his heart, though hid and stifled, the sentiment of justice lives; and as between other parties he may be able to discriminate fairly and feel keenly.

The injunction so often heard, "Mind your own business," and so generally felt to be a true maxim, never prevents this feeling and its legitimate outcome. People will always think that it is their business to use their influence and to exert their power to the end that justice may be done in the world. We are probably all more or less in the dark as to what justice consists of, and selfishness obscures to a great extent the light that would otherwise be in us, and still the people are scarce whose lives are not somewhat affected by the sen-

timent in question. Apparently the most degraded and wicked are the better for the feeling of responsibility which they have towards their fellows. It is human nature to feel that another's cause is our cause, when he is right, whether that cause is a struggle against a wild beast or an unprincipled human; and we also feel that society has a right to expect and demand of us certain conformities to recognized standards. These standards are, first, social. This includes fashions, belief, or rather the expression of it, etiquette, and a certain kindness, accommodation and generosity.

These are social traits, and although a good deal flexible, are nevertheless rigidly enforced so far as to keep individuals within the limits of the prescribed orbit. The punishment for social non-conformity is social ostracism, in greater or less degree, according to the variation from the societary ideal, modified by the personality and standing of the outlaw. Considerable variation in what is considered non-essentials is allowable; but they never can pass to the extreme, even in matters which might be considered purely personal, without severe punishment. Thus it may be said to be nobody's business whether we believe in setting apart one day of the week for rest, recreation, social and religious enjoyment and culture or another, or whether one does not believe in any set days for such uses. Not only the abstract belief, but the life, or course of action growing out of such and such beliefs, may be said to not concern anyone but the person so believing, and the Creator to which such belief and action relates; and still, when one departs radically from the plan or course approved by the community in which he lives, he is bound to suffer socially for such departure, and it will not be strange if he suffers in other ways besides.

A community of Jews would not feel the same fellowship for one of a Christian faith; and the Christian probably feels a greater aversion to the Jew; while Mahomedans are at a great discount with both Jews and Christians. I spoke of only one tenet of faith for an illustration, but the principle is applicable to all points of purely dogmatic assumption, to everything that only refers to God and to our relations to him, as distinct from our duties to our fellow-creatures. Those who feel that a particular kind of faith is necessary to salvation, and is the "one thing needful," (and this seems to be the ground taken by the most people), believe that the influence of those who are at fault in this respect is far worse than though it were of a mere moral nature, and that what otherwise would not concern them becomes in consequence of its social effect an imperative necessity to look after, by such as have children or friends liable to be contaminated; and also by those who have no interest in the matter, except the general desire they may have for the public good. This is probably the base of all religious persecutions and religious wars.

Religious fanaticism is the same in all sects and religious systems, and when there can be a general realization that the same high motives impel all

struggles for religious supremacy, whether mental or physical, we shall cease to say the Christian religion is peaceable, while others are warlike, or that the Catholics are blood-thirsty, while the Protestants are the reverse.

We shall sense what all history teaches, that fanatical conditions make fanatics of all shades of religious beliefs, except that belief that holds God to be satisfied with honesty, however much in error the honest may be; and that a fanatic must of necessity be unreasonable and cruel.

A great variety of sects, making each of itself powerless, tends greatly to liberalize; but none are liberalized except in the degree that they feel the impartiality of the Infinite towards all creation, no matter how heterodox the religion may be. We do not wish people to grow more indifferent as to what becomes of their friends and fellows; for to grow more indifferent is to grow more degraded; neither will the spirit of persecution go out in that way; or by proselyting; but it cannot co-exist with the thought that God is not narrow and tyrannical, but is loving and kind to all and forever. What we should work for is not to make people think alike, or act alike, except in so far as the fair treatment of our fellows demands it, but to elevate all spiritually to the grand knowledge that God is neither a respecter of persons or creeds; and that the elevating of humanity is all the glorifying He cares for. People have acted and are now acting on the supposition, (whether consciously or unconsciously), that religious exercises are demanded of God to minister to his vanity; that it is His purpose to damn those who do not cringe in servile attitudes and servile forms; and as long as they believe that, it will seem very important that their children, their friends, and their neighbors are not taught by precept and example to ignore them.

And while we believe that any purely religious service is demanded, we cannot help believing it is of a particular kind, and we are pretty certain to think that we know something of the forms demanded. We cannot help thinking that our way is acceptable, and, as a consequence, the ways of those radically different from us cannot be. Thus we perceive that enlarging the ideas of people concerning the Creator will cure an evil that no mere sectarian change can.

That such an enlargement is taking place it is easy to see, and not only in our country, but in all the civilized parts of the earth. A comparison of the social standing of noted heretics of the present time with those of a century ago will disclose this fact fully. As far as this country is concerned, Thomas Paine and Robert G. Ingersoll are perhaps the best representative examples.

ALL minds quote. Old and new make the warp and woof of every moment. There is no thread that is not a twist of these two strands. We quote not only books and proverbs, but arts, sciences, religion, customs, and laws; nay, we quote temples, and houses, tables and chairs, by imitation.—*Ralph Waldo Emerson.*

For The Universal Republic.
SERVING MOTHERS.

LUCY A. RAMSDEN

LOSELY connected with the subject of house-keeping is that of domestic service; for every woman knows that unless her family and her house are both small, it is impossible to do justice to herself as a housekeeper, if she is obliged to attend personally to every detail of domestic duty; hence the necessity of domestic service.

When we look into the social world we find women occupying different positions; for, while some women sit in the "high places" of society, excused by their wealth and social position from domestic duties, whether as mistresses or maids, others pass through life as laboring women. By the term laboring women we mean women who not only officiate as mistresses and maids of all work in their own homes, but those who are compelled by poverty to go into other homes and officiate as maids of all work there. But when we look into the Church we find no such distinction between women; for, with the exception of Queen Victoria, there are no women to be found who sit in "high places" in the Church—that is, in places of authority—for the clergy, assuming to be keepers of the Lord's house, appropriate all "high places" to themselves. It follows, therefore, that the only position that women hold in the Lord's House is that of maids of all work, and Serving-Mothers to the priestly caste. This reflection suggests to us a few thoughts on Serving-Mothers.

"And it came to pass afterwards, that he went throughout every city and village preaching and shewing the glad tidings of the kingdom of God." "And Joanna and Susanna, and many others, ministered unto him of their substance." "A certain woman named Martha received him into her house. There they made him a supper and Martha served."

Women have ever felt it their duty to minister of their substance to those whom they regard as their spiritual teachers. Hence, Joanna, Susanna and Martha may be considered as representative women.

The story of Martha is often referred to by the clergy; but always by praising Mary for having "chosen the good part." But I confess to a feeling of sympathy for Martha, for she knew that having received the Teacher into her house, his presence meant something more than "sitting at his feet and hearing his word." It meant that some one must "serve" by ministering to his physical needs. But "Martha was cumbered about much serving." What woman ever received her Teacher into her house without feeling, like Martha, cumbered about much serving? "And Martha came to him and said, Lord dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me." Why did Martha make this impatient request of Jesus? Perhaps she just as much desired to sit at his feet and hear his word as Mary did, and she, therefore, felt it was right that Mary should help her "serve," and then she too could have time to sit at Jesus' feet and hear

his word." He kindly reproved her by saying, "Thou art careful and trouble about many things;" but, if Martha had forgotten to "serve" their guest as Mary evidently did, and, consequently, the Teacher had gone away hungry, he might have felt careful and troubled too.

Again we read: "Jesus came to Bethany; there they made him a supper and Martha served, while Mary anointed his feet with ointment very costly." Here again it fell to the lot of Martha to "serve." And did she not as really manifest her love for her Friend and Teacher by serving a supper, as Mary did by anointing his feet? If Jesus could have received an expression of regard from only one of these sisters, it would seem to us that he could have better dispensed with the anointing of his feet by Mary, than with the serving of his supper by Martha.

"And the house was filled with the odor of the ointment." If the Teacher came to Bethany hungry, and could have enjoyed only one odor, which would he have preferred, the odor of Mary's ointment or the odor of Martha's supper?

These suggestions are offered for the consideration of the Teachers of the present day, who, when they go "throughout every city and village, preaching and shewing the glad tidings of the kingdom of God," are received into the houses of the Joannas and Susannas and Marthas, who "minister unto them of their substance." If they could receive the attentions of only one class of the sisterhood, could they not better dispense with the Marys who, "sit at their feet and hear their word," than with the Marthas who serve their suppers? If "received" tired and hungry into the houses of the Marthas throughout the land, their nostrils could be greeted with only one odor, which would be more acceptable, the odor of Marys ointment, or the odor of Marthas supper? Received into the house of the Marthas, how many of them are concerned because the Marthas' are "cumbered with much serving?" How many of them administer the kindly reproof, "Thou art careful and trouble about many things?" If mindful of the care and trouble, the Marthas should forget to "serve," preferring, like the Marys, to "sit at their feet and hear their words," they would have to go without their suppers; then it would be their turn to be "troubled."

"Now it came to pass as they went, that he entered into a certain village, and a certain woman named Martha received him into her house." But for that kind reception, selfish, thoughtless Mary, leaving her sister to serve alone, while she pleased herself by "sitting at the feet of Jesus and hearing his word," might never have been heard of.

Much-praised Mary has had her day, and serving Martha shall yet have hers, for "the first shall be last and the last shall be first."

A DAILY paper has this item as witticism: "The fool works for money, but the wise man lets his money work for him." And it exactly expresses the sentiments of the people at large of this Mammon-worshipping age.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:20 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Hallfax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Leecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	8:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:38 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vionna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

A SOLUTION OF LIFE'S DIVINEST MYSTERY.—The Agnostic says—and as a rule says it honestly and not irreverently—I do not know what the term, God, really means nor what practical benefit the knowledge thereof can confer.

The Gnostic says—and says it without presumption—I do know as much on that subject as one need know to realize supreme satisfaction. Such knowledge is not communicable, strictly speaking, but I can supply the key whereby, with apt thought, that high knowledge is gained: Study "The Finding of the Gnosis," a little book, mailed for 50 cents by the OCCULT PUB. CO., 152 Boylston street, Boston, Mass.

ON THE GROUND.

The better to serve the interests of those who have determined to avail themselves of the arrangements made by and through the management of THE WORLD'S ADVANCE-THOUGHT and THE UNIVERSAL REPUBLIC to secure town and farm homes in Oregon, the undersigned will open an office and permanently locate at Springfield, in Lane county, the trade center of the rich fruit lands we are colonizing.

Springfield---What it is and Will Be.

Springfield is on the east bank of the Middle Fork of the Willamette river, in Lane county, Oregon, between the Middle Fork and the McKenzie, about 16 miles west from where these rivers issue from the Cascade mountains. The Oregon State University, the first educational institution of the State, is 2½ miles west of Springfield, and a short mile further west is the town of Eugene, the county seat of Lane county. The lands between Eugene and the State University, and between the University and Springfield—reached by a splendid free steel bridge across the Middle Fork—have been surveyed and platted into streets and blocks and are being rapidly covered with residences and business houses. Two companies have been organized to construct street railway lines between Eugene and Springfield, and it is considered a foregone conclusion that Eugene and Springfield will be consolidated into one city, with the manufacturing interests and main transportation business on the east side, at Springfield. Altogether the most eligible site is at Springfield—drainage perfect, beautiful building situations, natural scenery unrivaled.

Springfield a Great Water-Power Center.

The site of Springfield is on the north side of a mountain of considerable magnitude, and around on the opposite or south side of this mountain flows the Middle Fork of the Willamette, winding around the western base of the mountain and bounding the town on that side. The water-power is obtained by tapping the river just above the mountain, and bringing the diverted current in on the north side of the mountain. The canal will now carry a power equaling 3,000 horses, and the whole of the Middle Fork river might thus be safely and inexpensively controlled for manufacturing purposes. At present but 300-horse power is being used. The power can be used the second time within the town limits—the upper fall being 12 feet, the lower fall 20 feet. The water never freezes, and is clear as crystal. Many manufacturing enterprises are needed and would be well sustained at Springfield. Factory sites will be given as a bonus to those who will immediately improve them, with power at mere nominal cost the first two years, and at \$8 per annum per horse-power thereafter.

Springfield a Great Railroad Center.

50 acres of the town-site have been set apart for union depot purposes, and as much will be needed. The Oregonian Railroad runs southward from Portland on the east side of the Willamette directly to Springfield, and is being extended southeasterly to Eastern connections; surveys are being made for a trunk line eastward from Astoria to Salt Lake, amply backed by capital, of which Springfield will be the Central Oregon entrepot; a main branch of the latter road will be extended southwesterly from Springfield to the best ocean harbor between the mouth of the Columbia and San Francisco; a local branch is to be constructed northeasterly from Springfield to the vast timber belts on the Mohawk and the McKenzie; the Oregon and California Railroad, present through line from Portland to San Francisco, has a station on the west side of the river, within fifteen minutes' walk, and will not fail to run its trains into the Springfield union depot when erected. The greatest railroad builders of the world are at the head of these railroad enterprises.

Springfield a Great Fruit Land Center.

The intelligent reader has only to look over the map of Oregon to conclude that the most productive farming lands of the State are around Springfield. Here the great currents come together that constitute the main Willamette river, resulting in rich alluvial soils. There is no "spotted soil" around Springfield—it is a vegetable compost, quickened by needed mineral elements. It is the richest portion of the famous Willamette Valley. All the fruits of the temperate zone flourish here, and figs have matured. Five acres in bearing prune trees will alone yield a family living. Fruit tracts as well as Springfield lots can now be purchased at much less than they will soon bring.

Money on Long Time to Improve.

An arrangement has been made with an Eastern syndicate controlling large sums of money to advance means, on fair and liberal conditions, to buy and improve Springfield property and adjacent farm property. Best, however, unless actually necessary to do so, not go in debt. For further particulars address (with return postage)

H. N. MAGUIRE, Springfield, Oregon.

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SINGLE COPIES TEN CENTS.

Vol. vi, No. 5, —New Series.

THE KINGDOM COME.

IMAGINATION.

THE preparatory work of the New Dispensation will soon be completed; and the commencement of the harvest will begin. A movement, under the guidance of the Celestial Mother-Father of the Race, is to be inaugurated on this Northwest Pacific Coast that shall spread out and increase more rapidly than any movement known in the history of the world. It will stir the awakened souls of men with the inspirational fire that shall inflame all peoples to noble thoughts, as if by a single impulse.

Per year, to any part of the United States, \$1.00.
 " " " " British Empire, five shillings.

THE COMING OF THE NEW.

LUPA.

O the New is at the door,
And it knocks with heavy hand,
For the Old shall rule no more
All this weary, burdened land!
He awaits no tardy welcome
From within the echoing halls,
For Oppression shouts defiance
Through the grim, forbidding walls.
He is flinging wide the portal,
And we know ourselves immortal
In the light that enters with him
At the opening of the door.
From the crumbling, mossy gates,
That enclose the past so long,
He has flung the heavy weights,
For his arm is great and strong.
Now the chains of old tradition
Break beneath its lightest blow,
For they rusted in the teardrops
Of the ages' hopeless woe;
Now the sunshine from the highways
Floods the dark, the haunted byways,
And the soul of man grows brighter
In the glory of the New.

There will be no more temporizing with entrenched evils. The might of war, competition, usury, lust, etc., will end. These shadows must disappear in the Light and Light-Giving rays of the Celestial Sun, as surely as the darkness of night must vanish in the splendors of day.

- The Hosts of Light will conquer! The long night of evil must away before the might of the awakened intuitional souls. The conquerors of the soul are firmly entrenched in all parts of the planet, and the proud and boastful nations of the world will now be controlled by the Almighty Power that shall bring the greatest good out of the dire evils that universally afflict mankind.

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* *

THE spiritually blind cannot see the wisdom in nature, any more than the physically blind can see the forms all around them.

Nature is the word made flesh, and in its physical operations we see presented, as in a book, spiritual lessons. Winter, Spring, Summer and Autumn are the four gospels in which we may read the infallible "Word of God."

The bible of Nature is to us as are the toy educational blocks to the child. When we have learned our lesson well, outward forms will be no more needed, because the world of ideas will be within us instead of external to ourselves.

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THE Orthodox world tells us of a changeless God, who is always the same, now and forever. They confound the power of eternal and unchangeable principles with a God of *fixed* ideas. The Universal and Supreme Good is ever-changing ideas based upon the unchangeable principle of Love, which is ever the same.

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* *

WE should never allow ourselves to speak or think anything that we would be ashamed to have any one know. The body is a cloak with which we may cover our thoughts from the material sight, but to the spiritual sight it stands revealed.

IT would be very difficult for us to separate that which is commonly called reality from the imaginative state. We can suffer or enjoy just as much over an imaginary wrong or good as we can about an actual evil or benefit.

Thus we see that good and evil are products of the imagination. A suspicious person is continually creating evil for himself and others because he imagines it. One who sees nothing but good in humanity evolves the good by the power of his imagination.

In fact all things are typed in matter because they have first existed in the dream state. Things exist in the imaginative state, just as planets exist in the nebulous state before they become concreted.

A new and better state will dawn for mankind when all will make the effort to change their evil imaginings for pure ones. One can imagine good enough about evil-minded persons to change them entirely. This will not seem impossible to the spiritually thinking, for if Good or Love is the All the potent Power it can transform whatever it wills to.

The more good you can imagine the more good there will be in the world. And remember that every evil you imagine of another adds that much more of ill to humanity. Imagine good of one and that much you make that one better. There can be neither evil nor good for you save as you think it ; and the ill you think of another is so much more ill for yourself.

Control your thoughts and then you are master of all there is in life, for you are then, indeed, master of your own destiny.

*
* *

An "easy time" comes from a clear conscience, and not from an easy position and plenty of money. There are many people who have an "easy time," according to the world's definition of that term, that are the most miserably unhappy creatures in the world. You often hear of some one of this class committing suicide, because life was too much of a burden to be endured.

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THE world is lost—lost in the wilderness of erroneous ideas. The Truth is the compass that must lead the way out of the misery of error.

*

CONTROL thyself and all else will obey thy commands.

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Love is the fulfilling of the Law.

NOTHING IS LOST.

ALPHA CRISIS.

THERE ne'er is lost one noble word,
Nor ever dies one noble thought;
For ever in heaven they are heard,
Although they pass from earth as naught.

And so perchance the heavenly sound
Of harmony, that thrills all earth,
Is but a noble thought re-formed,
Re-baptized with its higher birth,
To echo down through Mammon's din,
And silently pierce earth's deafened ears;
To wake the higher soul within,
With all the music of the spheres.

Some glow of life, of more than earth,
Thrills through us with a sudden gleam,
Like lightning memory of past birth,
Baptized in some far heavenly stream.

An instant only—whilst the soul
Grows larger than its mortal frame,
And sees divinely, with the whole
Of God's vast universe, its claim

To loftier life, in larger spheres,
Throughout a mightier range of time,
Whose gladdening days fill golden years,
Through ages growing more sublime.

Where every effort tends to good;
Where every pathway reverent trod,
Midst men and angels brotherhood,
Leads upward to the throne of God!

And all the ills of lower life,
Like flies in amber, leave no taint
On memory—and past pain and strife,
Like discords, sounding far and faint,

Of distance softened, mellowing glow,
Half musical, less harsh than sad,
And in eternity's soft glow
Of light the soul lives calmly glad.

SOUL COMMUNION WORK.

THE Universal Soul-Communion wave is increasing marvelously in potency, as can be seen by the following press dispatch from Washington, stating what effect the peace wave on Soul-Communion Day, December 27th had upon the officials: "It is true that for some cause or other a peace wave seems to have swept over the State and Navy Departments to-day, and a feeling prevails that a bloodless solution of the situation will be found."

The Soul-Communion force is being felt throughout the world; it is evidence of its power in that the secular press will admit that there are waves of peace.

There are thousands to-day who testify to the good, the peace and happiness that the Soul-Communion spirit has brought them.

A VERY crude religion may be Divine to some natures, just as discordant sounds may be perfect music to some ears. One's religion is according to their soul's unfoldment. No refined, cultivated person could worship a crude God. Those who pay homage to the God of their ancestors admit that their soul unfoldment is the same as that of theirs.

ALL things tend to Unconditioned Life.

WHY THIS LONGING.

THE present undeveloped humanity can only obtain rarely, and then only flashing glimpses of the Celestial State, because the full Light of that realm would blind them. The spiritually awakened humanity of the future will be more refined physically; all the organs of sense will be more acute. They will bear the same relation to our present sense organs as to the delicate scales that can weigh a hair to the coarsest scales used for heavy weights. These Divine-Human beings will live in a continual state of consciousness that is a closed book to us. They will live on earth in physical bodies, but they will be in contact with the spirit realms. Celestial sights and sounds will inspire their every act, and they will live nobly, for the good of all.

Who can limit the Infinite Power of Good that fashions eyes and ears appropriate to each plane of life. Aspiration and necessity are the workers of the All Good, and create the inventions of heaven and earth and there is no limit to the inventive faculty.

We have eyes and see not; ears and hear not; because our eyes and ears are yet in embryo awaiting the soul's effort and aspiration to cognize a plane of consciousness.

WE can only build our home securely when the foundation is well laid. Those who pretend to despise the humbler working men are ignoring the foundation of their temple of life; and they will recognize their mistake in not having their foundation properly cemented with love when they pass into the next state. They will find their superstructure is only built of sense illusions, and that they must go back and begin at the foundation and work upward. To that end many a dainty lord and exclusive lady are glad to blend their embryotic spirit with the earth lives of bootblacks, chambermaids, and those of other humble occupation.

THE spirit is the essence of the physical; the soul the essence of the spiritual. Thought is the essence of food; feeling is the essence of thought. The evolution of the gross to the refined is brought about by the Divine Alchemist. Everything both spiritual and material progresses only as we progress in spiritual expansion. The tree is a symbol of both material and spiritual evolution.

BEAUTIFUL things are the symbols of beautiful ideas. The ownership of the latter creates beauty for us in any state of existence; while the possession of the former is limited to earth life. To have good ideas is to have eternal wealth.

IT is ever the unseen forces of intelligence that are the most potent factors in our being—the silent thought, the delicate magnetic influences, the invisible breathing of every pore of the body.

TRUTH IS NOT MYSTERIOUS.

THERE is a disposition on the part of some Reformers to make a mystery of the ideas they have received, and to institute a species of secret society in which the initiated alone shall take part. But in vain will be the effort to hide the Truth! As well try to stop the advent of the Springtime, when all things begin to bud and blossom and show to the world the involved beauties of the seed's soul! The puny efforts to stay a universal movement is as a breath against old Boreas:

Truth does not germinate in the shades of mystery, but grows in the Light of Celestial Day, even as the tiny seed first develops in the darkness of the soil to shoot into the effulgent glory-light of the Day-God.

The Light is here! The Truth is here! The Celestial Mother Father Power is visible to all who have eyes to see and ears to hear. Drop the matter veil from off your vision and be blind no more! Deny no more the Sun of Righteousness, for it brings healing on its wings to sin-sick humankind. Scriptures of the supernal worlds are woven thus to aerial scroll-curtains, that flash and fold, touching to the sensitive and vibrating natural faculties. And Spiritualism stands a transcendent, mighty image, fashioned in the human potency of the higher dimensions of space, throbbing with the immense force of the supernal vitalities; but only apparent on the superficial natural plane by means of floating, ever changeful mists and halos, tones and images of manifestation.

By the nurturing of good or evil thoughts we in-draw them to germinate in our being. We do not immediately reap their fruition any more than we pluck the roses as soon as the seed is planted. It is the Blossoming Time that brings forth after its kind. If bad people could realize the harvest they must reap their very selfishness would make them choose the good. Belief in Jesus, Buddha, Zoroaster, etc., will no more prevent the reaping the crop they have sown, than a belief in these personages would give the farmer a harvest of wheat instead of weeds if he had neglected to sow the wheat on his land.

THERE is not much wisdom in being over credulous, but the most unwise people and the most difficult to learn are those who scoff at everything they do not understand.

THE Church spirit is the spirit of monopoly. The heaven of all monopoly is for the few, and the hell it creates for the many.

WE cannot be sowing seeds of evil and expect to reap spiritual blossoms, for every seed produces after its kind.

LOVE creates the riches of heaven; greed gets the riches of earth.

[T. L. Harris, in "Religio Philosophical Journal."]

SPIRITUALISM.

I counted as a critic of Spiritualism, it is because I have been perhaps unduly a sufferer from the sight of its rent robes, its gaping wounds, its prostrate attitude, when in sorrowful years long passed, it met my vision as fallen among thieves, made the booty of impostors and seemingly almost strangled in the morass by the wayside. I have never turned, with the priest and the Levite, to the other side. Never for a day in the last half century ceasing to be conscious that I am a spirit clad with flesh, my heart, hope, labor and life have been given, all given, in such small measures as I have been able to command, to the advance and final triumph of the latent and struggling spirituality that constitutes the reality of man.

The field of Spiritualism is vast as the visible world of human nature; vast also as its unseen upper and nether worlds; now, as I believe, cohering and ordering into one celestial and luminous whole. In this domain there are workers innumerable, and their insights, methods, experiences and utterances vary with the stages of advance and with the qualities of thought and angles of vision. We see and outsee; we grow and outgrow. Moses, and those that hold after him on Sinai, glimpse to the ineffable, but often, as he did, *a posteriori*. The Christ, and those who seek to find his footing on the Mount of Beatitudes, behold the same Supreme Beautiful, but with the child's look, the lover's confidence, face to face. Here is a most absolute reality, but we who seek to behold, to apprehend, and thence to comprehend, must part veil after veil on ourselves, veil after veil in ourselves; laying off illusion after illusion, from the morass to the hillside; up the hillside to the temple; then through the walls of the temple to the inner shrine.

Spiritualism during the last half century has been the most potent though usually unevident factor in literature. More and more the book becomes the most vital and luminous of its phenomena. I see Spiritualism both as force and light of flame in Victor Hugo and Edward Bellamy; still Spiritualism—here in dawn, there in shadow—all the way from Phillips Brooks to Robert Ingersoll. It shows, by a deep, broad, reasoning insight and prevision in Julian Hawthorne, whose monograph, "The New Columbus," in the June number of the "Arena," displays the luminous wisdom of a Spiritualist of profound research and advanced discovery, though he has not the touch or vision of its phenomenal operations. I see it again in the works of Edward Carpenter, whose "Civilization, its Cause and Cure," and whose "Toward Democracy," the most searching and prophetic of prose poems, both evince through masterly statement and fiery passionate humanity the action of the "Living Spirit within the wheels." In all true poetry, vital art and genuine philosophy Spiritualism is present, active, emergent and advancing still.

The absolute realm of spirit, as I conceive, flows into and fills, for its reservoir, the infinite social passion that is immanent as a sea of latent life-

force in the generic depths of the spirituality of man. The sphere of fatuous-illusion, reflex images, flows into and forms a stratum of seeming spirituality about his egoistic and quasi-spiritual individualism. The Spiritualism of all times, and eminently of our own time, is therefore a fact of most absolute reality, that works its way to the surface of the public apprehension through a veil and net-work of phenomenal illusions. Yet illusions sometimes have a real base in spirit; they are veritable image-pictures, projected into vision from actual though departed human intelligences.

The Spiritualism of the abstract thinker and explorer may be a divine *eidolon*, not yet forth-imaged, not yet materialized or incarnate. But the word tends ever to be made flesh. So the doctrinal Spiritualism of the day is in the effort, let us say, to clothe its form, to embody the potency of its promise, first in its own logical reason, led forth to an absolute religion and philosophy; to avouch its method and purpose by an inspiration of its own in the loftier literature; thence through social democracy to transform the institutions of society, and so to uplift mankind into revealment of the proportions and perfections of its own ingenerated and prophetic humanity.

The great reformers of religion of the sixteenth and seventeenth centuries were Spiritualists, deep set in the supernal reality of life, but their Spiritualism was for the greater part savagely or luridly veiled in the fiction-images surviving from an older and more crude era. So the intellectual and political reformers of the eighteenth century and the earlier years of our own period were Spiritualists, by the fire and fervor of enthusiasm of humanity that animated their thought and inspired their purpose; though surfacely their minds groped darkly through choking crypts of materialism. As there was an inner divine meaning faintly discernible through the outer and often grossly inhuman verbiage of Hebrew scriptures; and again a transcendent cult of religion derived through the symbolisms of classic mythology; so there is the germ, at least, of all pure human truth implied in all the really vital and rational brain-work of the age that had Franklin and Paine among its historic men. A Spiritualism is hid in its materialism and a living humanhood in its shrouding naturality.

And so now; eminently now. Our pessimized Jeremiahs, our optimistic Isaiahs, our vision-conceiving Daniels, our praying, cursing, loving, lust-ing, hating, pitying Davids tangle the feet and blind the eyes in the clambering, full-foliaged vines of a wilderness of literary speculation and hypothesis; but there is a vitality of the summer in all the succulent incumbrance; a word-growth slowly forcing to find expression amidst it all.

Through all these protean shapes of phenomena; in the varied and genuine marvels of the seances; in voices without visible organs of speech and works of art and mechanism with no visible agency of hands; in the demonstrated action of the laws of transcendental physics setting at naught the resistance of material impediments; in rymthical harmonies born from the bosom of the air yet

audible to the extreme corporeal sense; in evidences, now numbered by millions, of the intercommunication of people of all faiths, all conditions and all cultures, with the men and women who inhabit the great fatherland and motherland above; and so on, on and on, to ranges of demonstration passing all bounds of the phenomenal and touching to the domain of Limitless Absolute—the spiritual renaissance is moving ever, ever forward. If here yesterday slow as the tides, if today many-tinted and baffling as the amour, yet in the to-morrow of the time—who knows?

If the logic of history and the conclusions and insights of reason prove anything they prove that the age is tending, and the human intelligence opening, and the human senses quickening and differentiating to some superlative and magnificent outbirth in earth and time.

How then does this gigantic spiritual movement aspect itself to reason in its present stage? Is it not one visible energy and output of the human renaissance? the race in the throes of a birth to its unified and universal self-consciousness; a consciousness of the God who makes of it both temple of habitation and theater of manifested demonstration? Is it not the beginning of the establishment of direct, orderly, open and delightfully fraternal relations of the vivified people of our globe with their kindred of ascended generations; their mightier kindred who constitute, from world to world and system to system, affiliated societies in the universal solidarity of man? Is it not the supreme effort of man's innermost personality to overcome the enthrallment and disgrace of an outgrown and encumbering environment; the effort of spirit to vindicate its enthroned place and assume its regal function in the material sphere? Is it not a stage in the outbirth of the pent and narrowed mankind to harmonic differentiation, shaping thence for transformed environment in divine-human society?

Are not the "fountains of the great deep" of mankind's interior and spiritual-social personality "breaking up," for the outflow and overflow of the fluid riches of its divine content, powers, knowledges, beatitudes, illimitable and eternal? And are not the offensive and barbaric incidents that connect the history of Spiritualism in its modern movement with vulgarity, crudeness and imposture purely extraneous, temporary and incidental?

Must not the pellucid stream of an interior and vital spirituality, bursting forth through the sepulchral obstacles of a decaying and putrescent civilization, bear on its bosom all manner of odious floating waste and refuse for a time? As was said of old, "Offenses must needs come."

We inhabit surprise, where our fathers found but monotony. The fruit tree toils all the winter and makes hardly a showing of result, but the orchards are a sea of bloom with the first warm days of spring. I hope that you feel with me that spring is in the air. The grim scarred veterans of thought grow young again; we taste the free, delicious breath of the advancing and influant God-time.

For The World's Advance-Thought.

THOUGHTS.

C. B. SEDGWICK.

Any, mystic messengers; from beyond and around and of us, are thoughts. Strange, shrinking creatures, at times, that come and shyly peep in upon this human world through the open door of the intellect; and on being met by the coarse questioning stare of the vulgar assemblage before them, become embarrassed at their own delicate construction and scant attirement, and in fear flee away. We call on them to pause, to come back; but the only answer is the distant flutter of wings, and little dying glimmers of light, as they flitter back into dark oblivion.

But not always are these ethereal visitors of so demure a character. At times they are possessed of a capricious trait; and have the mischievous school-boy trick of knocking at the door, as if in all earnestness, and then running away, to laugh at

We sit in expectancy, and hear a timid rap, and our discomfort at a safe distance.

only too gladly rush to let the gentle caller in; when, alas, it glides from us as rapidly as we approach.

In dismay we despairingly return, and sit down to think again; and as we look out through the window of the brain we catch a glimpse of the sprite form of our desire, dancing provokingly on the green, flower-skirted lawn outside, and almost within our very reach. But they are not always proof against the cajolments and enticements of man, and sometimes respond to entreaty, and indiscreetly step within the door-way, and are quickly seized by a merciless hand which, with the pen, imprisons the trembling captive, as a chained slave to do service to this human world.

Others crowd in upon us, who are bold and intrusive, and pause not for admittance, but crush their way into the bewildered mind, imperative in their own consciousness of superiority.

But they also quickly repent their folly and grow languid, and learn to loathe the clothed hypocrisy of their new abode, and would fain be free to seek again their own limitless sphere.

It takes long ages of confinement before these creatures lose their individuality, and become sufficiently tamed and subjected to ruling prejudices to mix with any degree of familiarity with their surroundings. And then their fresh beauty and buoyant youth have departed, and they are limp and aged.

It is a profitable pastime, often fraught with bright joy and sombre sorrow, to roam within the prison walls of the mind, and visit these languishers caged around in the cells of memory, and learn from each the story of its primitive existence. You will be apt to laugh derisively at the aftermath of folly and conceit; or drop a tear of regret at so ignominious an end to something once beautiful and noble. There are prisoners of all forms and natures. The young and lithesome; the crippled and age broken; the dainty, demure and beautiful; the black, repulsive and demoniac.

Some acquiescing to every wish of their task-

master, the world, hide their born virtues behind the cloak of numerous modesties, and are no longer recognizable as their original selves. Others have grown blatant and desperate with confinement, and show defiance to every formality and custom, and are scourged because of their disobedience.

Others again—poor, timid things!—are too retiring to be distinctive, and pass the day long in plaintive wails for freedom, as they patter their bleeding wings against the cold prison bars.

But freedom is for none of them; and they pass their days in discordant wails and murmurings; each separate to itself, and repellant to all else.

Pity them, you who ensnared them to earth. Free them, if only for a moment's time, and afford the heart much sympathetic merriment at the spectacle. Drown sensibility; intoxicate, excite mentality; cut practicability; sever constraint by every conceivable method, and release these long pent-up Thoughts from world-bondage. Let them shake the chains that hold them to Reason, and take wing to the happy haunts of their childhood, and behold them live again the strange, fantastic creatures you alone knew them.

How they leap gladly forth and throw aside the gloomy mood; and prance frolicsomeness as of yore. How they sing and laugh and weep and curse and shout defiance! A wild, intangible mob, until each seeks its realm and becomes again its original self; the insurmountable, the unconfined; the first dim conception we had before we dragged it within our power and world-moulded it into an established Idea.

Nature drops the drab robes of artifice and lives to no eyes but her own.

The progeny of Dame Imagination roam the fleecy hills of their nativity; dreamingly rest in the bowers of beauty; or wallow in the mire of repulsion and blackness.

Speculation speeds along the dim, hazy corridors of the future, and mounts its high throne in the Infinite.

Even Art raves in its evanescent conceptions, and tells us that some mischievous child, in play, has taken its brush and palette, and clambered to the summit of yond' towering cloud, and there daubed the canvass of the sky with that sunset in the west.

Inspiration, the mother of many of these hapless prisoners, views the carnival of freedom with joy in her heart, and rushes to meet her children; and finds her own limbs grow young as she escorts them on a visit to the haunts of the past, and shows each its respective place of birth and the circumstances thereof.

With Pathos she visits a squalid home, and stands by the bedside of a pallid-faced, pained, quivering form, and watches it tremble into stillness, and as the outcast soul rises to seek another abode, arrests it on the way and learns the history of its struggles on earth.

With Humor she visits the land of the grotesque, the inverted, the vagarious, where the very moon and stars appear to smile and laugh perennially.

With Romance she is herself a child again, and lives in the beautiful castles of an idle moment's building; lingers on every mountain height; rests in sunny dales, beside turgid rivers; and sighs outside the little cottage where the walls are overgrown with ivy, and the garden is bright with many tinted-flowers. The world is too small a play-ground for Romance, in its youth. Earthly concerns and sentiments grow narrow and imperceptible in its wide embrace, until the soul, expanded as a huge net, contracts again, and returns to its owner with one fair, angelic captive, which perchance is found to be the very incarnation of everything good and desirable in the universe. Then it is planted in Love's little garden, and the two entwine, and grow together—just a little bit of green and color against the blank, dull wall of life. This freed slave blushes with shame as it now contemplates the insignificance to which it has dwindled.

But there is a captive, of high but broken form, that appears to find no pleasure in this brief respite, and broods as if all satisfaction was crushed out with reality. Ambition retrospects, and is again the lithesome, innocent thing it was before, in a moment of mad desire, it crashed its way into a human brain, and, flushed with success, boldly proclaimed all other attributes to be its slaves. It now sickens and grows trepid, even as in memory it assumes the bravado of its youth, and with defiant challenge, vaults astride man's reason; and using his judgment as a whip to lash it on, dashes its way into the field of human events; cutting down all opposition in its path to glory, and conquering in turn individuals, nations and empires.

Thousands of like humanity, but mentally dark and without this glow-light to reveal the path, become attracted to the glitter, as insects to their destruction. A massive, compact, breathing body whirls along in the despot's wake, as a huge wave-wall sweeping to spend its fury on the shallow strand. The little cottage home is leveled to black, smoking ashes; the wild meadow flowers are crushed under the earth by myriad feet; and the green leaves of the forest trees are splashed red with blood. And when fury has stilled into peace, bright eyes moisten and trickle tears, because a soul has been severed from their sight.

But proud Ambition is on the pinnacle, and can sneer at the concerns of the world below it; until it learns that the bricks of its pedestal are but fleeting circumstance, and cemented by willing minds; and that, when the willing minds withdraw support, all must totter. But when it learns this it has already fallen, and is a broken, useless thing.

There is Science, again self-intent and absorbed, giving us messages through the voice of Silence—the language of eternity.

That bent, withered-faced, limping creature again roaming the provinces of its youth. The idea brings a smile. Philosophy is free, raking earth's surface, and drilling its depths, with all the ardor of inexperience. It climbs the mountain

peaks, and, not content with its scope, leaps the clouds and sails heavenward. It stays the lightning flash in its reckless course, and gives it a purpose; bridles the impetuous thunder, and gives harmony to its roar; singles out the matted winds; and, taking the surging, aimless elements in its grasp, combs out the entanglement into semblance to law and order, by the aid of its theories, as a fond mother gently smooths the ragged hair of an unruly child.

As it advances in knowledge these achievements become mere toys of infancy. Still higher realms become its workshop. It vaults the stars and planets of the high firmament and seeks the secret of every luminous adornment of the shaded hours. Worlds are discovered in nebulae; and then the search-light is thrown higher to reveal the germ of all things created. Protoplasm is analyzed; and, the secret still veiled, Thought makes a last desperate dash for the throne of Omniscience and begs the secret of the plasmatic process of the Universe. It even denies the authority of the Infinite Concentration, when the knowledge is not forthcoming; and starts to climb still higher, and proclaims by its own analogy that no knowledge can be absolute, and that there is no reality. It flutters awhile in mid-air, but grows weak in its desperation, and falls gently back to earth again, like a tired bird that has attempted to soar too high. Aged and decrepit, it limps to the cradle of a dawning life, and watches the smiles and tears play under cover of the features of the little face, and then for the first time realizes that here it might have learned the first and greatest lesson of life.

Thus these creatures vainly endeavor to establish their independence, and be each to itself a world with nothing beyond, or around, or higher.

It is probably well that the unsentimental world is thus far mercenary and self-seeking, in only tolerating, and searching for, those things that can be made of use to human necessities, physical and metaphysical. This is the standard by which their desirability is judged, and whatever is undemonstrable shares the happy fate of being released, and wanders Infinitude with only here and there a shelter for its head on earth.

An occasional respite from slavery to freedom indicates these caged Thoughts incapable of a harmonious mingling without due restraint. Wild, ungovernable, flashes of an intangible nature, without apparent beginning or end, they know no law but chaos, and in their repellant dissimilarity are blind to other existences.

The world could not live were the condition reversed, and man followed solely the beckonings of these fickle beacons. Repining, forever and eternally, would be our fate. Wings would not convey swift enough, material would be obstacle, and space soul-galling. Life would be objectless and inane, and each individual existence a fantastic chimera of mania. Every sphere maintains its individuality through loyalty to its own consistency, and whatever enters that is alien to it must necessarily become subjugated and enslaved.

Cripple them, chain them, and cage them, these Thoughts, for they are trespassers on a domain not their own. Heed not the flutter of their wounded wings, or the sad plaintive wails for freedom coming from the darkness of the cell. Hold them down as slaves, or the world is lost, and we are at once immortal.

For The World's Advance-Thought.

THE WIDENING LIFE CIRCLE.

H. N. MAGUIRE.

WE have constantly before us features of seemingly imperfect conditions, as they impress the individual consciousness—conditions appallingly, dreadfully, terribly imperfect—such as populous districts being thinned out from lack of subsistence, as is now the condition in parts of Russia; destructive natural convulsions, like the earthquake in Japan, a few weeks ago, which terminated the mortal lives of thousands; battle-field slaughterings, the shocking accounts of which so lately reached us from Chili, and are doubtless of daily occurrence, if we include in the view the savage tribes beyond the civilized lines of communication.

Still, the general conclusion stands, that, upon the whole, there must be an Over-Rule of Good. From the unfolding flower to the central sun, which interposes with its saving centrifugal might at the right moment to prevent its dependent worlds from erratically rushing to their ruin, the constructive forces universally dominate and hold to their uses and purposes of wisdom the destructive forces. We need not take higher ground than the Materialist's hypothesis of the indestructibility of matter and force to be convinced that the human soul is immortal, for self-consciousness is the highest quality of each and all subsisting things, the essential principle wherever and in whatever it obtains. Then the apparent destructions are but partial expressions of the One All-Saving Power, and indicate to the outer understanding the transfers and interchanges of the Universal Life. Energies in course of evolving individual consciousness from lower to higher states. The inner or true consciousness of the individual is the light of his life—is his life—an emanation from the Infinite Source. From environment to environment consciousness flits, an inextinguishable flame, gathering growth elements and adding to its power to radiate out to others light or life energies forever.

The environing conditions are darkness. The life principle that is transcendent to them, surviving all their mutations, is "the one true light which lighteth every man [and every other organic expression of life] that comes into the world." When we refine and quicken our sensibilities from environment to essence, from the realm of discords into the true poetic mood, (more expressive of the idea than to say *Christian mood*, as that phrase is popularly understood), when we do this, we feel that we are immortal beyond the power of human logic or testimony to add strength to the conviction.

Atheism can never be more than a transient fact in any human experience; it never can rise to the

standard of eternal truth in any one's percepts and concepts. A false Voltaire may have been an Atheist; but the true Voltaire could not have been. Every life demonstrates its own and every other life's immortality.

But the individual's consciousness of God cannot possibly rise higher than the degree and quality of the Divine Nature manifested in the individual life; and the idea of God that is the basis of a tribe's, a nation's, or a group of nations' religious faith cannot possibly be truer, grander, and more sublime, than that of the prophet, seer or revelator who inspired it. An Israelite may be more divine than was Moses, but Judaism, as Moses promulgated its principles, cannot be; a Mahometan may be more divine than was Mahomet, but original, unreformed Mahometanism cannot be; a follower of Jesus may be more divine than was Jesus—that is, may be capacitated to involve or inbreathe into his soul more of the Divine than did the revered Nazarene—but Jesaia Christianity cannot rise above its source without new and additional inflowings of the Divine Spirit. And Jesus' own words, assuming the record to be unimpeachable, conclusively sustain the position. He was a Spiritual Evolutionist. He said, "My Father is greater than I;" and he gave the promise that "greater works" should be done (more spiritual power manifested), by those who were to come after him.

That his teachings engendered or involved all, for future unfoldment, we will not gainsay; but as much may be said of everyone who is in the consciousness of immortality. All such are witnesses to the truth of the soul's eternal progress, unlimited possibilities of development; and among us to-day are many who are in this high state of spiritual consciousness. Such may truthfully promise all, if they do not presently exemplify all, for they consciously involve all, and must, therefore, evolve all.

No duty is more incumbent on parents than that of discouraging in children a tendency to the cruel treatment of insects and other creatures of higher order, yet helpless for defense, even against childhood. The little one that put a pin through a butterfly, or carried off a young bird from the nest, or inflicted needless pain on dog or cat, has learned a lesson that may have a far-reaching influence upon its future life.—*Co-operative News*.

THE man who lacks faith in the ability of mankind to conquer all the present adverse conditions is an enemy to the human race just as much as he would be to himself if he lacked confidence in his own ability to succeed in any enterprise.

THE sun is the All-Seeing Eye in the material universe. Evil-doers usually avoid the All-Seeing Eye and do their deeds of darkness after the sun has disappeared from sight.

THE spiritual minded acknowledge no outer distinction; material minded acknowledge no inner distinction.

For The World's Advance-Thought.

BE A CHRIST.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

W F. STEAD, of "Pall Mall Gazette" fame, has experienced what he calls his "third conversion," and the outcome of it is that he is now intent upon urging all with whom he has to do to cease being a Christian, and instead thereof to become a Christ. Had not the term Christian been, by some means, robbed of its original point and purpose by human imperfection and short-sight—that is, men of soul having not the spirit, as pride puts it—and had not the professing Christian world caught, like the dog in the fable, at a shadow of truth, while unconsciously letting go the reality, there would have been no necessity whatever for such a distinction where—in reality—there is no difference.

The Greek word *Christos* means "anointed," and the substantive "*Christianos*" simply means an anointed person. Jesus of Nazareth was anointed by his Father with the oil of gladness above his contemporaries, and what was he then if not a "Christian," that is, an anointed person? What the difference is then between a Christ and a Christian is very hard to detect; at any rate without accepting the degraded level of the modernized acceptance and application of the term "Christian," but which no one at all rightly informed upon the matter can for one moment countenance or support.

There was understood to be a period in the career of every disciple of the Master, in early days, when he or she was entitled to have holy hands laid upon him or her, and when—being qualified persons—they thus received the intended and proffered anointing. The early Church had its disciples or novitiates, who were exoterically dealt with by being born of water, and so admitted into the ecclesia; there to be taught and brought on higher until such attainments had been made by them of a well defined character that they could have holy hands laid upon them, thus to note that they were received into an inner circle esoterically as initiates into the eldership or adulthood, and so acknowledged by God, and other spiritual people, as having received the anointing. These initiates were those who could not rest contented with the defective and helpless standing and imperfection of children, or mere disciples, being recognized as nothing more than novitiates, and so having no voice whatever in the matters of the Church and its governments. They were only, at that stage, "the called" to be something while thus standing as novitiates; they had next to set to work fighting their foes entrenched within their own personalities, and proving thereby their title eventually, in due course to have holy hands laid upon them.

Timothy as a co-worker and a brother Apostle to Paul was told—in 7 Tim.: 19 not to lay hands suddenly on any one—that is to say, he was not to do it save with cool and calculating deliberation, knowing as well as possible what he was about. As a reason for this deliberation he was told that "some men's sins were open before hand, going

before to condemnation; others they followed after." The same of their good works. This was said to justify deliberation in the laying on of hands; so that no one should be transferred, without the best of reasons, from the more or less irresponsible standing of the mere disciple or novitiate to the very responsible position of an initiate—that is to say, the standing of an adult or an anointed and therefore a divinely approved person. Quite a false and confusing glamor has been thrown over all the scripture terms, by the mere children or novitiates who could do no other work, but who have crept by the consent of their fellows into the standing of initiates, without possessing their superior spiritual qualifications. As matter of course, in consequence of this, a very superficial and worthless significance has been attached to all the leading terms, by these helpless novitiates or neophytes, and so those have furnished all the opportunities necessary for the letter to kill, where the spirit or intention was to make alive.

Between the common sense method of the Divinely anointed and qualified Apostles of the early times, and the constant practice of mankind everywhere in the ordering of society matters, there is—when the matter is carefully investigated—a perfect parallel. Children when born into the world are not allowed any voice in the ordering of matters, until reaching adulthood, or what is called their majority. They have neither voice nor vote in anything until then. In exact correspondence with this the novitiates, who as "the called," entered the ecclesia by means of the symbolic rite of being born of water, had then to pass by any orderly process of growth through their nonage, in which they were regarded as being quite irresponsible, and so unqualified, to do anything, either in the way of voting or otherwise acting, until the sign of Divine acceptance or approval in the anointing was itself attained. This came in due course, in the early days, at the period of laying on of hands, which signified that such had grown up to spiritual adulthood or the eldership. Then it was that they were anointed and approved of God as passing from the preliminary stage and standing of "the called" into the permanent stage and standing of the "chosen;" and from thence forward they were entitled to take part in church matters or ruling, just as they had opportunity and ability to do so.

Having said that novitiates had no more voice or responsibility in the conduct of church matters than has the "infant" in the eyes of the law, with reference to society matters generally, as many will hardly be willing to admit, at first sight, the strong common sense of such a proceeding, let us see how it holds with scripture statements. Heb. xiii: 17 says: "Obey them that have the rule over you (or who are the guides) and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." This is a perfect parallel to the advice that would be given by wise counsellors to all in their nonage

in mundane affairs. The "elders" of the early Church were those who were "the chosen;" because qualified to be transmitted from the ranks of disciples or novitiates—such having joined the number of those called out from the world expressly to be put upon their trial, to see would they or would they not "grow up into the Christ in all things," so as to be admitted without reservation into the ranks of "the chosen," the Divinely acknowledged spiritual adults, and so become anointed ones, Christed persons—and therefore responsible and qualified to enter upon active spiritual work as they were otherwise gifted or qualified.

This common sense view of spiritual things lets in a flood of light into matters otherwise profoundly dark and mysterious. Letting those only in their nonage in spiritual matters, and who had not grown up to the standing of "the chosen" or "the anointed" of God, have a voice in the conduct of matters of the ecclesia, would secure, as a matter of course, its prompt precipitation into all that was confounding and confusing.

Among the fables, now accepted as very truth by Christendom, is the beggarly official idea understood to be inseparable from the presbiterio or "eldership!" Confusion on this one point suffices to account for all the confusion necessarily following from it into other dependent matters. None, save anointed persons, ever did or ever could receive any appointment or commission from God qualifying them to render Him service—or their fellows service, which is the same thing.

We can see and feel the point and meaning of many being called and few chosen in the strong light of common sense thus thrown upon this difficult, but important question. Christendom's history has been crowded with novitiates or "the called," but where have the initiates, the anointed ones, "the chosen" of God, been all these centuries? The Divine expression, "the evening and morning were the first day," needs to be looked into for an explanation of this. Jesus of Nazareth, as a matter of fact, came into the world during the evening of the Mosaic dispensation. Night follows evening, as we all know; so in the ordering of events the night followed the disappearance of the light of the world, and Christendom's career up till now supplies the records then of what came to pass during that night! Now the dawning of morning is fast becoming fact, and all the things and works of darkness are being thrown into strong relief, and will have to pass away, quickly, before the now uprising orb of day. The emptiness now shown by Christendom's career will not, cannot be endured by common sense much longer. None but "the chosen" of God, those whom He has approved by anointing them or endowing them with power from on high, will be allowed directly to have any place or voice in the ordering of ecclesiastical matters. Thus the crooked places will eventually be made straight; and the rough places be made smooth; for the mouth of the Lord hath spoken it.

The right kind of food is just as requisite for soul growth as sunshine or pure air are for the physical growth.—Frederick H. Groves, Summerland, Cal.

CLOSING THE WORLD'S FAIR.

To The Editress of The World's Advance-Thought.

It is stated that fifty thousand gospel ministers have been served with blank petitions for their respective flocks to sign, praying Congress to enact unconstitutional "religious legislation" to close the World's Fair upon the Constantine-Heathen-Sunday.

If the American Government were a Church-and-State Government, (which it is not), and if all the world who are invited to the Fair, knew that this was a Christian Nation, and had a "Christian Government," (which its father, Washington, declared it was not), and knew that they would be compelled to lose one-seventh of their time in the observance of a sectarian, unscriptural Sabbath, in addition to the seventh devoted to their own Sabbath (for Mohamedans, Jews, Buddhists), would they accept the invitation. The invitation is not to an Infidel, an Ecclesiastical, a Christian, nor even to an American Fair, but to a WORLD'S FAIR, open alike to Anabaptists, Jews, Buddhists, Mohammedans, to say nothing of the millions of non-sectarian and the religious people who, like we Shakers, regard all days alike—each to be kept holy by ceasing thereon to do evil and learning to do good.

Infidels to Church-and-State Governments, like Paine, Franklin, Washington and Jefferson, wrote and signed the Declaration of Independence, and framed a Constitution that expressly forbids all "religious legislation." The "Age of Reason" had arrived, the "Rights of Man" were boldly set forth, and when "The Crisis" came the truth prevailed. All men were legally equal, and had inalienable right to entire liberty of conscience, even down to the priests of Balaam, who, for their salaries, seek a union with Balak. Religious freedom, exemption from priestly rule and domination, is the great honor and glory of the Secular Government of these United States. But "eternal vigilance" will alone maintain it. Under God, we are all indebted to the skeptical classes for our Secular Government. The Anti-Christians ought to be thankful to them, for they have returned good for evil.

Paine was the master-spirit of the American Revolution; Washington, whose private secretary he was, declared that Thomas Paine did more with his pen for the ultimate success of the American Revolution than he had done with his sword.

By what the Church-and-State Christians have done in Tennessee without law, we may judge what they will do when they have the law in their hands. They tore a good American citizen from his home and family, imprisoned him, worried, browbeat and tortured him to death. [Referring to the prosecution of an Adventist in that State for Sabbath breaking; the specific charge being ploughing on Sunday. The Supreme Court of the United States on appeals from judgment of the State Court—Ed]. His soul in the spirit land, is "marching on." He was doing what he and all of us, have a perfect United States Constitutional right to do—to plough our fields whenever we choose.

Where is the Ecclesiastical Court to determine

upon which of the seven Sabbath days we must not plow? Could there be a greater absurdity than the stamp upon our coin, "In God we Trust," when thousands of good citizens do not believe in any God at all? Yet their inalienable rights remain intact, as do the rights of those who profess to believe there are three Gods, all masculine, ignoring woman. Belief is the result of evidence. There is no virtue in it; nor is there any vice in unbelief—it is want of evidence; having evidence, belief is the result.

Jesus said: "My kingdom is not of this world, therefore my servants will not fight." If the Chaplain is a Christian what is he doing in a secular, worldly Legislature, that is spending the principal revenues of the country in manufacturing war material. And what place has he in the army and navy, or on the bloody battle fields! Is it not thirty thousand Balak priests who are going to move heaven and earth to fill their churches and increase their incomes?

Lincoln was an infidel, and became a Spiritualist. Let us have peace, but not the "peace of Warsaw." Let Infidel, Jew or Turk, be left in perfect liberty of conscience, to do by others as they would be done by. Did Jesus ever denounce the skeptical Sadducees as he denounced the believing Pharisees?

For untold ages, the wise of this world thought that the earth was flat. One man arose who said it was round, and that it turned around. The Christian priests arrested, imprisoned and tortured him to death, just as they have arrested, imprisoned and killed King of Tennessee, who kept the true Sabbath—Saturday—and ploughed his field on the first day.

Either open the World's Fair upon the seven Sabbath days, or close it upon the Sabbath days, and tax the Church-and-State thirty thousand Balak priests to pay the outlay and all losses to the intended exhibitors.

F. W. EVANS.

LINCOLN belonged to no church, yet he was the uncanonized saint of all churches. He never uttered a prayer in public, yet prayers from him fastened our daily cause with golden chains around the feet of God. He had one characteristic which was often imputed to him as a fault, but which I think a most creditable quality: he was entirely destitute of gratitude for political services rendered to himself. He filled his cabinet with enemies and rivals, and refused any reward to those energetic politicians who did so much to nominate him in Chicago. This, I cannot but think, is true Republicanism. The Republic is ungrateful. It ought to be. It is worthy of our best work without gratitude.—John Hay.

THE best definition of happiness is that given by a French woman, who says it is a state of constant occupation, for a desirable object, with a sense of continued progress. It is this condition which makes reformers the happiest people in the world.—Woman's Tribune.

NOTHING is transitory. Everything is,—therefore it must be permanent.

SOUL-COMMUNION.

To the Editress of The World's Advance-Thought.

WE met, as usual, on the 27th for Soul-Communion, in Summerland, California; and while meditating on the Brotherhood and Sisterhood of humanity—as a whole—I seemed to be carried away in spirit to the Arab's home, and there introduced to their mode of worship—which was Soul Communion. To me this seems the only true mode of worship.

There is only one Source from whence all life emanates—that is the life of all lives, or the soul of all organic forms. The human beings recognizing themselves as the highest manifestation of that Soul-Force, suppose the Sustainer of all Life must be in the shape of a man—hence, the worship of the man-shaped God—which led to the idolatrous worship of images. All humanity are idol worshipers, for the highest unfolded angel cannot comprehend the all of Divinity, and as all is a part of the soul of things, so all worship only a part of that Divine Life; so there is none perfect, and none utterly imperfect. All go stumbling along under their heavy load of ignorance, until suffering and affliction teach them obedience to Divine Laws of justice. This Law is our school master, that leads onward in the endless road of progression. To obey Divine Law is to listen to the voice of Deity, and to listen to the Deity is to commune with God—this is Soul Communion, which establishes the Father and Motherhood of God—and the Brother and Sisterhood of humanity.

RAVE and rant as much as you may, the truth stands eternally the same, and all must, sooner or later, acknowledge it. The Governments of the earth must be the expression of the Divine mind before they can render "equal and exact justice to all," which, will be parental in its character. "Of one blood created He all the nations of the earth." "All ye are brethren," and you cannot evade the fact. God's Government is paternal; the answer of the Lord's Prayer would make the whole earth under One Paternal Head. All under one Government. That is what is going to be, with Jerusalem as the capital city of the seat of government. There will not be any "tariff" fights by any political parties in that Government; and all will be Citizens "protected" equally in the rights and privileges of citizenship. It will be a Government for the people, by the people and of the people. By people, we mean the race—not a few, but all. Man is a unit, and any system of Government that neglects the humblest citizen of the Government is imperfect.—Clark County Gazette.

How strong is the growing sentiment against capital punishment in the more intelligent and big-hearted West, may be judged from the fact that out of twelve hundred tradesmen subpoenaed for jurors in the Barnaby case in Denver, over eleven hundred expressed themselves opposed to the infliction of the death penalty.—Woman's Tribune.

ON this plane of life we can only learn by contrast; hence, hell is just as necessary as heaven.

A TRUE REFORMER.

DEAR MRS. MALLORY: Your paper is always a welcome visitor away down here in Kansas, where the spirit of reform is growing so rapidly. But yet I must confess there are a great many fanatics here, as elsewhere, who talk a great deal and think but little. When I see what a war of words they are waging over mere party issues, while the great underlying questions of social and political reform are seldom ever considered, I wonder if the people will ever cease this useless strife. But when I get your Advance-Thought—for such it truly is—a gleam of light breaks in, for then I see that some thinking minds are leading out beyond all parties and creeds in the advocacy of a New Dispensation.

Kansas has the name of taking the lead in the third political party movement, which indicates that a Reform Spirit is at work: Doubtless the intentions of these Reformers are good, whether their plan of action is or not.

This party, though in advance of its contemporaries, has adopted a set of principles that do not meet with the approval of a great many Reformers; nor does it near cover the demands of reform; yet these party issues, simply because they have been adopted as such, must be considered the paramount questions of the day, while other questions of vastly more importance are smothered for the time being, and political discussions take the same old partizan method of arraigning the opposite party instead of discussing the principles of Government.

Political parties, at best, are only stumbling blocks in the pathway of progress, and religious creeds are the same. WILL SPROUL.

"PEOPLE, I have said to the world: No more war—civil or foreign. No more scaffolds. Before the blue heaven—liberty. Equality before death. Fraternity before the Father of all Men. Love! Strength! help weakness. Enlighten those that injure you; cure those who wound you. Peace and pardon. Be merciful to the criminal. The right of the good is to be merciful to the wicked; the just man who is without Love does not obey the divine command, and the sun is no longer the sun if it does not shine on wolves and tigers. Pity! let repentance grow. Judges, think; executioners, recoil; live, Cain! Do not take to-morrow from the man who has lost to-day; leave to all time to redeem their faults. Be humble thinkers! be lofty souls! Ye rich, it is by giving ye will be richer. Sow! ye poor, poverty is not hate. Love! every good thought is a deliverance. However black the sorrow, retain hope. Hate is a wind, gloomy and pestilential; love, love, love—be brothers!"—Victor Hugo.

THE "PROGRESSIVE AGE" of Minneapolis, one of the ablest of the reform journals, has been enlarged to twice its former size, without increase of price.

WIDESPREAD evils exist, because the majority acquiesce in their existence. When the majority will an evil to cease it cannot remain.

AN INTERESTING IDEA.

MR. BOOLE, in her "Logic Taught by Love," suggests the following interesting idea: Get a wire twisted in an open spiral and hold it between a light and a piece of white paper, so that the shadow of a spiral shall appear as a circle. Then imagine that an individual (or race) is advancing along the spiral, and that his (or their) shadow also appears on the paper. Now try to regard what is seen on the paper as representing what comes into our consciousness, and what actually takes place on the spiral as being the truth of which our consciousness, (the former the phenomenon, the latter noumenon), does not take cognizance. It will be seen that the progress of the evolving entity seems on the paper to be a series of wanderings around a circle, going first from north to south, progress and retrogression alternating. But actually the progress is continuous and unbroken, at every succeeding point higher than at any preceding point; and what looks on the shadow as mere laborious overlapping again and again of the same ground is in the substance a constant progress along a gradually but infinitely ascending line.

IMAGINATION is not only a former of models, but it is an executive force, a creative energy. It is a mode of thought, and its products are living entities, which, by a divine law, ever seek outward expression. A perfected, loved ideal will become externalized—it struggles, as it were, to be born, and for that purpose was it formed and grew to maturity of perfection. Thus the products of imagination cannot lie idly on the shelf in the memory; they carry with them the inherent tendency toward realization in the ultimate, hence the responsibility in building mental imagery. Even crystalized ideas—our visible environments—by their silent influence are shaping our activities; and how immense is the unconscious tuition we receive from the mere presence of one who is living always in the company of perfect thoughts, pure aspirations and high ideals, yet the potency upon us of our mental furnishings is simply past contemplation.—*The Christian Metaphysician.*

If the question of war was left to the people it would seldom take place. In this country the army, navy, and other government officials, and contractors, speculators and usurers are all interested in bringing a pressure to bear upon Congress to declare war for their own personal advancement. If the question of war with other nations was left to the people all difficulties would be arbitrated.

HELL is supposed to mean an abode of Darkness, and heaven an abode of Light; the garb of mourning is therefore a symbol of Hades.

DEATH is like the sleep from which we awake in the morning to find the previous day's work finished or left unfinished.

THE Japanese have a horror of the darkness; they always keep a light burning to ward off ghosts.

FOOD FASHIONS THE LIFE.

IN the introduction to his late work, "The Supreme Passions of Man," Professor Paul Paquim says: "Several years ago, while making comparative tests of culture media nutrition of microbe organisms, in the laboratory under my charge at the University of Missouri, I became deeply interested in the striking differences which different food substances produced in a given organism. I found myself capable of altering the shape, size, energies, color, properties, in fact, all the vital attributes, it seemed merely by varying the kind, quality, and quantity of food material."

It will become more and more evident as time passes that food does more than sustain life; it to some extent shapes it and gives it its destructive character. The savage man is nourished by savage food. It is not possible to imagine companions of a God who feed on animal flesh, and who drink whiskey and use tobacco; yet there are thousands of "Christians" who use these that imagine they are fitting themselves to sit at the right hand of God in heaven forever. What a mistake to suppose that heaven can ever be gained through such means. Heaven can never be reached, either in or out of the body, until all brutality is outgrown. It is brutalizing to kill and eat animals, drink liquors, or do any of those things that keep alive hatred and inharmony in the being.

"THE EDUCATOR," a well-bound volume of 625 pages, has been personally presented to us by its authors, Drs. M. E. and R. C. Congar, who recently visited this city to arrange for the sale of the work through agents. The season being unpropitious for their purpose, Mr. and Mrs. Congar went from here to California, with the intention of coming back to Portland in the early summer. The book is a very valuable compilation (this rather than an original work) for family reference use. It is profusely illustrated with charts designed by our old contributor "Sivatha," and the phraseology throughout is plain and untechnical. It is a comprehensive common sense treatise on diseases and their treatment and cure by the most rational methods, and it contains other valuable reading matter. No family will regret having purchased "The Educator." For sale in Portland by W. E. Jones, 91 Alder street.

A high compliment indeed is rendered by an editor, these times of greatest excellency in the engraving and printing arts, when he designates any publication as very superior in its typography and illustrations; but "Vick's Floral Guide for 1892" merits such complimentary notice. Flowers and floriculture are of vital interest to spiritual natures. If you have no more than a yard square of soil in which seeds will germinate, supply that little with flower tongues, to tell you whenever you seek communion with their spirits of the good and beautiful. Ten cents enclosed to Vick's Sons, Rochester, N. Y., will bring their superb "Guide."

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The Universal Republic.

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HOPE of the ages!
Prayer of the sages!
History's pages,
Silent and dumb,
Like wave on wave rolling,
Shows Love's uncontrolling
Efforts to people
Christ's Kingdom—to come.

Time now assuages
The Curse of the ages.
Pronounced upon Adam
When, Eden, in gloom,
Closed against us its portals:
But soon earth-bound mortals
Shall enter again through
Christ's Kingdom—to come.

The ages are humming!—
Heralding the coming
Of hosts, pushing on
To replenish the tomb:
Life opens the gateway
To life, which now straightway
Pays tribute to enter
Christ's Kingdom—to come.

I see them! I see them!—
O, free them! O, free them!
Born of the morning
E'er lifted the gloom
That shrouded in shadow
The mountain and meadow
Of life, they were promised
Christ's Kingdom—to come

Cherubim faces,
Born of the Graces!—
Beloved of all races!
In beauty and bloom,
We harvest the sowing,
From age to age flowing,
To bloom once again in
Christ's Kingdom—to come.

Faces of beauty!
Each has a duty
Assigned for fulfillment
Through ages unknown:
He who dares to grieve them,
Or will not relieve them,
Forfeits his share in
Christ's Kingdom—to come.

Souls of the billows
Of Time! seek ye pillows
On mother Earth's bosom?—

Denied to that One
Who said, first shall be latest,
And least shall be greatest,
To reap a reward in
My Kingdom—to come?

Our choice of behavior
The voice of the Savior,
Who said to us, "Suffer
Little children to come."
This one invitation,
Needs no divination
To reveal who shall people
Christ's Kingdom—to come.

For His sake nourish them,
For His sake cherish them;
Their souls are of God,
And their exit the tomb.
O, Father! direct them,
Guard, guide, and protect them,
And welcome us all in
Christ's Kingdom—to come.

There may we ever rest
Safe with Thee, ever-bless'd:
Nor fear for the future,
As we have done;
But in Love's radiant glowing,
From Thy great heart flowing
May all be renewed in
Christ's Kingdom—to come.

To see God face to face
Amidst souls, clothed with grace,
Transcends all conception;
Nor can space furnish room,
To reflect the aurora,
Which streams from the glory,
Of those who'll inherit
Christ's Kingdom—to come

RELIGION.

A MAJORITY of the people think that Religion means some certain belief; as, for instance, the Methodist thinks that to have Religion you must believe the creed of the Methodist church, the Baptist thinks it means a belief in his creed, etc. But Religion, in its true sense, is an aspiration for the good; and whoever is diligently seeking for the good has Religion.

The Constitution of the United States is a religious document, because its tenor is to give those living under it broader and better conditions of life than can be had by those who are subject to the more enslaving and tyrannous government of kings.

Teachings that are bad for humanity are not Religious; and as the teaching of eternal hell and a vicarious atonement are every way detrimental to human progress the claim can be truthfully made that there is more of God in the Constitution of the United States than there is in the doctrines of the creedal systems. To make the Constitution conform to the creedal notions is to make it less Godly.

DOUBLY SIGNIFICANT.

THE preceding issue mention was made of the pregnant fact that a news dispatch from the National Capital, dated December the 27th—Whole-World Soul-Communion Day—announced that on that day "a peace wave swept over the State and Naval departments." But the public mind fell back again into a state of inharmony and belligerency over the Chilean imbroglio; the Government departments designated becoming more feverishly excited than at any previous time, until the next Whole-World Soul-Communion Day—January 27th—when a dispatch is sent forth from Washington thus worded:

"The trouble is over, so far as the likelihood of war is concerned, and the questions remaining to be settled can be adjusted peaceably and satisfactorily and without a bloody conflict."

We again repeat what we said at the institution of Whole-World Soul-Communion, that it involves and can at any needed moment evolve more power than all the armies and navies of earth; and events demonstrating this will increase in number and significance with the advance of time. Soul-Communion will outlive every other human expression of the Divine Will; it is fundamental to the coming Science-Religion of Universal-Celestialism that will abide forever.

THE police of Philadelphia evidently need a few lessons in political economy; they recently broke up a Single Tax Society's meeting because they said it was in the interest of Anarchy. Single Tax and Anarchy mean one and the same to the perspicacious police intellect in Philadelphia.—*The American.*

This interference of the police in public meetings gives cause for serious reflection to all lovers of liberty of speech and freedom. Under the guise of breaking up Anarchist meetings the police can readily prevent any reform meeting from taking place.

The police are appointed by the machine bosses in every city, and these politicians owe their positions to the monopolies and corporations who name the candidates for official positions.

So long as reform movements were in embryo and did not menace the entrenched order of things they were allowed free scope, but reform is growing, and those who profit most by the established systems are beginning to see that its foundations are being warped by the advancing thought of more light and liberty and unity and harmony.

All efforts to interfere with freedom of thought and speech will only tend in the opposite direction, for the majority of the people do not awaken to their rights until they are repeatedly attacked.

For the Universal Republic.
DAILY BLESSINGS.

S. P. WELLS.

WE breathe the morning air,
We love the noon-day sun;
God's blessings everywhere
We take them one by one;

We eat our daily food,
Which loving hands prepare;
We could not if we would
Leave off His love and care.

We drink refreshing draughts
From life's sustaining springs;
Our spirit often quaffs
Thoughts inspiration brings.

The fruits from off the trees,
The perfume from the flowers,
The honey from the bees,—
Yes, all of these are ours.

Our wants are all supplied
From Nature's bounteous hand,—
Sweet, fresh and purified,
From ocean and from land.

Our friends are all around
To cheer us on our way;
True, loving hearts abound—
We find them ev'ry day.

How grand is life to hearts
Whose minds conceive the truth!
What beauties life imparts!
How sweet the days of youth!

And still through coming years,
When cares of life are more,
How oft His love appears
To bridge our troubles o'er.

BE ORDERLY.

EVERYONE should strive to keep his own apartments or home in order. A home always in disorder is evidence of a disorderly spirit, for the material surroundings that we create are reflections of our spiritual state; and there can be no resting place of happiness for one who ignores the first law—order. The humblest surroundings can be made beautiful if order reigns in the spirit—for order is harmony.

Troubles cannot come to the orderly spirit. To be orderly is to be self-centered, is to make only harmonious transformations and combinations.

The more we can help ourselves the nearer we are to controlling our spirit and the God power within. Dependence upon others for that which we can do ourselves is the childish spiritual state that is akin to the child who is able to dress itself, but lazily depends upon its mother to perform that office.

When people do not depend upon their own soul for the truth, they become as badly mixed in their religious conceptions, by the investigation of the various religions, as does one who smells different odors, one after another, and then attempts to name them correctly.

There is but one way to establish the truth of immortality, and that is to build for it. External arguments do not establish the truth; it is only preparing the way for the upbuilding.

WORK AS WELL AS PLAY.

THE following resolution was unitedly adopted in London by the Bishops at Lambeth Palace last January: "That the bishops are anxious to do all in their power to hasten the time at which amity, peace and concord shall be given to all nations; for which they are bound to pray, and do continually pray to Almighty God; and they desire to commend this subject to the careful consideration of the clergy." Similar resolutions were adopted by the Wesleyans, Baptists and Congregationalists.

Resolutions of themselves never abolished anything, neither did "praying to Almighty God," unless there was a disposition in the one praying to help the Almighty-Power within himself to do the work.

The clergy should recollect that "God helps those that help themselves." If the Bishops are really sincere and wish "to do all in their power to hasten the time at which 'amity, peace and concord shall be given to all the nations,' let them begin by publicly discountenancing all things that tend to military pomp and display—let them refuse to attend reviews, and launchings of men-of-war; use voice and pen, in and out of season, to inveigh against the monster demon war, and show the world how inhuman, unchristian and godless are the wholesale murders of nation against nation. If they will faithfully do this, and give instructions to their subordinates to do likewise, "peace on earth, good will to men," will be much nearer a living reality.

It is time they united their efforts with prayers. For eighteen hundred years they have depended upon God to do it for them.

There may have been an element of policy towards his rapidly increasing socialistic subjects, by the King of Belgium giving a court dinner to the five hundred workmen who were employed in the restoration of his palace, at Lacken, in its new glass banqueting hall, instead of, as usual, to the aristocracy; but admitting there was, it was a step in the right direction; and proves that even kings recognize that there must come a new order of things. The workmen would make more efforts to rise above their ignorance and prejudice if the respect shown to the parasites, who feed from off their labor, was transferred to them.

The excitability of the senses, like the wind that ruffles the water, prevents the clear image of the Divine from being mirrored in the soul. The Peace which surpasseth all understanding, and in which all truth is reflected, can only be attained by bringing the senses under perfect control. Excitability is evidence that the senses govern and not the Divine man.

Humanity would be much happier, healthier and wiser if they lived on one-half the food they now consume.

TRAINING CHILDREN.

PARENTS may be respectable people, according to the accepted standard of goodness, and yet be so spiritually ignorant that they are utterly unfit to raise their children properly. From the lack of proper training children often contract bad habits through associations, and the parents undertake to correct them by torturing the body with corporeal punishment, which corrects nothing, and only serve to make the children more vicious. If the parents had taught their children the laws of their spiritual being, they would never learn bad habits; there would be nothing in them that would attract or accept the bad.

Any one who lives truly will not have bad children. Bad children are the offspring of spiritual ignorance before and after birth.

The indwelling power of the Soul is not alone triumphant over death, but over life as well. We pay an enormous penalty for not being Soul-Wise—Soul-Awakened.

In the matter of feeding, man is yet in the condition of the child that puts anything into its mouth that happens to catch its fancy, irrespective of the results to its well-being. From the top to the bottom of the ladder of material life mankind are ignorant of the way to extract true enjoyment from existence. They gorge themselves physically, mentally or spiritually, without discrimination; and the results are physical sickness, mental worries, and unconscious souls. It is about time a wisdom-training was introduced that would show them the proper way to live. Then we may see the beginning of the true life.

Herbert Spencer, who was formerly a strong advocate of woman suffrage, has now declared against it. Mr Spencer explains his change of front on the question on the ground that women cannot go to war, and he is now convinced that suffrage ought to be limited to those who are capable of rendering military service to the Government." According to this theory the more murders one commits the better their qualification for voting. He might also add another reason why suffrage should be limited to men is, that there is only one woman to every fifty men receiving State board and lodgings in prisons and penitentiaries.

If we begin the day with pleasant thoughts it will generally carry us through to the end with strength and vigor; but if we allow our first thoughts to be of physical cares and worries we will be tired before the day is half over. While all material wants should be conscientiously attended to, we should also attend as well to our soul's wants.

The potency of Celestial power was never so great as now in the world. The materialism, which was the outgrowth of Orthodoxy, is rapidly disappearing in the true spiritual Light.

WOMAN'S INFLUENCE.

BUT it is said that our election processes are unfit for woman's partaking. I suppose that is largely true. I suppose the violence or cheating which prevail in some parts of this country, and which have their allies and apologists in other parts of the country, are totally inconsistent with the purity and the delicacy of women. They are totally inconsistent, also with the honor and honesty of men. We propose when woman suffrage is established, if not before, to put an end to these things. I should not like to have any lady of my household jostled by the rough crowd in the criminal parts of a great city, or cast her vote through a hole in the shutter of a beer-shop. I do not think that I ought to be asked or compelled to be exposed to the same thing myself. But I can not see why we can not easily change all these things, where they exist, so that a woman can go to the polls as comfortably and agreeably as she can go to church. The Australian ballot, where it has been introduced, has gone far to accomplish all this already.

But I believe that the Republic will never reach the lofty ideal of the conception of our fathers, it will never attain the high moral quality which will be alike its strength and its safety, until that quality shall be given to it by the help and co-operation of woman. She who

"Stays all the fair young planet in her hands"

will then contribute her full share to whatever of glory and honor shall be found in our history. The moral temperament, which determines permanently the history of any community, is given to it by its women. Whether it be true, as physiologists tell us, that as a rule the mental and moral qualities of children come from the mother, and the physical only from the father, it is at least true that children learn to follow what is excellent in the example of their fathers from the teachings of their mothers. If our children in future generations are to imitate whatever there has been of heroism in their ancestors; if they are to love their country, if they are to be brave, free, generous, gentle, they must learn the lesson as their fathers learned it, at their mother's knee. No nation, no city, no household, ever took a lofty place, where the influence of woman did not inspire it with the heroic temper. But this influence can only be exerted by a woman to its fullest extent when she shares the responsibility, and takes her proper and fair part in the conduct of the State which she is to influence.—*Senator Hoar.*

The Nationalists having gained the assent of the Massachusetts Legislature to allow towns to manufacture their own gas, are now agitating the question of municipal coal yards; and, judging from the numbers that are signing the petition to the Legislature, municipal coal yards are almost a forgone conclusion. These examples are good, and will do more to lead the way to universal co-operation than all the arguments that are put forth.

The worst man does not want done to himself the evil he metes out to others.

GEN. GRANT IS NOT AT RIVERSIDE.

HASTY and inaccurate writers and speakers do much harm. They use misleading words. A man who does not weigh what he publicly says is akin to a fool. Ground was broken on the birthday of the late Gen. Grant for the laying of the foundation of a monument. A pretentious daily metropolitan paper, alluding to the event, spoke of Grant as one "who sleeps at Riverside." This absurd materialism is common to the pulpit as well as to some of the press. No one sleeps at Riverside save the police guard. Gen. Grant's body is there, but he is performing at this moment some kind of a duty in the spiritual world. That death ends all is the promise of the materialist. The Christian looks on and beyond. So do all the psychologists. Every religion either broadly hints at or advocates progressive immortality. The gallant Crusaders promised endless life to the rescuers of the Sacred Sepulchre from the infidel. Saladin, equally with Peter the Hermit and Richard the Lion-hearted, made a promise, but to the Moslems. It was that every soldier who died in defense of Mohammedanism should immediately go to heaven and there be waited on by houris. Even the Pythagorean and more modern doctrine of the transmigration of souls promise at last that perfection which should never diminish. As life is a promise of death on extrication from a body of dust and water, so also death so-called is a promise of resurrection. A prominent physician of New York holds that death is the cruellest of all things, since it robs the household of its brightest ornament and leaves the dullest to live. There are a hundred reasons why the dissolution of soul and body is in obedience to a merciful Divine law. The reason why people live to a good old age is because they have inherited a genius for longevity.—*New York Sunday Mercury.*

AN effort will be made by influential women in New York to send one of their number to sit in Court when a woman is tried, in order to give her the protection that women so much need under such circumstances. An official who was consulted said: "But, ladies, you will hear much that will be unfit for ladies to hear." After attending a trial, one of the ladies said to him: "We heard nothing unpleasant." "Oh," he said, "of course not—when ladies were present." If the presence of good women would purify the atmosphere of our courts, it is a strong argument for having some motherly woman present whenever an unprotected girl is to be tried.—*Woman's Journal.*

THERE is a species of vicarious atonement for the sins of others, as there is for the sickness of others. When we are perfectly healthy we impart vitality to the sick by our presence and sympathy; and if we are spiritually pure we transmit a moral force to the sinner that heals him of his sin. In both instances forces flow from us that often leave us weak and nervous for the time being. When the spiritual workers are the most depressed (without any known cause for the fatigue) they may be doing the most good.

THE ADVANCE SPIRIT.

DEAR FRIEND, MRS. MALLORY: You give us a nice, clean, bright paper, full of good things, and nothing objectionable in it. This is saying a good deal, but it is not said inconsiderately. The Companion-Papers are rightly named The World's Advance-Thought and The Universal Republic. The former will bring in the latter?

Land will be owned by those who use it. Blackstone wrote: "There is no law in nature by which a man should control a piece of land by a piece of parchment." Woman's need of land is equal to man's, and her right is measured by her need.

Health is necessary to happiness, but it cannot be attained and maintained by causing pain and death to other sentient beings. "Thou shalt not kill" is good Buddhism. Is it less necessary to Christianity?

F. W. EVANS.

IN all good works the right hand should not know what the left hand doeth. The good emanates from the Universal Celestial Essence; and it is not the personal creation of man. The desire for external approbation is strong evidence that real good is not there to bestow; and that we fail to recognize that we have spiritual duties to perform irrespective of the approval or disapproval we may incur in their fulfillment. One who will only try to do spiritual work when he is sure of receiving some modicum of appreciation is wasting his time, for the work will remain barren. Unselfish spiritual labors, however, never lack appreciation; they receive it in the fruits their labors bear, and the satisfaction they enjoy.

THE Christ whom the world is supposed to worship emphasized the living of the moral precepts by his example, and gave no evidence that there was any importance attached to dogmas, creeds, doctrines and formalities; these he ignored entirely; yet the Christians say these are the most important; that without them the soul cannot be saved.

THE pessimist should remember that no matter how dreary the Winter it is always followed by the Springtime; and that the optimist who predicts the good to come has an analogy in nature to prove true his sentiments. The spiritual sense can read in nature the past, present and future of mankind.

To slay a man for slaying a beast would be considered horrible by most people. It is equally horrible to slay a man for slaying a man. Indeed, a man who slays another who has injured him is less detestable than he who slays a harmless beast for sport.—*Enfant Terrible.*

SOMETIMES nature illustrates spiritual conditions of humanity by her external moods becoming analagous to internal states. The unusual black fog that recently settled over London represented the actual spiritual darkness of the city.

USUALLY it is those who know the least about the laws of the universe that are the most prolific in expressing what God can do and what God cannot do.

THE GOSPEL OF VEGETARIANISM.

MY DEAR MRS. MALLORY: In a recent issue of the Orlovsky Viestnik, (The Oryol Messenger), the paper of the Province of Oryol, Russia, I noticed the following editorial expressions on the subject of Vegetarianism. These are certainly highly encouraging, and it is on this account that I concluded to give almost a literal translation of the same for The World's Advance-Thought:

"In the Province of Oryol, generally, and in the city of Oryol (the capital) particularly, there are undoubtedly many vegetarians, that is people who live exclusively on vegetable food. . . . Scientific proof and practical experience are so strong and convincing in favor of vegetable food that the solution of this question must be decided in favor of a vegetarian diet."

Thus it will be seen that the gospel of abstaining from a flesh and blood diet, the most monstrous of all the inhuman monstrosities, is spreading, even in the land of the Czar, where deeds of darkness and brutality have not yet ceased to reign. May it continue to spread, until all animals, God's children as much as any of us, shall be exempt from the slaughter house, butcher-knife, rifle-ball, fishing-hook, and all other instruments of murder and torture, which so characterize our modern Moloch Civilization. When that time comes there will be on earth an era of peace and universal harmony; when brother will no longer slay his brother, or in any way deprive him of Nature's blessings, which is next to slaying, and in some cases much worse. To work in that direction is to put our efforts where they are capable of doing the most good.

WILLIAM H. GALVANI.

THE changed condition of women as a cause for National Thanksgiving was mentioned in at least one Thanksgiving sermon; that of Dr. Bartlett, of the New York Avenue Church, Washington, D. C. Dr. Bartlett said: "It is amazing that the world has made such progress with one hand bound, but woman is no longer to be bound or gagged by a misinterpretation of the scriptures. Education is a great agent. Cannons of common sense, the bible and religion, are to-day hammering at the bulwarks of superstition and ignorance, and will in time destroy them." Dr. Bartlett should have said that in spite of religion and the bible women are being emancipated. The "common sense" that is emancipating from the ignorance that makes a slave of women is due to Modern Spiritualism. Since its advent the churches have been compelled to accept many reforms. So it was in regard to women's superior condition. The Churches, while opposing all progressive movements in their infancy, always lays claim to them when they are grown.

THE wholesale bribing of newspapers in Boston by an influential corporation has been successfully exposed by the proprietors of a paper who was not so venal as the rest, who refused the bribe.

IN London the number of women on school boards increases, and this year twelve women have been elected in eleven different districts,

PEACE.

AN important society, called *pax Humanitate*, has been formed in Amsterdam, Holland, whose object is to create peace sentiments through educational processes.

These are the three first articles of its constitution:

First: The aim of the Society is to exercise an influence in educational matters that will create universal fraternity and mutual esteem among people of all nations; and it will seek to propagate among all peoples the same peaceful principles.

Second: "With this end in view the Society will co-operate in the organization of an International Movement for the creation of a permanent Council of International Peace Education. It will be the duty of the members of this Council to consult with all public and private teachers, in their respective countries, as to the best means of reaching their pupils, and to replace all war-praising and depicting text books with school books showing peace in the New Light, and relegating war to its place as a barbarous and savage custom.

Third: "To speedily forward the realization of its aims, the Society employs the following methods: Orators will be sent throughout the country to propagate ideas of peace and good-will, and found branch societies. School literature will be conscientiously examined, and books that impede the growth of peace thoughts in the children's minds will be eliminated. Discussions in the interest of Universal Peace will be started in the daily papers, educational journals and at all gatherings of teachers. Works bearing upon peace questions will be frequently published and a monthly periodical will be issued. A library will be opened in which home and foreign literature bearing upon the subject in question will be freely open to all."

In the annual report of the Society it is stated that there is no history of the Netherlands extant that is written in conformity with its doctrines, the branch society at Utrecht has undertaken to print one on the plan of the new departure.

At this time of the year, when winter is beginning to tighten its grip, comes in the workings of one of the hardest gripping monopolies to be found in the world—the monopoly of the railroad and mine owners to keep up the price of coal. Only so much must be mined or transported, lest the price shall fall to an extent that poor folks can keep warm. Of all monopolies the coal monopoly is the worst. Nature has been bountiful in respect to providing the possibilities of heat, but monopoly steps in and pretty effectually annuls the work of nature. It is small wonder that the people object to a few companies holding in their grasp the right to the use of what ought to be as free as it can be made.—*American Machinist*.

OUR forefathers who established this Republic eliminated the Orthodox God from the Constitution, and said that "Church should forever be separate from the State." God in the Constitution was and is a Monarchial institution; and those who favor it are Monarchists and not Republicans.

EVIDENCES OF GROWTH.

THERE are vast numbers of busy men of affairs in this city to-day who hardly think a single consecutive thought from one year's end to another about themselves, their life, their destiny, or the meaning of the great universe of which they are a part. The other day a young man who had just returned from his vacation was asked by his business associates how he had spent it. And when he informed them that he had done absolutely nothing but sit in a field, and watch a colony of ants and a nest of young robins, they at once put him down as a sort of amiable crank. Nevertheless, it is safe to say that the young man gained more that was worth gaining from his vacation than do the raucous cigarette-smoking young men in blazers, whose noisy unrest makes life so undesirable in the hotels where they congregate.

We do not allow ourselves to think enough about the great things of life. We give ourselves no time to take our bearings in the voyage toward eternity, and to learn what are our real relations to our environment. Life with most of us is a hurried slapdash affair, with no opportunity for calm reflection. Even the luxury of idle, vagrant thought is one which we seldom grant ourselves. It is not "business," and serves no immediate tangible purpose. We regard no thought of value that is not harnessed by utility and driven by necessity. When we have learned that we owe something to our minds as well as our bodies, and that other things than the hard routine details of business should occasionally engage our attention, we shall begin to have some adequate conception of the uses and possibilities of the summer vacation.—*New York Tribune*.

"It is very curious how often it happens so," wrote Lydia Maria Child to a friend, under date of Wayland, Mass., 1862. "My wants are few, but when I do want anything very much, it is very apt to come to me, from some source, without my expressing the wish to any one. I wonder whether there is any spiritual magnetism in it."

THE wise editor does not voice public opinion, but strives to educate it. Public opinion when uneducated, as it still is, is crude, brutal and savage, and it is generally set forth by the editor who is more eager for dollars than for the good of humanity.

THE Persians have a proverb that stones and sticks are thrown only at fruit-bearing trees. This is comforting to those who are pelted because they have consciences, and have courage to act according to their convictions.—*Western Record*.

THOSE journals that most defend the false systems that are continually producing new crops of criminals are the most zealous in the advocacy of revengeful punishments.

MEN exceed women by four to one in the senior class of the University of Illinois, but in scholarship women distanced the men and won the validity.

For the Universal Republic.

THE PROPOSED LABOR CONGRESS.

SAMUEL BLODGETT.

I HAVE read J. O. Barrett in relation to the proposed Labor Congress, to be held at Chicago in connection with the World's Fair in 1893, with a good deal of interest. He is on the right track, aiming at what we should all aim at, the exaltation of labor; but it appears to me he does not realize the greater difficulty to be overcome—the depravity of the laboring classes—and their absolute incapacity to appropriate the good if it were offered them, (not all of them, but nearly all who are in greatest need). If one will continue to wallow in the mire, washing will do little good; if one will spend his earnings and leisure in vileness and frivolity, he had better have little than much. If laborers are meaner and more selfish than capitalists, they are correspondingly more in the way of the "good time coming." Neither does he seem to have wrought out in his own mind a definite plan of action. But perhaps the combined wisdom of the Congress would do better than any individual. If it met in the right spirit it could not help doing good. In his summary there are some points mentioned about which he is not clear; and there are some things I would amend or supplement. I think all would agree that special privileges should be abolished; but all would not agree that the same thing is a special privilege. Some would say that the law does not now grant special privileges.

There is no doubt in my mind that Government should issue all money; but when I come to "money loans at cost," the meaning is hardly intelligible. The question instantly arises, "cost of what?" If a farmer wanted to borrow one thousand dollars, and was to pay for it only what it cost the Government to strike it off and turn it over to him, a bushel of corn would be absolute pay. To the farmer it would be nothing less than getting one thousand dollars for his bushel of corn. Of course he does not mean this; but what does he mean? If he means that this is all the interest he shall pay, no matter how long he keeps the money, if he kept it one thousand years, it would practically amount to the same thing.

I would prevent the paying of interest by stopping the borrowing. Interest will be taken as long as so many wish to borrow and pay the premium.

As far as the inter-nationalization of the financial system is concerned, I see no objection to inaugurating it now, instead of waiting and looking forward to it. And I would like to abolish speculation, not only in the comforts and luxuries of life, but on every thing.

The confederation of nations, to settle all difficulties by Arbitration, is certainly in order; and free trade, through national channels, under national direction, in connection with a uniform rate of wages the world over, I would not object to; but if free trade is to mean free competition between the pauper-paid labor of Europe and Asia, and our own much-better paid labor, I should oppose it. Our people get none too much pay now.

An advanced State and National education, free to all; as I would understand the term, would be desirable; but if it is to be only a little more *stuffing* of the same kind, more universally administered, I do not believe it would be any advantage.

I do not want to compel every one to work according to his ability. It would be nearer my ideal to permit every one to work according to his inclination. Neither would I try to prevent the accumulation of private property above one's needs; yet I would like to prevent unjust accumulations.

But individuals will not agree about what is best, nor what would be the best way to bring desired reforms about. Let the different labor organizations send delegates, whose business it is to investigate the question in all its aspects, and let them be cool-headed, practical men and women—for women are as interested and competent as men, and the work will be all the better performed by having the feminine hand in it. In such a Conference it is likely the minds of all would be enlarged; and that the findings of such a body would be more practical than the theory of any one person. At least such a Congress, gathered from all the world, could bring out and disseminate facts in an authoritative way.

We need carefully compiled facts as a base of action,—facts from all the world, from every department of industry, regarding wages received, amount necessary for a comfortable living; how many are engaged in each avocation; how many are needed; etc.. A thorough investigation will show that the adjusting of wage rates is but a small part of what is necessary.

I incline heavily towards Socialism.

"You might stand a thousand of the devil's poor in a row and fill them up with bird-shot and you would lose nothing but the bird-shot. You could not lasso a man of this class and drag him into heaven, even if he were hitched to a Corliss engine." Says the Rev. T. C. Eaton in his sermon "The Dark Side of Life." And yet the same "devil's poor" are made what they are by the system of religion that the Rev. T. C. Eaton teaches—that upholds Mammon and denies Christ. It is true that it will take more than a Corliss engine to drag them into heaven and out of the hell that your selfish religion has made for them. It will take altogether a different force from that which comes from a Corliss engine.

MANY old people boast of being conservative and that they leave all progress to the young. This is all wrong. Age should bring not stagnation, but wisdom. From experiences of life should come continual progression, else there is no growth, but dwarfed life. The present mode of conducting business is not conducive to progression or growing life. The question with business men is, "will it pay?" not is it best or right.

The trusts call their systems of co-operation, "combination." When workingmen co-operate they call it Anarchy and conspiracy.

A NEW DEPARTURE.

WE have made the distance so immeasurably great between God and Man, by a low and degraded conception of the latter, that we have almost ceased to realize the existence of a Heavenly Father.

We need to take a new departure and regard humanity in the light of its divinity, rather than of its materiality—to look away from the successive forms of animal life, through which it evolved, to the Divine Thought that is back of all forms, and is the motive power for all development.

Never mind if we are confronted with the stubborn fact of human sinfulness. The race is in the growing state of immaturity, and immaturity means mental and physical weakness and disease. Not until the ripening process begins can the evils incident to a lower stage of growth disappear. And not until we shift our vision, and regard men from this higher point of view—the Divine—can that ripening process begin. We do not judge the tree, with its wealth of blossoms and harvest of fruits, by the willowy, weak, and easily uprooted sapling. We know that that is only the beginning of what is yet to be. Humanity is planted in the soil of animalism; there it is rooted; but it is sending its thoughts heavenward, and it will yet bring forth in perfect beauty the fruits of the spirit, that nurture and sustains it life.

Our religious development, and our social development alike, demand that we should elevate our conception of humanity. God is known through His work; and the highest expression of His work is the perfected human soul.—*The Sociologic News.*

If we become happier by making others happy the converse is also true that we gain misery by making others miserable. The man who goes gunning after game creates misery for the animal creation, and must, therefore, create suffering for himself.

They who by their thoughts and actions acknowledge that Good is supreme are true "believers in God." They who believe in a Supreme Evil are Atheists, and there as many inside as outside the Churches.

Obedience to Divine Laws that are known, is more needed than new civil legislation. If people will only observe the former the latter will regulate itself as a consequence.

A CALL has been made for a national convention to meet at St. Louis, the first Tuesday in March, 1892, to organize the Spiritualists of the United States.

The tendency of events is to bring sense-bound man gradually and almost imperceptibly to a consciousness that all power resides in the spiritual.

The right to the earth inheres in use and not possession, parchment titles to the contrary, notwithstanding.

THERE are nine hundred and six abandoned farms, valued at a million dollars, in the State of Massachusetts.

For The Universal Republic.

THE PEACE CONGRESS.

THE third Inter-Parliamentary Peace Congress, at Rome, was the most remarkable gathering of any yet held in the interests of Peace. Never before have so many able men from the Legislatures of the various European countries come together to discuss ways and means to cement the bonds of the fraternal union of peoples.

M. Biancheri, the President of the Italian Parliament, said in opening the Congress:

"Never in all my long parliamentary career, have I felt so much heartfelt satisfaction as I do to-day, in seeing assembled here so large a number of the representatives of civilized peoples, come together to work for the cause of justice and humanity, and to spread everywhere the fruits of peace, harmony and love."

The great hall of the Capitol was draped with the flags of the nations represented in the Congress—to-wit: Italy, Germany, England, Austria-Hungary, Belgium, Denmark, Spain, France, Greece, Italy, Norway, Portugal, the Netherlands, Roumania, Servia, Sweden and Switzerland.

Sixteen enthusiastic discourses were made at the opening session. Two hundred members of the various parliaments were present as delegates.

M. Imbriani, an Italian deputy of the Irredentist party, made the best speech of the session. The truths it contained created much agitation among the Delegates, and frequent calls to order from the chair.

It was his opinion that "parliament and committees for Peace would arrive at no practical results unless they commenced by suppressing the causes that lead to wars. Among the principal ones is the question of nationalities. Arbitration, in the universal sense, is only possible where the peoples are free and men are masters of their destinies. It is utopian to look for peace while kings and emperors rule who place their own interests above those of their peoples."

He then made a motion that the Congress proclaim that all nationalities are entitled to equal respect. The motion was lost, only two others voting with M. Imbriani in the affirmative.

This, the third Inter-Parliamentary Peace Congress, has resulted in the organization of an International Court of Arbitration.

There has been a steady growth towards peace principles from the first one held. The first Congress recommended to the different Governments the conclusion of treaties by which they engaged themselves to submit to arbitration the solution of all disputes that would come up between them; the second recommended to the parliamentary committees that composed it the examination of all litigations that might take place.

The results accomplished were no less satisfactory from the organic standpoint. The first Congress established the periodicity of its session; the second voted the formation of national committees; the third has now created the necessary permanent bonds between the several committees—the Inter-Parliamentary Secretaryship.

The Bureau of the General Secretaryship will serve as an International Bureau both to the Peace Societies and the various parliamentary committees, during the period between the annual sessions of the Universal Peace Congress and Inter parliamentary Congress. It will also classify the archives, or from a library of peace literature, collect statistics and attend to all correspondence.

The amendment of M. Gaillard, (member of French Parliament) that "the Conference establish its annual bureau as an International Parliamentary Bureau, to the end of bringing all disputes between the various nations to a peaceful conclusion, was unanimously adopted, and eventual steps were taken for the various Parliamentary committees to take united action in the cause of peace.

We translate the above report from "Le Devoir," the *Familistere* periodical, which is always in the front rank in publishing matter in the interest of progress. Just a few lines have been devoted to this great movement, in the interest of Universal Peace, by the great dailies, but columns upon columns are filled with prize-fights, war talk, and descriptions of fortifications and gunboats. Peace, however, will conquer in the end.

In his work entitled "White Slaves, or the Oppression of the Worthy Poor," Rev. L. A. Banks protests vigorously against the sweating system as practiced in our cities, and calls for honest investigation of the condition of the workers. He would do away with the middleman or sweater and compel firms to give fair prices for honest work. No candid woman, he points out, can doubt as she examines the ready-made article of underclothing offered her in every shop for less than she would be obliged to pay for the material alone, that she has in her hand evidence of the wrong done to the sewing-woman; no man who boasts of the bargain he has made in buying his last ready-made overcoat but must acknowledge, if he reflects on its real value, that some one worked at starving wages upon it. He really does not wish to believe that the woman who made it received only eighty cents for her labor; he could not have the heart to ask any one to do such a thing. He simply doesn't think about it at all. Yet all the time people are slaving and toiling over such garments. It ought to be possible, Mr. Banks thinks, to abolish the sweater and compel firms to pay fair prices. How to house the poor comfortably and cheaply is a more puzzling question.—*R. P. Journal*.

"I HAVE already intimated the danger of parties in the State. . . . They serve always to distract the public councils and enfeeble public administration. They agitate the community with ill-founded jealousies and kindle false alarms, kindle the animosities of one party against the other, foment occasionally riot and insurrection. It opens the door to foreign influence and corruption, which find a facilitated access to the Government itself through the channels of party passions. Thus the policy and will of our country are subject to the policy and will of another."—*Washington's Farewell Address*.

CHANGE THE SYSTEM.

THE present system measurably denies success to any man or organization where justice to all is practiced. It is a struggle for supremacy so intensified that the strong, the shrewd and the unscrupulous have many more chances of success than those who rely upon honest, guileless effort. The tide of selfishness runs high in consequence and the standard of human actions are lowered. The consciousness of the tremendous pressure literally forces all to choose between failure and sharp business practices. Most men prefer to shade, at least, a little towards the unscrupulous, than to fail, and bring disgrace and discomfort to their families and themselves. As with men so with corporations to a large extent. The effort at avoiding failure by the law of habit increases to an attempt to gain more than even righteous success would justify, and the participants finally find themselves governed by an unholy ambition. So we find it to-day. Behind human motive is the power of selfishness which finds expression in the grasp for gold. The system makes success mean money, not comfort, not culture, not goodness, not moral or intellectual greatness. Success is getting more than your competitor. This rule applies to all, whether an individual or a corporation.—*Progressive Age*.

ALL evil laws are liable to be enforced until repealed. The national statutes, and those of every State, are full of obsolete, unjust and tyrannical laws, that bad men in power can enforce if they desire. Congress should enact a law establishing a commission made up of delegates from each State, to examine the national statutes once in every five or ten years, and prepare a list of the laws detrimental to the general welfare, to be presented to the succeeding Congress for annulment. Each State should do likewise, and present their lists to their several Legislatures to be acted upon. If this were done we would not have some narrow-minded Judge make out of the rubbish of ancient legislation a blue law, to apply it to the humanity living in a more enlightened age.

In a recent number of the "Illustrated London News" there was a large illustration representing a group of hunters, belonging to the English aristocracy, at a "meet." In the same paper was represented a group of starving Russian peasants importuning their priest for something to eat. The two pictures, though not on the same page, were companion pictures, for, if there were no idle, debauched and animal-hunting aristocracy to be provided with all their enormous over-abundance, there would be no starving peasantry.

To seek to make inharmonious people good by legislation is like making a law that the blossoms of the nettle shall be roses. Change must come from one's self through growth. The Orthodox Christian mode of dealing with sin is to try and change the outer appearance of sin; but so long as the desire for sin is there it is not taken away. This desire must be eradicated entirely before one is saved. No one is saved until temptation proof.

[James G. Clark in the "Oregonian."]

WHAT IS 'SUCCESS'?

I SOMETIMES think that the present period is, over all others in American history, one of editorial mediocrity among our leading dailies.

As a rule, there is a lack of personal moral conviction and of mental vigor and fiber in the editorial columns of nearly all of the great daily newspapers, both East and West. That there are peculiar reasons for all this I am fully satisfied in my own mind, though I do not care in this article to discuss or even hint at them.

Some day—mark my words—we shall go forward again into the kind of journalism that we had in the best days of Forney, of the Philadelphia "Press;" Bowles, of the Springfield "Republican;" Bryant, of the New York "Evening Post," and grand old Horace Greely, of the New York "Tribune," as "personal journalism"—in other words, journalism with an individual brain, heart and conscience behind it and in it.

will not be till the masses arise and demand that the great daily shall be something more than a great news bulletin and bill-board, and till a voice is heard all over the land, proclaiming: "Choose ye this day whom ye will serve!"

These thoughts have been suggested by a hasty perusal of Chauncey M. Depew's multitudinous and always superficial public addresses, through which the pathetic voice of that gentleman's darling little golden calf bleats the usual undertone.

As I read it a refreshing contrast came to mind from a recent editorial in the "Oregonian," on "The Tendency to Country Life." The single sentence, as I remember it, which impressed me as a rare proverb, and one that ought to be framed and hung up in the home of every greedy money-gatherer, is as follows: "It takes a man with pretty good ideas of life to understand how little there is in it beyond health and the daily comforts that keep it good. Anything more is like a gravestone—valuable as a record for other people to look at." If the foregoing truth were generally heeded by those who take part in the competitive rush for more than they need there would be a hundred-fold more "success" in the real sense of the word than now.

As it is, the surplus wealth is not only a "gravestone," but, in very many instances, a gravestone hanging to the neck and acting as a dead weight and a hinderance to the moral and mental growth of its creator and victim. Mr Depew's address was delivered at the recent dedicatory exercises of the "Drexel Institute of Art, Science and Industry," in Philadelphia, which Mr. Drexel endowed with one of his millions. Among other things, the after dinner orator said:

"The education the student here obtains will so equip him and open avenues for his energies, that instead of 'dynamiting the successful, he will himself be a success.'"

Of course Mr. Depew, in his reference to success, had in mind the men who succeed in becoming millionaires, after the manner of Russell Sage. But men of this class are seldom subjects of lib-

eral educations, such as expands character and intensifies tastes and tends to well-balanced development. Self-made millionaires are, as a rule, the descendants of ancestors who have suffered to the verge of deformity the bitter experience of grinding poverty, and this abnormal and morbid condition has found expression in offspring that possess intense desire and talent for acquiring wealth, but lack the capacity of brain and heart for properly utilizing it. Such men often get immensely rich on the same principle that others get immensely and inconveniently fat, simply because their powers of assimilation are not proportioned to those of acquisition. But to call them "successful," as compared with those who are willing to "live and let live," who are endowed with those higher qualities which render them more happy and contented and useful in the enjoyment of a comfortable, or even moderate living, than the average millionaire is with all his millions, may be well likened to calling "Barnum's fat man" a success physically as compared with one who is handsomely and healthfully proportioned.

The "Oregonian's" idea of life harmonizes with that of the ancient sage and seer who said: "Give me neither poverty nor riches." Extreme in any one direction is usually deformity.

Well rounded human character is the only genuine success that will find recognition in the general summing up. And in how many of our millionaires do we find this? Most certainly not in Rockefeller nor Russell Sage—the crowned king of misers, who was dynamited, not by a laboring man, but by another gambler—nor in characters like A. T. Stewart, and a vast majority of our very rich men whom to call successful in the real sense of the term is hopelessly to confuse language. Such men, when measured by any judge except Depew's "single gold standard," are the most poverty-stricken and deplorable of failures.

Men of the Drexel sort, who live and pile up wealth altogether by usury, are not entitled to the gratitude of a free, intelligent people.

They have usually fought the free school system, which offers free education to the masses, as vigorously as they do any economic reform which tends to relieve the masses of high interest rates, and for precisely the same reason, for they well know that ignorance and usury are the twin fetters that bind the hands and feet of humanity and render it subject to the will of self-appointed lords.

If they do anything to help educate their fellows it is almost invariably done in the way of "institutes," theological colleges and seminaries and "free libraries," which they label with their own names, and then place them in the hands of men who are under implied bonds to do Mammon's bidding, and they devote them, not to liberal, democratic human development, but to the glorification and preservation of old despotic orders and conditions.

To apply the term "success" to those who fatten and become purse-proud on usury for something they never earned is no more fitting than it is to

apply it to other and lower species of parasites. And, if the Drexel institute is to "equip" young men for this sort of success, it will be of no possible use to the laboring men—who cannot afford to patronize it—though it may aid in sharpening the intellectual perceptions and deadening the moral sense of a few young men who are preparing themselves for a crusade upon the fruits of their hard labor.

There is already a surplus of this class, whose chief object in getting an education is to fit themselves for living off the toil of others, and who, failing in this, frequently become "dynamiters," bank defaulters, embezzlers or suicides. Men like Sage, Gould, and others of their class, are not hated and despised and "dynamited" for their "success," but rather for their hardened criminality, which permits them to hold, hoard or gamble with their ill-got and unused millions, while tens of thousands of men, women and children in the same city are, for no direct crime or fault of their own, dying of hunger and exposure, when a mere pittance of what these cold-blooded misers control would make the victims comfortable and self-supporting for life.

THE queen regent of the Netherlands, who was recently visiting the city of Amsterdam, accompanied by her daughter, declined for both a public reception. Her request that the money, which had been subscribed for this purpose, should be devoted to the welfare of the poor, was complied with. Accordingly thirty thousand people received gifts of food, etc., and besides a great number of needy children were provided with such a breakfast as they never before enjoyed. The German Empress is engaged in forming—it is said—a "League for the Preservation of Good Habits" among Prussian women who move in what is known as "the higher circles." The members must bind themselves to discourage all the expensive luxuries of life, both as to themselves and their immediate friends; to wear fewer, simpler, cheaper dresses; and to practice the whole virtue of economy in the conduct of their households. It would be well if, in all Christian countries, such associations were to be formed by the wealthier classes, both for their own sake and that of their poorer sisters.—*Church Union*.

ABOVE all things be on your guard against your temper. It is an enemy that will accompany you everywhere, to the last hour of your life. It will frustrate all your designs. It will make you lose the most important opportunities, and will inspire you with inclinations and aversions to the prejudice of your greatest interests.—*Carrier Dove*.

THE true family is the type of the State. It is the absence of the feminine from the conduct of the Governments of the world that makes them more or less savage. The State is now in a condition of half orphanage. There are fathers of the State, but no Mothers.—*Rev. S. May*.

CONTRAST of some kind must always exist in all stages of progression. It is by contrasting opposites that we learn.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	3:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	3:01 p. m.
Frankfort, Germany	3:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	3:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	3:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	3:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

A SOLUTION OF LIFE'S DIVINEST MYSTERY.—The Agnostic says—and as a rule says it honestly and not irreverently—I do not know what the term, God, really means nor what practical benefit the knowledge thereof can confer.

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WOMAN.

ROSA HARTWICK THORPE.

A queen in her beautiful garments,
She stands on the ramparts to-day,
To herald the dawn, and the ceremonies
Of her past are torn away.

She stands with the prophets and sages;
She speaks, and her tongue is a flame,
Leaping forth from fires which for ages
Have smoldered in silence and shame.

Her feet have come up from the valleys;
They are climbing the mountain of light;
At her call the world rouses and rallies,
Bearing arms in the battle of right.

She treads on the serpent that struggles
And grinds out its life 'neath her heel;
She grapples with sorrows that wrong her,
Converting her woe into weal;

Made strong through slaughtered affections,
She comes with her sons by her side,
An angel of power and protection,
Their beacon light, leader and guide,

No longer a timorous being,
To cower and cry 'neath the rod,
But quick to divine, and farseeing,
She hastens the purpose of God,

THE things that people generally allow to disturb the harmony of their being are, compared to the importance of its maintenance, as the fleeting shadow of night to the noonday sun. This harmony of being is the one thing that is hoped for, longed for, and the only thing that can ever satisfy; yet there is less effort made to maintain it than is continually made to forward some soul-dwarfing ambition that leads further and further away from this state. Children should be taught from the first how to grow into and maintain this harmony of being, for when this is attained all else is added.

WE are given the government of the world to the extent that we have fitted ourselves to command it. We know not what forces are at our command until we have grown to spiritual manhood and womanhood; for not until then do we come into the inheritance of our spiritual consciousness.

By the acceptance of ideas we may bring into our mental habitation either angels or demons.

IMMORTALITY.

MANY are striving to find conscious Immortality through philosophical studies; but such studies are only mental, and they can never bring the assurance of Immortality. Immortality is of the Celestial, and as that realm is constituted of the soul sphere of unselfish love the Consciousness of Immortality can only be attained by love. All lesser ways of seeking a knowledge of Immortality are but looking at the sun through colored glasses of various shades.

The belief in Immortality is grounded in the very soul of our being. As the exercise of muscle increases physical strength, and the exercise of the mind develops the intellect, so the practice of unselfish love increases the knowledge of Immortality.

Those who know they are Immortal are they who have built up a love sphere around their being that unites them with the Celestial sphere.

The various degrees to arrive at Immortal knowledge will be spiritually demonstrated in the coming cycle. Then the effort to become great in the selfish, sensuous and earthly ambitions will be a thing of the past, and the effort will be to gain immortal perfections.

To be Immortal is not a transformation that death brings about; neither is it a purely intellectual knowledge. It is a state of consciousness that is not obliterated by added combinations.

The spiritual condition of mankind as to the Immortal Consciousness is like the condition of the earth before vegetation appeared upon it, but we are growing and striving to dissipate the clouds of error that the Celestial Sun may awake our consciousness to know Immortal Truth.

AN eternal evil might require an eternal punishment; but to suppose anything in the universe imperfect to be changeless is to ignore progress. That eternal torment is believed in only by the people whose progress is so slow as to be scarcely perceptible is evident, for they aid, abet and sustain war, usury and competition out of which has come the ignorance, crime and criminals in all ages of the world. The believers in an eternal hell are most in danger of its torments, according to this.

HE is the greatest prophet who is an intense student of Nature, and seeks to understand the Divine side of her presence.

WE grow more and more into the comprehension of the Supreme as the plant grows from darkness into light.

SENSE OF THE WORD REVELATION.

THE scripture contains the Word as the body of a man contains the archetypal image and likeness of the Divine Truth from which the body was unfolded. The nails may be defective, a limb may be amputated, the flesh may be bruised, the skin may be in parts abraded, till the frame is a mere torso, but within the frame is the man image, with not a member impaired, or a feature obliterated.

Thus it is with scripture, the archetype of the Word of which the verbal revelation was the outgrowth—and of which also it is the expression—is within it, as the archetype of man is within the image of man.

Now, though the hand was bruised, maimed and only visible through bandages, the qualified seer of man would yet behold the archetype image of the hand perfect in shape and continuity and use of all its members. So the Seer of the Word perceives within any scriptural book, and within any organ of the body of Revelations, those archetypal ideas which were projected from the Infinite Consciousness, and by the descent of which, toward the original Seer and writer of them, they were first communicated to man.

Though the scriptures were far more veiled than at present, and the letter of them almost obliterated, though they stood among men in mere fragments, that mental and verbal artist whom the Lord might qualify, would, through the contemplation of these ruins, rise to a conception of their original design.

Thus through the wear and change of ages the Word endures, and shall endure; because it is the Temple of God, eternal in the heavens. And whoever would describe that temple is not dependent solely upon the representation of it which has been wrought out in verbal stone.

UNTIL we can consciously conceive soul, spirit and matter in one we cannot be said to be immortal. The egg is an illustration of the triune nature of all life, and the universal method of bringing it forth from the material to the Celestial seed. The soul, may be likened to the yolk, the seat of life; spirit or mentality, like the white, nourishes the soul until it brings forth the new state of life; and matter, like the shell, holds them together until gestation is completed.

THEY who live in their Divine Being have only to wish to accomplish; if the wish does not accomplish it is positive evidence that they are not living in their Divine Being.

HOME CULTURE.

THE prevention and remedy for the inharmories that afflict the world should be sought for in the home. We can only change society by changing the disposition of the units that compose it.

There are too many people depending upon certain societies, legislatures, and other extraneous institutions to change the world, while they themselves, in their homes lives, are continually practicing the evils they complain of. It is often the case that the very men who are loudest in their denunciation of the wrongs in the world, get drunk, smoke, chew tobacco, attend prize fights, swear and beat their children,—not with any intention of making the children better, but because they are angry at them,—and they are the first to resent any efforts that might be made to change their evil-breeding habits.

A very large portion of crime comes from drinking liquor; therefore, all who drink, no matter how respectable they may be, sustain the influence that makes criminals, and they become more or less factors in their creation. Prize fighting brutalizes and degrades mankind, and yet this criminal institution finds its best supporters among, so-called, respectable people.

Every one needs to be a Prohibitionist, not in the sense of abolishing an evil by civil law, but a Prohibitionist that will prohibit his lower nature from taking part in that which is productive of evil, by putting into operation the Divine law of his being.

Society cannot save any one from evil, but each one can do his part toward making society what it should be; and in the home is the place to work.

THE imaginary or dream state is, after all, the real. It is the dream state that makes great poets, artists, inventors. "Practical" people may scoff at visionaries, but the visionary has made the progress. The practical man is simply repeating over and over in matter the dreams of the dreamer. The bible is founded on dreams and visions, yet there is no class of people who scoff at visionaries more than the popular bible worshippers. There is nothing more visionary than Religion until it becomes fixed in matter in shape of creeds.

Love is the soul of Truth. The Truth within us reaches all who love us. The Reformer who is disliked; and fails to produce good results, is he who essays to teach the Truth without love for humanity in his being. If he is not appreciated the fault is with himself and not with his pupils.

Not more than one-third the food we eat would be required to replace the normal waste if people were living a natural life in every particular; the other two-thirds we consume is used to replenish the waste occasioned by the exercise of the cultivated passions.

"THE WORLD IS MY COUNTRY."

THOMAS PAINE's motto, "the world is my country, and to do good my religion," should be the motto of everyone. What is called patriotism or love of country should not be above love of the world, anymore than love of one's sect should be above love of God. Love of God is love of the whole; and a partial love is but a narrow, selfish and prejudicial love; it is unworthy of a citizen of the Great Republic that gave to the world the Declaration of Independence.

The American should be the first and foremost citizen of the world, for the blood of all civilized nationalities have produced him. There should be no foreigners for the American, for his nation is made up of all the peoples of the earth; and if he goes to war with any nation he is fighting against the members of his own family. The Frenchman, the German, the Englishman have been so for a thousand years, and claim distinctive blood, but not the American.

The motto of the American nation, "*E. Pluribus Unum*," is a motto of peace and brotherly love, and they should forever hold it sacred.

THE killing of anything hardens and animalizes the human nature. So long as humanity feed upon the flesh of animals, there will be contentions, bloodshed and misery unspeakable; for human nature is but a trifle above the animal nature so long as it can murder and then eat its victim to satisfy a false appetite that comes from the brutal nature.

EVERY department of our lives must be kept in perfect order; nothing should be neglected. Divinity means completeness and perfection in all things. To understand the All-Wise perfectly we must aim at His perfection in matter, mind and soul. Incompleteness in anything is lack of the Good in that direction.

THE spiritual phenomena that is all-important to the progress of the Spiritualist is to study how to spiritualize his materialism. Spiritualism means the spiritualization of matter, not dragging down spirits to be materialized. We have already too many spirits materialized on the selfish sensuous plane.

MELODIOUS music cannot be played upon a harp whose strings are all out of tune. Competition is the harp all out of tune, in which each individual is in discord with his neighbor. Love will attune each soul and co-operation will bring forth the universal melody.

HUMANITY must first conceive the true God before the Celestial spheres can give him birth. All new things must first be conceived by the earthy before they can be brought to fruition by the heavenly.

SILENT WORK.

THE noblest actions of the soul are done unconsciously. The greatest deeds done by women and men are done unconsciously, because if they were conscious the vanity of self would come in and prevent the doing. For instance, if the engineer who saves a train load of passengers at the risk of his own life, had not all his thoughts concentrated upon their safety, self would have come in, and he would have tried to save his own life regardless of the passengers.

No real good can ever be done when the motive is to be known of men, for that is the vanity of self, a quality that is useless for true work. This is why the ancient sages said: "Let not thy right hand know what thy left hand doeth."

Power is in concentration; to this end silence is better than speech. The errors that are silently corrected and the truths that are silently given are most potent, and have the greatest fruition.

A truth silently given has the potency of the Celestial Sun in it.

THE definition of the modern philanthropist is one who, by shrewdly taking advantage of the present unjust competitive system, becomes rich, and then uses a portion of his ill-gotten wealth to relieve some of the misery he himself has been a factor in creating. They who try to do their utmost to replace the unjust systems with something better, and who refuse to profit by other's suffering, are always poor, and are called cranks, but they are the true philanthropists.

Low thoughts thrive best in foul air; there is a closer connection between them than people imagine. The free thinker loves the pure fresh air more than one of narrow thoughts. Those who live mostly in the past seem to love a tomb-like atmosphere.

THERE is more truth inculcated with the influence disseminated by being the good than in the grandest orations devoted to truth-telling. The former is an expression of the All-Potent Soul, while the latter is of the mind.

THE material man sees God as Infinite Matter; the mental-spiritual man sees Him as Infinite Mind; the Celestial man knows Him as Infinite Soul, Mind and Matter combined—the Trinity in Unity.

THE optimist affirms the good in humanity; the pessimist the evil. Each one has grown what he sees, and it surrounds him; therefore, he can only speak of what he sees and feels from his standpoint.

It is the artificial life we lead that requires artificial remedies for the ills it induces. Nature has no ills for those who live in accord with her laws.

For The World's Advance-Thought.
THE THREE TEMPTATIONS.

ELIZABETH JOHNSON.

ONCE upon a time a poor day laborer,
With coarse garments, rough and horny-handed,
Treated with indifference by his comrades,
Treated with disdain by those above him,
By the wealthy ones and by the powerful,
By the holy priesthood and the statesmen,
By shrewd merchants and by subtle lawyers,
Looked around upon his fallen nation
For one righteous man, and lo, he found none!

From his youth his heart had burned within him
As he read the bibles of his people,—
Read of just men murdered for their virtue;
Men who would not cringe and fawn and flatter;
Men who would not sell their souls for money;
Men who dared to tell them of their baseness,
Those proud priests who worshiped in the temple
For the glory or the wealth it brought them!

From his youth his heart had burned within him—
What in life was worth a thought save Virtue?
O, to live as they lived, die as they died!
O, to be the Savior of his people!
Then he daily read those sacred bibles,
Pondered deep and long their holy meaning;
Who could be the long-looked-for Messiah?
Who save one who could not stoop to baseness?
Who save one whose every thought was holy?
Who save one whose every act was righteous?

Then a thrill passed through his veins like fire,
As with lightning flash the thought came to him,
I will live to be this people's Savior!
I was born to give them life eternal.
Life eternal! What is life eternal?
'Tis a mind to know the Truth from Error:
And is heaven's kingdom not within us?
In the heart of man where virtue reigneth—
In the soul where dwells the Holy Spirit?"

But no sooner had the truth come to him
Than temptation followed in its footsteps,—
The temptation that his fellow-laborers,
The temptation that the priests and statesmen,
The temptation that the merchant princes,
Each had met and yielded to in secret.

"But you'll starve," the tempter whispered to him:
"You're a man dependent on your labor;
Wealthy men will nevermore employ you
If you dare to say what will offend them.
They are stones, those men, they have no feeling,
And you dream that you can make them righteous—
You, a homeless worker, poor and humble!—
They would laugh to scorn your holy message.
What! a powerful priesthood dare not tell them!
Of their baseness, yet you dare tell them!
You will gain their everlasting hatred!"
Pause, nor rashly run to meet starvation!"

Then his burdened heart grew great within him.
"What have I to do with that," he murmured;
"If my body lives my soul must perish.
Let then my body die, if needs be—
Life is ever more than bread," he answered.

Then he went among the people preaching;
Preaching righteousness and preaching mercy;
Preaching justice to an unjust people;
Preaching courage to the shrinking cowards
Who had seen the truth yet dared to hide it;
Preaching judgment to the wicked Judges;
Preaching boldly words that stung like scorpions
To the priesthood, base and hypocritical,
Who had bartered for a mess of pottage
Righteousness, the people's sacred birthright,

But temptation once again came to him,—
This time from the voices of the people,
Who were blinded by their superstitions:
"Shew a sign, if thou art the Messiah!"
Cried they, heeding not his holy message:
"Shew a sign then!" cried the crafty lawyers;
"Crucify him!" cried the holy priesthood,—
"He's a base misleader of the people!"

Mournfully he answered them the people:
"I have told you truth, and yet you hear not;
I have told you truth, and yet you heed not:
You must have a sign, O fallen nation!
Yet what sign so sure a proof as virtue?
Harken not to me, but to my message:

Scornfully he answered then the priesthood:
You must have a sign, O serpents! vipers!
With your saintly robes and long-drawn faces,
Sitting in the seats of the anointed,
Darkening counsel with your pious wisdom!—
You must have a sign! O, hypocritical!—
Praying in the streets, and in the markets;
Offering empty words to the Eternal;
Careful for traditions of the elders,
And forgetting justice, judgment, mercy—
You, the strong upholders of oppression!
You, who rob the widow and the orphan,
Taking tithes of mint, anise, and cummin—
You, O blind! and leading a blind nation
Downward to their everlasting ruin!"

Then as anger melted into pity,
And compassion like a flood came o'er him
Low he bowed his head and wept in anguish
O'er love's fruitless effort through the ages
To reclaim this lost and sinful people;
Who had killed their Prophets, stoned their Saviors;
Buried them beneath the gorgeous temples;
Buried deep the truth they lived and died for;
Buried all their earnest love and service:
All the pity for the burdened workers
Starving in the midst of great abundance—
Robbed of light and love and joy and knowledge;
All their fiery hatred of injustice;
All their bitter hatred of oppression.

And his great heart throbbed with tender pity
As he looked out o'er his wretched nation,
Sick in mind and soul, and sick in body;
And his thoughts went out in tender yearnings,
And his love in currents strong, magnetic.
Love is the most skillful of physicians.
When they brought their sick to him he healed them;
But he always answered, "you have done it;
By your faith you healed yourselves, O, people;
We are the children of one Father;
All I've ever done ye can do also;
Greater things than I have done shall ye do.
See ye tell no man that I have done it."
But his fame went outward o'er the nation;
Rumor cried, "He comes, the wonder-worker!"
"He, the greatest of the great magicians!
He, the mighty one, the long-expected!
He, the Master, the Divine Messiah!"

Then temptation came again and whispered:
"Lo! your fame will reach remotest nations;
Every kingdom will bow down and own you
As their Savior, as their prince of princes;
As the very Son of God in heaven,
Look from this high mountain-top of glory;
You were lifted here—you did not seek it—
Take the gifts the Fates have thrust upon you."
But he answered, "Get behind me, Satan!

Leave me to the Truth I love, O, tempter!
I will worship naught but God, the Father,
Dwelling in the hearts of all his children;
I will be the brother of my people;

I will be the son of man, as they are."
Then the high priests sought how they might kill him—
For they feared the fury of the people,
Who revered and loved him as a Prophet;
Sought to make him justify their hatred;
Lured him on to say what would condemn him.
But was folly ever born of wisdom?
But did evil ever come from virtue?
Then they cried, "What need of greater charges?
Out of his own mouth comes condemnation.
He, the Son of God—the arch blasphemer!—
The Messiah, equal to the Father!
What could be so black a crime as this is?
Even murder is as naught beside it;
Let him die the shameful death of felons!"

Then they dragged him to the halls of judgment;
And the mob, in fury idiotic,
Smote him in the face and spat upon him,
Frenzied, crying, "Prophecy, blasphemer!"
But he stood there, sorrowful and silent,
Patient 'neath the frenzy of the masses
Whom he lived for, whom he soon would die for;
Silent in the midst of loud accusers;
To their many charges answered nothing.
Then they nailed him to the shameful scaffold;
'Twas a precedent for future ages.

"Let us build his tomb!" cried their descendants;
"Found it on the tomb of early prophets!"
And they built a temple, white and stately;
Built it from the bones of slaughtered workers,
Hardened by the cold and frosts of ages,
Bleached and whitened by the tears of mothers
Praying o'er their helpless, starving children;
And cemented them with the blood of martyrs
Who had dared to follow in his footsteps;
Dared denounce extortion in high places;
Dared denounce oppression and injustice;
Ornamented all with gold and silver;
(Silver 'twas the price of his betrayal,
Gold the price of virtue through the ages).
Then they made an image for the people;
Bound them to its feet with chains of cobwebs,
Consecrating thus the cross he died on;
Lifted it on high for them to worship;
Made it a God for them to worship;
Hid his life and death beneath its shadow;
Buried all his thoughts beneath its shadow;
All his words of Truth and all his teachings;
All his love for those his human brothers,
All his hopes for man throughout the ages;
Made his name a shining cloud to dazzle
Into blindness all who looked upon it;
Made his murder the decree of heaven,
Whereby man could only have salvation
From eternal vengeance of the Father.

TRAINING OF CHILDREN.

"CHILDREN can be taught only as young animals are taught—by withholding them, as much as possible, from temptation, and by sharp and swift punishment of any wrong-doing, writes Mrs. McKee, the daughter of President Harrison, in an article on "The Training of Children," in the February "Ladies' Home Journal."

It is this animalistic way of training children, by punishing them for wrong-doing of which they were ignorant, because they had been "withheld from temptation," that develops their animal nature and makes them act it out in life when grown.

It seems to us that the better way would be to show the child the difference between good and evil; and then if it errs, as we all do in essaying to use untrained powers, take it lovingly and kindly and teach it again and again until the lesson is learned.

A LETTER TO A SISTER.

[Tendered The World's Advance-Thought for publication.]

I HAVE been deeply desirous that I might serve humanity in some special, helpful way. I have sought through aspiration and prayer to know that I might in wisdom proceed. Little by little my eyes have opened; the ways of my life have been revealed. I have found that the universal law of adaptation works unerringly with us all—each bodily environment calling its own thought or by means of the power the interior intelligence is able to put forth. The manifestation increases in purity and perfectedness (godliness) as the process of purification progresses.

To live in the Divine Love and revelation is all that one can do. Obeying intuitive promptings, the way will open for whatever phase of activity we are ready for and adapted to. Instead of so much indirect attaining, we shall then more directly achieve. A voice said, as I was reaching for a sustaining power, "Look to the Divine for Love," and there we find it, and only there. All else are but glimmerings, half-lights at the most. Only by attaining to the Divine or soulful consciousness can we feel that Peace which assures us we are loved and in at-one-ment, unity and harmony with All. In states of soul-consciousness we feel the Soul Life of the Universe, which is manifest in and of everything that lives; it vibrates in unison with us, and we with it. We feel then as the infant in its mother's arms—at rest, contented. We have consciously found the first unconscious manifestation of man—Humanity.

In the deep soul-waves of life there is the true mutual sympathy. This is so little felt or understood that I will not attempt to define it: to feel it for ourselves is to realize it.

I am filled with a prophetic essence, which brings the feeling that in the course of a few months a new opening will be made; and I think more people will see the true light and life. Not that I expect anything large; I only look for the outcome of Law in Evolution. But to me small things are great, and the outworking is through the struggles and disciplines of experience—grand and beautiful manifestations of a Divine Love, which sees the really needful and wisely giveth as needed unto the Human Christ Children.

We are such a small part of the large Whole, how can we expect, until we strike the key which lies within each one of us, to conceive, much less to make manifest, the degree of Love involved in each on this stupendous scale? Each is removed from this Divine Expression according to environment—the germ ensphered in the seed; and I see it an utter impossibility amongst you who are subject to the decree of worldism to waft as much as a breath of this Love until the way be opened by the Divine Law itself. As we commence to give up the things of the Flesh, of the World, the first faint flushes appear of a morning which shall usher in the consciousness of the Day of Living Truth.

Your last letter might have made me feel sad had not the inner light still shone forth. There

can be no sadness in that deep peace which seeth in all things a purpose that leadeth towards the real happiness and joy. When we feel the inner joyousness then it is impossible for us to be miserable, and to the degree we have attained this do we have heaven.

Directly before me, as I write, appears this question: "Experience teaches us that an entire retreat from worldly affairs is not what religion requires; nor does it even enjoin a long retreat from them." There are some special revealings in regard to this latter part which present themselves to each one as they need them; but, in a general sense, I do not disagree with the proposition. Indeed, the affairs of this life must be met with the Wisdom of God, in order to profit by them, and we pay more regard to them as we give up the worldly material call, by seeking to know their meaning and living by the Voice of Intuition, (the Key to the Divine)—thus coming into line with God's direct purposes. It is then "Thy will, not mine, be done." Thus we are enabled to avoid the terrible, although negative, (and that is what is the matter), sorrows and oppressions of the world.

We must give up the love of living to please aught else but God. Our flesh appetites and human ambitions must be resurrected; and when we are really translated to a condition of Soul Consciousness we are never more alone, but are the more positively a part of the whole.

It seems one of the most trying ordeals for us mothers to give up the worldly home, on account of our children, and an almost superhuman travail, (which it does approach, helping us towards a Universal Consciousness), when we may be called upon to let them out of human hands. This is the cause of the negative states of woman's incarcerated miserableness.

But once we arrive in the broad, open, regenerated, soulful mentality which knows the Universal human family as a unity we cannot feel the exclusiveness of ownership in any sense whatever. Our children—all children—ours in fraternity. All are the children of God. "Wherever or however we may be we are with each other, mutually aiding one another. There lives now and everywhere the unwavering Law of Love, by means of which every human experience must at last become as a stepping-stone and foundation to a higher and better condition—Love coming nearer and nearer as we ascend the scale, until we begin to feel warmth in much that seemed cold; commence to feel strong where we had supposed we were weak; in fact we find that unchangeable, unresurrectable states in a world of human experience are impossibilities.

To quote from The World's Advance-Thought, "All live, move and have their being in the boundless Creative Intelligence of the All-Wise."

E. D. MASON.

Music is the innermost expression of love. No one ever preached a sermon that has the influence of harmonious music.

TRULY PUT.

WHAT goes on among adults in the way of wealth-worship is repulsive enough, but there has been no manifestation of it so unfortunate as the idea of bringing the children of the rich and the children of the poor, as such, together in the same building, the rich to sit as wretched little prigs in the boxes, and play the part of patrons to the poor on the floor, their heads filled with the idiotic notion that because their fathers have been lucky in the stock market they are superior beings to their brethren down below. Nothing could well give a worse lesson to both rich and poor in a community like ours than such an exhibition. Whenever we bring the children of the rich and poor together in such way, it should be for the purpose of showing the poor, not that the rich have more old toys and clothes, and more money to give away, but that wealth has given them more knowledge, better manners, pleasanter voices, more modesty, kindness, forbearance, self-control.—*New York Evening Post.*

THE words of the sentence, "hard labor in prison," imply rigor and mercilessness, which are begotten of crude ideas of justice, which remain as a heritage from a former period of jurisprudence. Whatever would crush the convict's spirit, and make prison life harsh and oppressive, and encourage no hope against the day of his release, was ingeniously devised and systematically followed, but not for the benefit of the man and all for the good of the public. It has taken a long time to learn that men cannot be improved by such treatment, that a word of encouragement is better for a man in misfortune than a frown or a blow, and that efforts to set him on his feet, when he is fallen, are more to be commended, even in a selfish estimate of business ways and interests, than to make his falling permanent and degrading.—*Superintendent Brockway in the "Year Book" of the New York State Reformatory.*

In every country the subject of crime and criminals is receiving great attention. Last year an International Association was formed in Europe for the purpose of improving the penal system. The subject is being studied in the principal Universities in Europe under the head of the "Science of Criminology," and the foremost minds are inquiring into the cause from the standpoint of heredity. At Elmira, New York, prisoners are now graded according to conduct and disposition. The Women's Prison in Massachusetts, managed by women, gives promise of doing a grand and good reformatory work.

An attempt is being made by saloon-keepers in New York City to introduce English bar-maids, after the fashion in Great Britain, where there are seventy thousand of them. Every true woman will protest against this increasing degradation of her sex, for it will react upon all; an intoxicated woman will be as common a sight on the streets of our American cities as they now are in English cities.

For The World's Advance-Thought.

THE SCHOOLS OF THE PROPHETS.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

FROM time immemorial, and in every land where thoughtful reverence for truth and righteousness has won a footing, some such institution as a School for Prophets has ever been the rule. No one can thoughtfully consider the words of rebuke administered by Jesus of Nazareth to the acknowledged leaders of religious thought and opinion of his day the Pharisees and Sadducees who came to him tempting him, to see could they not draw from him some sign from heaven as phenomena-hunters, "O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times." without being convinced that Jesus distinctly recognized the necessity, the importance and value of such a work or such an institution. This refusal to gratify their craving for a sign was evidently based upon his clear understanding and knowledge of their unworthiness of it. He knew full well that had they been in the least degree awake spiritually, they would not only have been abreast of knowledge, relating to the forecasting of the weather, but also to the forecasting of events peculiar to the times in which they lived.

No one can be a profound and a proficient student of the New Testament without recognizing at once that the church of the living God was designed expressly that it might be a veritable School of the Prophets. If it has not been that, some enemy to it must have interfered with it to such an extent as to set some effectual hinderance working to stultify the intention of its founder. That it has not been a school for the development of prophets or spiritual men many centuries of its history now unmistakably attest.

In these days of crass materialism it is fashionable to ask all sorts of incredulous questions anent the subject of prophets and prophesying. Many who deem themselves to be prodigies of thought and intelligence, and who are very largely accepted at their own estimate also, try to clinch all discussion on the subject at the outset by affirming that all the prophesying peculiar to the New Testament times is covered by what are now regarded as *teaching qualifications*. If begging the question is logical and conclusive, it may then be admitted that such dogmatists are worthy of our best consideration; but if proving all things, and only holding fast to what proves itself to be good, is a much wiser, a safer and a more legitimate course to follow, then an entirely different course of procedure is not only clearly indicated thereby, but also imperatively demanded.

We may in all fairness, when considering a subject of such very grave import as this, ask what significance attaches to the word "prophets" when primarily dealt with according to its derivation. It is then an Anglicised Greek word, its exact English equivalent being "to foretell," that is to speak before; showing therefore, *a priori*, that the qualification for teaching—although a constant accompaniment of prophesying—was quite second-

ary to the very thing itself. Every prophet would of necessity be a teacher; but not every teacher would be a prophet.

To show how vain and foolish are all the efforts made to restrict the gift of prophesying to mere teaching, the New Testament frequently mentions prophets who actually foretold events that were future when they spoke. Then again prophets and teachers are distinctly mentioned in several places as being in some unmistakable way differentiated from each other. So then it is quite useless to waste time and handy words about a matter so obviously clear; but we can proceed at once to investigate the subject in a more profitable direction.

The Apostle Paul expresses himself in 1 Cor. xiv: 37 thus: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the Commandments (or injunctions) of the Lord." This affirms, in the first place, that Paul regarded the prophet and the spiritual person as being identical; and, in the second, that he could confidently reckon upon all such, without exception, endorsing his actions and teaching on the solid and unutterable base of the unity of the spirit. The same writer, in strong and forcible language, urges the subject of prophesying repeatedly upon their attention, for he says: "covet" or zealously strive "to prophesy." Again he says: "Pursue after love, and zealously strive for spiritual gifts, but rather that ye may prophesy." He explains why they should do this in remarks following, saying: "He that prophesieth speaketh unto men to edification and exhortation and comfort." As before stated this clearly shows that the greater gift of prophecy in Paul's estimation included the lesser one of teaching. Then in harmony with his confident appeal to the prophets or spiritual persons he says: "For the spirits of the prophets are subject to the prophets;" meaning at least, in part, that they are in unity, and teach one thing.

So much then for preliminary observations to clear the way for further practical thought.

Evidently the Nazarene held up those men he rebuked, as being manifestly far below the mark they should have stood up to as teachers, when they showed no aptitude in discerning the signs of the times. To discern the signs of the times is prophesying. As everything in the Universe proceeds, necessarily, along the unalterable course from cause to effect without a break, it is only necessary to be clear seeing, in the first place, with reference to present events; and, in the second place, with reference to the operative law effecting the purpose of God all the while, to be able on such a base to predicate and foretell what is bound to follow. This is prophesying. To have such a power or gift what is imperatively demanded? Simply that a person have entrance into, and a certain command of knowledge on, the plane of the Cause World. All causes operate from the spirit plane; if, therefore, a person can truthfully establish a claim to be accounted spiritual, it is because the way of access to that plane has been discovered, and also entered, in harmony with its conditions.

A spiritual person is, then, one who lives, moves and has his being on the spirit plane. None who entered the ecclesia in the early days of its history were regarded at that beginning period of their history as spiritual; but as carnal. Paul nevertheless treated them with great consideration and tenderness as "babes in Christ"—to be fed with milk, however, not with solid food, which, through not being spiritual, they were not able to bear.

This view of the subject makes it at once apparent that the early ecclesia was a veritable School of the Prophets by the design of its author, an institution having this one object in view, and neither less nor more. The mistake which Christendom has plunged into, without taking the pains or the time for thought to correct it, is, that prior to the first step being taken in an upward direction, by a converted person, the whole of the spirit work has been done. Through jumping at and gulping down this erroneous conclusion mischief has followed. Then she has laid the flattering unction to her soul that she was born of God and spiritual, when all that could truthfully be stated was that she had been born of water and so of soul and had become a babe in Christ through carnal, and being, therefore, in the vestibule or porch to the spiritual state as a novitiate amongst the called, she was there to be developed, trained, and brought on further as a disciple in a school—even the school for the prophets—until entering upon the higher experience of a spiritual person, and becoming an initiate or a perfected person in Christ. Had the design of the ecclesia been thus understood, and its great object laid hold of intelligently and clearly, by its adherents and advocates, as it should have been, Christendom's history would have been a thing of strength and beauty, instead of the exhibition of weakness and hideousness it has been. Her history would have been blazoned forth on the scroll of fame in letters of gold, instead of being a muddled mass of unintelligible and inextricable confusion.

To the assertion of the "St. Louis Truth" that "Reformers are dangerous people," the "Prison Mirror" make this reply:

"We do not believe that 'Reformers, as a class, are dangerous people,' not in the sense here meant. It is true they are dangerous to the established order of things. They were dangerous to the institution of slavery, to religious intolerance, to tyranny; and they are more dangerous today than ever to the many evils that cause weak humanity to cry to its Creator for deliverance. Who are Reformers? Is it not every human being that labors in any field for the improvement of the race a Reformer? Is not every honest politician a philanthropist just as truly as every man or woman who labors for the improvement of the morally and physically defective? Philanthropists, like politicians, are good and bad, but without them we fear this would be a very anarchic dwelling place. Truth, Truth; be truthful."

This is the commencement of the meridian cycle of the world's progress.

For The World's Advance-Thought.

MURCKA.

CAROLINE CORNER.

MURCKA! Who ever heard of *Murcka*? Yet 'tis a word potent and precious to the peasants of Carniola. But then, who ever heard of Carniola? or troubled about the peasants there? "Nobody," you will say, and that is just why I do, that most odious letter of the alphabet having a habit of rummaging and picking up a jewel occasionally among the dust, for as the philosopher has it, "the jewel is akin to the dust."

And in the sterile region of the *Karst* touches of nature as jewels are to be found, gems as lovely as any of Golconda. Listen, and I will tell you a story.

There had been one of those terrific hurricanes called the *Bora* (Snow-Wind) blowing over that desolate tract of country half-way up the Julian Alps many years ago, before the rail came shrieking and stone walls were erected to break that hurricane force. White dust, cutting as glass, had whirled in clouds, uprooting the slender white grass called by the Hungarians "Orphan's Tresses," that is wont to bend and bow its silvery stalks in touching melancholy. Nothing else, not even the Austrian *Pinus*, grows there. Even the huge boulders were moved along, and the shrieks which accompanied each gust might put to shame the wierdest, wildest Banshee. The *Martyrkrentzlen* set up along the steep zig-zag ascent to mark the spot of some fatality went whisking through the air—such a *Bora* never was known. Surely some power of vengeance was wreaking all this! So the simple peasants believed, for their minds were not shaped and attuned—I almost said restricted to the consume-all crucible of this enlightened day.

They crossed themselves, these simple folk—muttered a prayer and piously touched the little ring of gold-enamel each man wore in his left ear. "*Pomaga!* what will happen next?" they softly ejaculated. But they had faith in their amulet—*Murcka*—and when the hurricane was spent they went about their work, each owning his bit of land at the base of the mountain, and the sun shone again they felt confident owing to the potency of their teraph. It is well! faith is a comforting friend: let us of the nineteenth century not despise. Pagan?—Pantheist?—well perhaps they were; for sure they endowed everything with life—soul—and Divinity presiding over all! Remnants of barbarism, say you? Look ahead, and—what are we?

There was a genius for this wild region, of course; her name Borea; a creature who, according to tradition, forfeited her birthright, her humanity, owing to her progenitor parting with his *Murcka* at the instance of a woman—again, of course. Ever since—and no date remote enough—the *Bora* has raged with a hundred-fold fury, they say.

Once in a generation some specially favored mortal is destined to behold this Storm Fiend, some strange configuration in the horoscope entitling to this honor, these occasions being the practical basis on which the fantastic belief is upheld; and who the one to uproot such belief?—not I.

"Good morrow, Sandor. What has the Storm Fiend done for thee, my fine fellow? Brought thee a crop of gold, and with it a place at Court?"

It was Borea who spoke, and Sandor started and shrank, as well he might, at her presence.

"Come, give me of that—a weed—pluck it by the root—so. Fling it hither. Ah, thou art a brave fellow, but with the aid of this thou'lt be wiser yet. Golden grain is not thus to be despised. Ah-ha! Hold thy *Murcka* light and come up here; I've something to say to thee. Come!" And for some reason or other Sandor felt bound to obey. Yes, he left his work, his ploughing and planting, to attend her behest. Go, he must. And when he gained the top of the mountain and that dreary and vast expanse that stretches like a scene of endless desolation, not a sound save the sighing of the wind as it stirred the Orphan's Tresses and died away in the distance in a wailing sigh. Next moment a bandage was drawn over his eyes, not tight but secure; it resisted his efforts and held some faint yet powerful perfume that caused his senses to reel. With the rude strength of his manly physique he strove against it, but finally had to succumb and slept.

Oh, what a dream! Was it a dream? In it he found himself no longer a peasant, his whole personality changed; yet himself nevertheless, in a world where all was fair, lightsome and pleasant to the senses. He walked in a garden where golden apples grew. He gazed on a rainbow that found its complementary half and enriched the whole realm in a radiant fairy-ring. The city-streets were literally paved with gold, and women's eyes glowed as jewels, gleamed as stars. Rivers coursed as molten silver on which glided fairy-barkes, like gossamer arks freighted from magic realm. In comparison with the world he knew it was as the silver lining to the dull, depressing cloud. No longer need to till the soil; his head he held erect now yet ever observed with eyes bent on the ground. He fancied this a remnant of servitude and warred against it, though he noticed all the other denizens did the same; *no one ever looked on high*. The others for the most part paid him homage, though they too were beautiful and proud, and his nature smiled at this, and he thought what a good thing it was to be born. And so he ever kept in the valleys with his regards on the ground. Had he ventured to lift them he would have beheld a mist that, like the mirage, reflected the thoughts and actions of the inhabitants of this gilded world—a mist that is their very life and breath, dense enough in some parts, a mirror for all that; some call it the Astral Light; others the book of Revelations; others the Earth-Cloud, the abode of the avenging *Weltgeist* that lives on for ages and never can be laid, or it is the *Frankenstein* evoked of men, their desires and their deeds: when Human Nature changes it will change, not till then. At times, Sandor—the great man—had gleams of consciousness of this overhanging mirror, but he did not raise his eyes to look therein; oh no! man of the world as he was, he had not the courage. He went to Church; dear me, yes, he was accredited

a religious man, and his Pastor called on him—for that divine was a shrewd man—when their converse soon turned on stocks and shares and was not averse, conditions favoring, to "take a hand at cards," to "look him up at the club," and to act the *Weltsmann* in other ways; but then it was all in the way of "looking after his flock," and with an ever wide-awake-eye to the Church endowment fund or the praiseworthy efforts to convert the heathen and attune the rude barbarian to the high pitch of civilization. Had Sandor looked above! But why should he when he found joy about and around him? His only dread was the fact becoming known of his once having lived in a world where he had to cultivate a plot of mountain-land, so mean it appeared to him now, now that he had found the "nugget of gold." What the name of this new World? *Maya* and its grain was gold and its goal was Self. But the demon of Discontent was fated to be born even here. Little imps sped hither and thither in numbers, like gnats filling the air, their name Envy, their brood parasites that live and thrive on that which gives them birth, for the *Karma Rupa* or Animal Soul was quick to conceive such abortions of Self here in *Maya*. Sighs too, he came to discover, were the breath of the atmosphere. This after one of those gleams of higher consciousness. Yes; joy there was not in a satisfying lasting sense, for naught here was of the eternal, all was ephemeral as the fire-flies; when caught their light goes out, for *Maya* is a World of Illusion, of Desire and Delusion, the one being a synonym for the other. Nevertheless his dominant idea possessed him and he appeased the Voice that spake to him when the "gleams" occurred by saying it was for future generations, that his children's children might wear the golden sceptre his industry and acumen had wrought.

Where was *Murcka* now? A bauble, a superstition, a thing to be ashamed of in the searching all-powerful light of this great and gilded world. He had it stowed away somewhere, somewhere out of sight, along with his spade and peasant-garb. But at times he was mournfully reminded that the gold was tinsel by its tarnishing at touch. Then it was he sighed . . . *Murcka!* His hand stretched up involuntarily as he aroused, just in time to catch the little ring about to fall from his ear, and with it the bandage, and he awoke and the Vision was dispelled. Only in his ears there resounded the final shriek of the *Bora*, followed on by a sigh as the wind swept over the white Orphan's Tresses.

Still however the faint fumes of a narcotic hung about his senses even, as the spell of the Vision that in its insidious fascination captivated his reason and lulled all resistance to rest.

Still dreaming was he in fancy on that great and gilded world when a "voice" spake unto him, and looking up he beheld a Being bathed in a light celestial, and exhaling an atmosphere at once spiritualizing and chastening in its hallowed higher humanity; a creature born of the human and the sublime, she seemed human in the heritage of earth, sublime in the sense of having

overcome. A plaintive chord *this* Vision sounded. It was an echo of some distant age in which his Soul had lived and had its sympathies, its dreams and its ambitions. Ay, surely, somewhere, at sometime, he had been associated with this fair Being gazing upon him now in mournful pity, typical of the higher soul, commiserating the wayward wanderings of its lower, earthy other-self. He had sweeping through his mind strange fancies, recollections seemingly, of a far-off land, when he had turned in reverent adoration of the Orb of Day as symbol of the First and Eternal Principle of Life and Being, and concluded his Vision with a prayer for his *dual*, the unknown but dreamed of and somewhere existing other half that made him whole. Strange thoughts for him, the Hungarian peasant,—shadows merely, ill-defined, but sprung up spontaneously at this new presence, much as a hypnotist sensitive when under partial control; a rush of ideas crowded his mentality, but, not passing through the door of rational consciousness, were therefore blurred and chaotic."

"Ah! thou hast not forgotten!" and a smile lit up the saddened loveliness of her countenance. "Astrea!" "Thy sighs, as thy prayers have reached me here, Sandor," she said. "Nay, space and time exist not; wonder not then," she went on, "nor grow restless, impatient; the soul can wait for aeons, knowing full well that the immortal cannot die. Ah, but Sandor, Immortal Love of my Soul, we meet even now to part. I have seen the thorns and briars and the barriers between: Yet some time—sometime—but why speak of that when ages first must pass! Only that I would give thee hope and strength to bear thy part, each period or life as men say, an onward step: I would shew the littleness of the great and the greatness of much that is reckoned little: lift the veil of the past to prepare and strengthen thee for the Beyond."

To be continued.

MY DEAR MRS. MALLORY: I am heart and soul in sympathy with most of the reading in the Companion-Papers and wish never to miss a number.

Knowledge is better than gold, and wisdom more to be desired than fine raiment. One can gain much useful knowledge by the reading of Books, Periodicals and Magazines, but Wisdom cometh only by diligent seeking and patient waiting.

Experience is the best of teachers. Each soul must be tried in that peculiar way that no other soul knoweth. "The spirit must tread the wine-press all alone;" but then, when the last grape (condition of earth-life) has been pressed into wine it shall be said, "It is enough! come up higher."

I, like thousands of other mothers, have had a heavy affliction laid upon me in the removal by the so-called death of an only daughter. But while the flesh quivers beneath the rod, the spirit looks up with faith and trust and says, "Father, I thank thee for life everlasting." ABBEY E. CULVER.

HEAVEN means principle.—Confucius.

"GOD'S BREATH IN MAN."

WE give place in our columns to the following letter written by that venerated and eminent clergyman of the English Church, Dr. John Pulsford. This Divine is a contributor to The World's Advance-Thought, and his articles are fragrant with the Higher Wisdom of the age. In this letter he gives his estimate of that profoundly occult book, "God's Breath in Man," lately published by that high Seer and Thinker T. L. Harris, of Santa Rosa, California. Dr. Pulsford's interesting letter is as follows:

It is not possible for me to say what I think, nor how much I value the contents of this precious volume. Transcendent experience has written herein of transcendent things and laws; for the revelation we bless our Father-Mother God. And how much I owe our Divine Two-One, that this little brother reads the record with immeasurable delight. But how will the poor planetary humanity be able to read or understand these things? Alas for civilization's journalists! they will be dumb-founded: some of them perhaps affecting to laugh it to scorn. The crisis of the nature-race must be nearing,—nearing; otherwise the Glory that is beyond the Doom would not stand revealed. The very possibility of such things being written is a sign of what is impending. O Britain! and British America! the warning trump of doom has sounded, is sounding: will you sleep on in animalized fatuous security, dreaming dreams of "Peace, Peace, when there is no peace?"

It is not the will of our Heavenly Father that self-love, with its lust of Mammon and of individual distinction, should be the ruling authority of human souls; but that the Ascended Lord and Christ should be embodied and regnant in the race. The time has come. Come, Lord Jesus!

This Book, "God's Breath in Man," must either be admitted to be eminently pertinent to our Age, and to the human requirements of the Age; or it must be shewn to be illogical, or inconclusive. If the argument is based on the reality of Christ's Humanity, if it treats of human development on a higher plane, and sets forth the adequate cause and process of such development, every specious or shallow or subtle criticism will leave it untouched; or rather will be an acknowledgment of its irresistible force.

The passions and follies, the competitions and self-gloryings of the sensually generated race may affect indifference; but the subject being momentous and inherently vital, will hold its ground, and never be put out of court.

Granted: If a new and divinely generated race comes in, the whole structure of society will have to be dissolved and structured anew. But lift up your heads with joyous expectancy: the Harmonic Brotherhood of our Heavenly Father's Kingdom of Humanity will be a blessed exchange for the old kingdoms of competitive strife and barbaric pomp. I bespeak groans for the kingdoms which have been; and exultations for the Coming Kingdom, coming down from God, out of Heaven, which is strictly God coming in the race. and the race

entering into Him, and into their own foretold and predetermined unity.

NO BETTER RELIGION.

I AM not in favor of taking the property of the rich and giving it to others; but let us see: We are invited this very night to this banquet. There ought to have been a chair and plate for each, and there was. Suppose when we arrived here we found that to a certain nobleman and millionaire there had been given fifty seats, and forty-nine gentlemen were compelled to stand. The forty-nine gentlemen would pass a law in favor of eminent domain. Nature is my mother; I was invited to this great feast of life, and I do not propose to stand while there is a seat in the world that another fellow is not occupying.

Let us have that religion until it cannot be said that they who do the most work have the least to eat. Let us have that religion here until hundreds and thousands of women are not compelled to make a living with the needle that has been called "the asp for the breast of the poor," and to live in tenements, in filth, where modesty is impossible. I say, let us preach that religion here until men will be ashamed to have forty or fifty millions, or any more than they need, while their brethren lack bread—while their sisters die from want. Let us preach that religion here until man will have more ambition to become wise and good than to become rich and powerful. Let us preach that religion here amongst ourselves until there are no abused and beaten wives. Let us preach that religion until children are no longer afraid of their own parents and until there is no back of a child bearing the scars of a father's lash. Let us preach it; I say, until we understand and know that every man does as he must, and that, if we want better men and women, we must have better conditions. Let us preach this grand religion until everywhere the world over, men are just and kind to each other.—Col. R. G. Ingersoll.

WASTE no tears upon the blotted past. Misteps, lost time, lost years, perchance, in which the memory of old sins recline, may be recalled and excite regrets, which linger and fester along the pathway of life; but this, perchance, is no good, while it casts a shadow on present light and present privilege. Better dissipate the darkness and think no more of it. Better rise to the height of present privilege and the good that you may do. Better build on resolve the structure of thy future.—The National View.

THE offer to give presents to the best dressed person at *bals masque* is pernicious in its consequences, because it appeals to the base side of human nature—the desire to outshine others in the exhibition of showy clothes. Many a character has been wrecked by this desire to outvie others in self-his display.

WHILE the spiritual seers are receiving the New Laws on the Celestial Mount, the people in the valleys of materiality are worshipping the golden calf.

For The World's Advance-Thought.

A UNIVERSAL BROTHERHOOD.

T. ARCHIBALD.

ARE there any thoughts of so much importance to the world, in this advanced age, as those of love? that indescribable feeling which goes out towards all that live to bless and share what we ourselves enjoy?

Love, thou art the Savior of the world! Thou createst, thou buildest up, and by thy holy influence pulsating through the arteries of the great Whole, life is sustained, and made bearable. A servant living for others is thy mission; herein lies thy greatness; like the sun, giving of thy warmth that all may share with thee of that which thou hast to give.

The coming religion must be Love, culminating in a Universal Brotherhood.

That there exists an invisible Brotherhood working for this object is known by many; and thousands both in and out of the flesh are working on lines of charity. We meet them at every turn, at the sick room, at the hospital, by the wayside; giving of such as they have to bless others; compelled by the tide that is flowing into their own souls to give that they make room for the incoming flood.

All are welcomed as members of this Brotherhood; no initiation fee; no yearly dues. It is founded on the broad basis of love! We launch our life-boat on no uncertain waters, for love can never err; it is perfect knowledge. Our object shall be to develop the God within us; and to carry the spirit of brotherly love into the various institutions to which we severally adhere, either sacred or secular, that the good in them may overcome and predominate. The order will be both religious and political, as the law of love.

We have in Los Angeles a little band of brothers who are trying to carry on this work by living the True Life, that others seeing may take courage and follow. We recognize each other without the aid of an external organization. We try to be guided by charity, which knoweth when to give, and when to withhold; having faith that the good in man will eventually conquer the evil.

A NEAT little booklet containing forty-eight pages, bearing the title of "Natures Unveiling," by Joseph M. Wade, of Boston, contains spiritual precepts—condensed into from one to four lines each—that the writer has evolved from his Inner Consciousness. The precepts are thought-suggestions that the readers of The World's Advance-Thought are familiar with. They will do more to awaken the better thoughts of the world than many elaborate volumes where the thoughts are smothered in words. It is a suggestion of the literature of the future—now when authors will express their golden thought-seeds in this forcible inanner, instead of writing so much intellectual chaff and stubble. Address Jos. M. Wade, Columbia Street, Dorchester Mass. Copies free of charge.

The soul types its expression in the world of matter step-by-step as it unfolds, and no further.

ENCOURAGING.

DEAR MRS. MALLORY: I wish I could express my appreciation of your brave work and your excellent paper.

It comes to me like a tender cooing dove, oftentimes quieting my restless spirit and lending a helping hand to self control. It is the best paper that comes to gladden my life. I take the "Arena," and many others, but the sweet influence of peace seems to permeate yours to such a degree that it outshines them all in my estimation. May you long live to sow the seeds of human kindness, and also to reap the full grown fruit thereof.

I always try to observe Communion Day; sometimes with pleasing results. The last time my hand wrote much on the new order of things. The soul was likened to a mirror; to alabaster; to asbestos; and to a well of living water.

Love to you, dear sister; and may some Aaron hold up your hands while you pray for the higher truths till humanity becomes humanized, and the whole world truly kin.

Yours sincerely,

CORA A. MORSE.

GOOD WORK.

THE W. C. T. U. is doing a good work in the cause of Peace. It has organizations in the interests of Peace work in twenty-three States. Mrs. Woodbridge, the Peace Department Lecturer for the World's W. C. T. U., in her report says:

"The year has been one of great opportunity. Educational institutions, Ecclesiastical Conferences and Associations, in Europe and America, have opened their doors as never before, and have sought the presentation of the subject before their bodies." She had distributed over sixty thousand tracts in the interest of Peace, printed in various foreign languages.

We hope the W. C. T. U. will take up the subject of a vegetarian diet in connection with its Peace work, for the two are closely connected, and war will not cease until the vegetarian diet is generally adopted.

WHAT a revelation is that just made by the Bishop of Dover as to the results of Bible Sunday School training. Of one hundred of his own scholars he could trace but seventy-seven, and "of these two only were attending church regularly and thirty-nine were confirmed drunkards. At Petonville prison seven hundred and fifty-seven out of one thousand prisoners had been Sunday-school scholars. At Leeds the chaplain of the borough jail reports two hundred and thirty out of two hundred and eighty-two prisoners as having passed through Sunday School. The average attendance was three years."—*Freethinker*. Does this not prove that we need a new religion?

According to the recent census women convicts only numbered one thousand nine hundred and ninety-one to forty-three thousand four hundred and forty-two male convicts. This is a trifle below four per cent. of the entire penitentiary population.

For The World's Advance-Thought.

"THE STAFF OF LIFE."

WILLIAM H. GALVANI.

AMONG the most deplorable features of this great and glorious Moloch Civilization is the absolute disregard for the necessity of using such food only as is simple and wholesome. The degeneracy of fashion and customs has gone so far that even the food we eat must be in accordance with something set up by some body. Our ancestors lived upon plain food, and, as far as we know, have enjoyed good health without the aid of physicians and drugs. And so it is to-day; those who confine themselves to a simple diet are physically away ahead of those who feed upon all sorts of stuff, and then employ doctors to pump it out of their systems, or otherwise destroy its bad influences; the process of which is in itself injurious.

For the present, I have no intention to touch upon everything that could properly be considered as a part of the food that goes toward maintaining our physical existence. I only wish to consider here the subject of bread, "the Staff of Life," for it—more than any other representative of human food—contains the elements necessary to support life under all circumstances of climate and occupation.

For some reason, or another, there seems to be a prevailing prejudice against bread that is made of a somewhat dark flour; but, as a matter of fact, it is this very dark color of the bread or flour that is the real indication of the quantity of nutritive matter it contains, as this matter represents the phosphates which go toward building up the body—the bony and nervous systems. It is, therefore, but a simple logical reasoning that the whiter and finer the flour the less nutritious matter is contained therein. This is fully sustained by chemistry, which proves conclusively that a human being to receive complete nourishment must consume one pound and fifteen ounces of whole meal bread, and three pounds and seven ounces of white bread. But this is not all yet. From one hundred pounds of wheat we obtain one hundred pounds of whole meal flour which, when made into bread, will give us one hundred and twenty-two pounds; while from the same quantity of wheat we only receive seventy-two pounds of white flour or ninety-two pounds of wheat bread. Summing up the situation, we find that one hundred pounds of wheat converted into whole meal bread will sustain sixty-three persons; while the same quantity of wheat converted into bolted flour will sustain (?) twenty-seven persons, and give them all sorts of troubles which continually call for medical assistance. These are facts which should receive the earnest consideration of every one, and particularly of mothers whose ways of living, and quality of food they consume, have their immediate effects upon their offspring. For the inexorable law of Cause and Effect (Karina) has never been known to fail in its workings; and the sins of parents, whether of folly or crime, are thus visited upon their children.

THOUGHTS are the threads of the soul's garments. Love weaves them into robes of shining splendor, or hatred's shuttle makes of them hideous rags.

The Universal Republic.

ONE DOLLAR A YEAR.

EACH FOR ALL AND ALL FOR EACH.

SINGLE COPIES BY MAIL TEN CENTS.

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TO SAVE, NOT TO KILL.

JONIAH W. LEEDS.

O H, favored Constellation, now sailing o'er the sea,
Deep freighted with the offerings that sweet mercy
sends by thee,
Was there ever grander service by a gallant warship done?
Or ever nobler triumph thus attempted to be won?
From the port holes of this war-ship no grim cannon's
mouth doth glare;
On the deck planks of this vessel neither shot nor shell are
there;
And the flag that proudly flutters at the mast-head far
above
Is no signal of defiance, but a pennon broad of love.
All the day let fav'ring west-winds speed thee swiftly to
thy goal;
All the night let ocean's billows from thy prow to rudder
roll;
And the stars that stud the azure their benignant vigils
keep;
Every heavenly constellation bend in love above the deep.
On thy rugged coasts, oh Connaught, now the waves of
welcome break;
And the heights of Connimara all the grateful echoes wake;
For a deed that heaven smiles on is voiced from every
wave—
The warship! yes, the warship! it comes men's lives to
save!
Oh, better, braver, grander, to use our brethren so,
Than with bursting shell and grape-shot to lay them bleed-
ing low,
Than to break that great commandment, which by Him,
who knoweth best,
Was to all the after ages thus in words of truth expressed:
'If thy enemy be hungry, let this gracious thought be
first,—
To feed him with thy substance, and with drink t'assuage
his thirst;
For by doing so thou surely shall kill the hate within—
Thou wilt also gain thy brother—thou wilt save thy soul
from sin.'

A MILITARY entertainment was recently given
in this city for the benefit of the Old Wo-
men's Home. It was under the patronage of a
majority of the leading clergymen, whose names
were conspicuously placed on the advertising cards.
The military entertainment consisted of a series of
military scenes of the late civil war.

These clergymen claim to be the representatives
of Jesus Christ upon earth; but they are false rep-
resentatives when they endorse a military enter-
tainment, even in the interest of the church charity.
Christ, were he upon earth, would be the first to
adjure them to eliminate old hatreds and strifes
with the spirit of Love.

Certainly clergymen of all people should dis-
countenance war in every way, for they claim to
be preaching the doctrine of good will to men and
peace on earth; but even they have become con-
taminated by the spirit of greed and the worship
of Mammon.

NEGLECT.

NEGLECT is the father of criminality and dis-
ease. Whether we neglect our morals, our
physical body or our abode, the result is much the
same. The neglect to keep clean and pure the
moral nature results in vice and crime; and the
neglect of the person and home brings sickness
and disease. Crime and disease are one and the
same thing; one is sickness of the body, the other
sickness of the spirit. Crime, dirt and disorder are
generally found in closest intimacy. There is al-
ways less crime in cleanly neighborhoods than in
filthy ones; in fact a neighborhood that is cleanly
in outward appearance is usually morally clean.
There would be neither crime nor disease in the
world if all would practice order and cleanliness.

The greatest charity to humanity would be to
create conditions that will enable the most poverty
stricken to cultivate orderly and harmonious
habits and surroundings.

Compelling the poor to live in filthy surround-
ings—as is done so largely by greedy landlords in
our cities—is making the very best conditions for
the breeding and growth of crime.

It is a spiritual law that pure harmonious spirits
can only come in contact with like spirits in the
flesh to inspire them with wisdom thoughts.
People who are disorderly in and neglectful of
cleanliness are influenced only by inharmonious
spirits. It is not an easy task for disorderly people
to become orderly, for the spirits of inharmony
that control them do not want the conditions of
their control disturbed; therefore, it takes repeated
and constant effort to teach these lessons of
harmony.

Filthy jails and prisons are crime breeders; and
a large portion of the criminal population are kept
in such places.

A LEADING daily says; "One of the most in-
teresting exhibits at the World's Fair will
be a model, now being made by the Smithsonian
Institution, showing the various phases in seal and
walrus catching and killing in Alaska waters."

This might be the most interesting exhibit to a
butcher, and would be appropriate in an exhibi-
tion of slaughterhouse methods, but it is entirely
out of place in an institution devoted to the exhibi-
tions of the products of man's creative faculties.

If such exhibits are to be at the Fair, we would
have them placed in a separate building, labeled
"Institution for the Exhibition of Man's Cruelty
and Barbarism in the Nineteenth Century," so
that only the brutal may see them, and then they
may not have a degrading influence upon children
and horrify peace-loving adults.

WHAT IS PROPERTY?

THE leading organs of the usurer and speculator
praise war with as much vehemence as they
praise the public debt. They say "war is good;
it makes progress and prosperity." This sort of
logic is on a par with that other precept of the
usurer and speculator; "Our debts are our pros-
perity." Speaking for themselves from a brutal,
selfish, material standpoint war is a good thing; it
gives them the opportunity to rapidly accumulate
money that does not honestly belong to them, but
is stolen from those who work, and thus they be-
come prosperous at the expense of innocent lives.

The people who do the fighting are surely not
made prosperous by war, otherwise there would
not be such an enormous pension roll; and the
people who pay the war debt are not prosperous,
because they have to pay an increased tax on all
things without much increase in wages.

War upon innocent people of another country is
as much worse a crime than an individual mur-
der, as is the killing of a friend, who never harmed
us, is worse than taking life in self-defense.

Something should be done to arouse a conscious-
ness of peace and good will in the people.

If one-seventh of the sum devoted to the Army
and Navy were spent, judiciously, to inculcate
peace doctrines, by giving employment to the poor
and starving, in less than a decade such a thing as
war would be impossible.

IN face of the fact that is being loudly proclaimed
by the daily press, that there are in the State
of New York alone, "four hundred thousand wo-
men who must select between starvation, charity,
or worse," Senator Manderson, of Nebraska, has
introduced a bill providing an increase of the regu-
lar army from twenty-five to thirty thousand men.
These men must be maintained in idleness by the
workers. All these millions to be spent to increase
an army that is already larger than the Republic
requires. How much it would add to civilization,
and the benefit of this country, if, instead, that
much were spent to provide work, at decent living
wages, for those who are willing to work, but can-
not get it to do. Every man and woman is en-
titled to the means of earning a living; and every
able-bodied man and woman should be compelled
to do their share of the work necessary for their
maintenance.

The greatest geniuses are those who have the
greatest power of originality. Those who only
imitate are only exercising the same faculty as
the monkey.

STRONG GOVERNMENT.

THE cry is being raised by certain journals that we need a large navy and a *flexible* army to repel possible invaders of the country. This appeal comes from those who desire a strong government, or in other words a tyrannical government; and the God-in-the-Constitution people are in sympathy with them in their appeal.

Mammon and his armed cohorts at the head of the Government, and the Church God in the Constitution, is the trend of things Orthodox. But their dreams will not be realized. They who think a strong government and a church-amended Constitution can rule this Republic now mistake the temper and spirit of the people. Apparently, as a whole, they seem to be dead to the nobler impulses of their forefathers; but it is only apparently.

The leaven of the New is working in their souls, and the time has arrived when they will assert their true manhood by overthrowing the effete and dying systems.

*
* *

CONGRESSMAN Bryan, of Nebraska, speaking against the appropriation of a hundred thousand dollars to aid the starving Russian peasants, made the statement that it was the "wisdom of God that had brought them to distress." The politician, like the theologian, never likes to find fault with the system by which he gets his bread and butter; he generally prefers to lay almost everything that is due to the folly of his false system to the "wisdom of God." But the kind of "wisdom" that will starve millions of His children to death in this world must emanate from the same God whose "wisdom" has consigned them to eternal torture hereafter; and this God lives in men on earth; and his name is blind bigotry and selfish greed.

*
* *

No Reforms within the lines of existing systems will have any permanent effect, except as preparatory measures. The "People's Party," the "Farmers Alliance," and all the other Alliances, are preparing the way for the true system. The true system cannot be partial or antagonistic to any one's interests, but it must be for the good of all, irrespective of rank, wealth, race, sex, or color. It will be the brotherhood of man—the blending of all nations and peoples into a perfect unity; all working for each and each for all. There can be no antagonisms, because there will be no class or national distinctions to cause antagonism.

*
* *

Those do the most good in the world who give little in, so-called, charity, but give of their time and means and wisdom to help others, less favored, to help themselves; they have thereby lifted them to a higher plane, instead of humiliating them by "giving charity."

*
* *

STRIVE to gain the good will of all; it is a heavy burden to carry the ill-will of any one.

HOW LONG?

IN New York last week a young girl was locked up in the Tombs for twenty-four hours on a charge of stealing ten cents' worth of dress lining. The charge was brought by her employer, and the evidence showed that while pressing a cloak she picked up a piece of cloth from the floor to use as an iron-holder. This was the piece of cloth in question. Its value was ten cents, and her employer had her arrested on a charge of stealing it. The arrest was bad enough, but it was an outrage on justice when the court, acknowledging the wrong, felt compelled to sentence the girl to the Tombs.—*R. P. Journal*.

The majority of women are slaves of masculine owners, who are as unjust as were those who had in charge the slaves of the South. Our civilization has come to a very bad pass when ten cents' worth of cloth is considered of more value than the whole future life of a young, and, no doubt, innocent girl (with the prevalent moral corruption among employers and foremen, it is pretty good evidence of her innocence and purity that she was arrested).

It is not much to be wondered at that social laws are held in contempt when such outrages can be perpetrated in the name of law.

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THE present selfish system is sustained by all the people, and out of it comes the immense army of outcasts and wrong-doers who are but the embodied expressions of the system that gave them birth. Whoever refuses to sustain the present competitive order of things, by denying it any countenance, through speech, pen or affiliation, is doing something towards its extinction; and they who foster the opposite ideas from that which it teaches are bringing into the world the better and higher order, that will do away with the present religious and political errors.

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THE indifference of the public is of more value to the Reformer than its adulation. The very essence of reform comes from living within the approval of one's own being. But very few can stand the seductions of the world when they are made much of. The outer and inner lives are like two wells that are alternately full, according as each one is ministered to. "To have respect of persons is not good; for, for a piece of bread man will transgress."

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THERE are Reformers who imagine the only way to save the world is to speak to large crowds. But the world is typed in each individual, and when that individual reforms himself he is doing the most it is possible for him to do towards saving the world.

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MURDER is the natural outgrowth of a flesh and blood diet. When we abolish the butcher the scaffold will rot from disuse.

NATURE'S PROTEST.

MR J. C. WICKCLIFFE, editor of the "New Delta," thus relates in the "Forum" the extraordinary occurrences that took place when the Louisiana Legislature had the amendment to the Constitution granting the lottery company a new charter for twenty-five years up for consideration:

"Finally the lottery company got the requisite number (two-thirds) pledged to its measure in the House, and the bill was introduced. Three times the bill was put upon its passage before it could be accomplished. First one member was sick and could not attend; then another was stricken with paralysis as he rose in his seat to vote for the measure; and finally it was passed amid the most violent storm that had ever passed over Baton Rouge, and just as the member who introduced it gave his vote, the State House was struck by lightning, extinguishing all the electric lights in the building."

As the light increases inharmony will act more and more as a boomerang to those who send it forth.

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CONDORCET believed in progress; he was convinced that, in spite of all tribulations and anxieties of the present, man would at last arrive at a state of perfection. He saw a millenium in his prophetic mind, which alas!—if the law of evolution be true—can never be realized, says that ethical scientific journal the "Open Court."

However, Condorcet was correct. The millenium will come, and it will come because evolution is true. But evolution has different phases and periods of growth. The root first evolves the stalk, then the leaves and then the blossom.

It requires no prophet eye to discern whither we are tending, when we consider the historical proofs of the Rooting Period in the "Dark Ages," the Leafing Period in the million and one evidences of modern progress; and the now manifest Budding promise of the Blossoming Millenium Period in the awakening everywhere of higher aspirations in humanity universally. Nature's grand Wisdom is continually silently prophesying. Verily she hath "tongues in trees, books in the running brooks sermons in stones, and good in everything."

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THE Christian will be that which he is only in name now when he begins to look within himself to find the Truth—his Savior. Now his time is spent in looking for it in the Churches and outside of himself, instead of searching for it in "the temple not made with hands eternal in the heavens" of his own being.

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THE efforts of many religious people are mainly used to avoid the punishment of sin, not to stop sinning. But the punishment is in the sin itself; the rod of affliction is self-inflicted by the sinner as long as he remains in his sin. Eternal hell would surely be the result if one persisted in doing wrong to all eternity.

T. L. HARRIS.

Q. W. PIERCE, in a communication to the Glasgow (Scotland) "Evening Citizen," denounces, as "a tissue of falsehoods from beginning to end," the charge published so generally by the sensation dailies that Thomas Lake Harris was "hypnotizing" into evil ways, and to personal, ends men and women of "the family" at Santa Rosa, California, Mr. Pierce having long been a member of "the family."

The people who are not yet spiritually awakened cannot be expected to pass judgment on the awakened, for, knowing nothing of the Higher Life impulses, they can only blindly impute all motives and conduct to the lower conditions of their own plane.

Mr. Pierce's refutation and vindication is full and complete—and will be so considered by all fair-minded. We reproduce this portion of Mr. Pierce's communication:

"Miss Chevallier, the originator of the falsehoods, has not spent six months in the community presided over by T. L. Harris. She has only visited the society on her way to and from one of their cottages, eight miles away in the mountains, lent her at the request of a friend of Mr. Harris for the space of two months during last summer. She was no more spending her time in the society than a man who lives and sleeps in Paisley can be said to stay in Glasgow. She certainly desired to join, but was not accepted. Her next statement only repeats the oft exposed falsehood that Mr. Harris took their property away from the Oliphants. The reverse is the truth. It is untrue, primarily, because Mr. Harris never personally held any property, for each member of the society retained in the days referred to his entire interest in his own right. The purchase of the Brocton estate, into which the Oliphants put their money, was determined upon by Lady Oliphant herself during her son's and Mr. Harris's absence in London in 1866, and completed at her request upon their return.

"In this manner, she says, he has dealt with Mrs. Parting, the widow of a wealthy East Indian coffee planter, now residing at F. G. with her young sister and two daughters. For accuracy, one should read 'three daughters,' while the 'young sister' is a lady of sixty.

"The allegation that Mrs. Parting had been fleeced out of a large fortune by Mr. Harris, is absolutely without foundation, for I have been on terms of personal intimacy with the Partings for nearly twenty-five years, hold some of their money invested in this city and in London, and know generally the disposition of the bulk of the remainder, and am able to say that all is under Mrs. Parting's own control.

"Miss C. states that one of Mrs. Parting's daughters, being an artist, is 'washing clothes' for Mr. Harris. Now, all of Mrs. Parting's daughters are artists, not only on canvas, but in music, in the kitchen, and in the laundry, and they were so in their home years before Miss Chevallier gave her discovery to the world. In this, however, they do not differ from the other ladies of the society. All

are artists, and their laundry and kitchen work is perfect, as I can testify from an experience of several visits.

"Let it, however, suffice to say that the ladies and gentlemen at Fountain Grove dress as ladies and gentlemen dress in Glasgow, and their table is similarly supplied. Mr. Harris does not go about in his dressing-gown and bath-gloves, but in clothes such as you and I wear. Neither does he live upon 'champagne and oysters,' whilst the members of the society divide their time between 'eating bread and bacon' and 'cleaning out stables!'

"Every married couple in the society is lawfully married and living, each husband with his own wife. The idea of free love has no place in the honest purity of their lives. The Miss Warring referred to is a member of one of the old Boston families, and secretary to the society; and while lovable, bright and cultured, Mr. Harris, if he were the libertine suggested, would be unlikely to take her, a lady of sixty-two years of age, as his mistress, and the malicious statement, made as it were *en passant* to that effect, is as diabolical in its malevolence as it is false.

"Brought face to face with credible witnesses who have really lived in the society, as I have done, and who have no personal ends to serve, all charges of avarice and immorality against any of the members are seen to exist only in the foul imagination of the accuser."

THIS is by no means a dissolute or a wanton age, but all its virtues are gilded, and without the gilding are held in little esteem. A brain is nothing without a bank-book unless it be dead, that is, or that which is dead may be safely extolled without fear of too great reproach. But of the living, only he is envied who holds the golden chains which makes others tributary to his will, and the insatiable greed of possession. While this ideal remains unmodified it is useless to expect any great improvement in the conditions of life. At the best there can only be the difference between a cage of wild beasts enraged with hunger and the same beasts modified by the prey they have swallowed. A far more important subject of consideration than the "rights of labor" is the character and aspirations of the laborer; and an infinitely more important matter than "the distribution of wealth." In short, the more closely we study the progress of the past the more clearly shall we learn the truth that the one element which "political economy" has wholly neglected, is infinitely more important to the betterment of human conditions than all the rest, to-wit: the character of the individual man who is the constituent unit of society. It is this force which we must try to define, if we would understand the really simple but apparently baffling and inscrutable problems of modern economics.—*Inter Ocean*.

Those who fear to plant the seeds of Truth because they are unpopular, cannot expect to reap the fruits of Truth when it becomes popular.

The faith of the few in the final prevalence of Truth is moving mountains of error.

WOMAN AT WORK.

THE first number of "The Farmer's Wife," of Topeka, Kansas, the official organ of the National Woman's Alliance, is before us; and we are very glad that the drudging, overworked and patient farmer's wife is awakening to the consciousness of her own being, and that she has a paper to advocate and defend her rights. We extend the right hand of fellowship to the "Farmer's Wife," and trust that it will live to see farmer's wives emancipated from their unappreciated slavish condition.

From this paper we clip the very commendable declaration of purposes of the National Woman's Alliance, that was chartered in Kansas September 24th, 1891:

"The objects of the Association is to establish a bureau for the better education of women on social and political questions, and to develop a better state, mentally, morally, and financially, with the full and unconditional use of the ballot.

"In view of the great social, industrial and financial revolution now dawning upon the civilized world, and the universal demand of all classes of our American citizens for equal rights and privileges on every vocation of human life, we, the industrial women of America, declare our purposes in the formation of this organization as follows, viz:

"1st. To study all questions relating to the structure of human society, in the full light of modern invention, discovery and thought.

"2nd. To carry out into practical life the precepts of the golden rule.

"3d. To recognize the full political equality of the sexes.

"4th. To aid in carrying out the principles of co-operation in every department of human life to its fullest extent.

"5th. To secure the utmost harmony and unity of action among the Sisterhood, in all sections of our country.

"6th. To teach the principles of international arbitration, and, if possible, prevent war.

"7th. To discourage in every possible way the use of all alcoholic liquors as a beverage, or the habitual use of tobacco or other narcotics injurious to the human system."

To the Editress of The World's Advance-Thought.

I CANNOT possibly do without The World's Advance-Thought. It is the only paper that feeds the soul. Many others feed the brain, and do good work in many ways, but The Advance-Thought explores the soul realms and brings to its readers the very Bread of Life.

I hope to be able this year to add several subscriptions to mine, but alas! the times are so hard one copy is all I can send for now. I am utterly alone in my development. Several here have some knowledge of external manifestations, but soul consciousness and growth, as taught in your paper, are not comprehended.

MRS. SABRA S. KEISTER.

"USURY has destroyed every nation that has tolerated it."—Rollin, in his *Ancient History*.

GOD IN THE CONSTITUTION.

IN Russia God is in the Constitution, and the Orthodox clergy are in full control, with the sanction and aid of the Czar (who is the head of the Greek Church) and his Government. Believers in all other religious systems but those of the Greek Church are being persecuted most outrageously. Now that the Jews have mostly been driven out, the Catholics are being persecuted, and their Churches closed.

Something of the persecutions that are practiced in Russia may be judged from the following, which we take from the "Review of Reviews," a condensation of E. B. Larkin's article in the "Contemporary," entitled "Czar Persecutor:"

"The lofty morality of the Stundists even the Orthodox declare to be marvelous. They are most industrious, honest, sober people. Crime among them is unknown. They feed the hungry, care for the sick, shelter the wanderer, their family life is exemplary, and they are, in short, ideal citizens from every point of view except that of the intolerant and persecuting priests, who, in every land substitute, when they can, the rule of Anti-Christ for the authority of the Nazarene. In order to suppress Stundism a fine of seven dollars a head was inflicted for each attendance at a prayer-meeting, while both men and women were from time to time soundly flogged. After the Bishop of Kherson had failed in an attempt to send the chief of the Stundists, Ratooshny, to Siberia, he attempted to bribe him by offering him a living if he would become a priest of the Orthodox Church. When that failed he prosecuted him for apostasy and proselytizing, crimes classed in Russia under the same category as murder. He was fortunately acquitted. Then the priests started a system of lay confraternities, who offered bribes to Stundists who would apostatize and circulate tracts against Stundism.

"These severities having utterly failed, a council of the clergy assembled last July, at Moscow, in order to discuss what should be done to stem the spreading plague. The project of law which they drew up and submitted to the Government, but upon which no Government out of Bedlam could act, is thus described: Provisions are to be made by which 'no work of any kind may be given to Stundists. No Stundist recruit is to be allowed to profit by the privilege of a short military service, unless he can pass a satisfactory examination in the rites and ceremonies of the Orthodox Church and consents to say all the prescribed prayers in the presence of a Pope. The police are to be empowered to drive Stundists into the Church to listen in silence to sermons against their religious tenets, as the Roman Jews were compelled to attend the Christian sermon on Holy Cross Day, only that the Russian Holy Cross Days may be multiplied *ad libitum*. None of the sectarians are to be allowed to purchase or rent land under any pretext. All Stundist families are to be ruthlessly broken up; the children torn from their fathers and mothers, and handed over to strangers to be brought up by hand. Any Stundist found reading the bible or

praying in company with one or more of his co-religionists is to be arrested, and, without other formality, deported to Siberia; while every active Stundist, male or female, who presumes to preach, teach, or read the bible to others, is liable to be summarily arrested and condemned by the Governor to penal servitude in the mines of Siberia.

"Although this is only a project of law, it shows the aspiration of the persecuting clergy. The State is levying heavy fines, inflicting eight months' imprisonment as a minimum punishment for joining the sect. Mr. Larkin says he knows personally some hundreds of cases which have occurred within the last few months, that is, for merely attending a prayer meeting or for reading the bible in common. But teaching and preaching are reckoned along with high treason. The preachers are sent to Siberia and driven as penniless wanderers over thousands of miles across the country. The most abandoned women in Russia are allowed to follow their husbands to Siberia, but this right is now denied to the Stundists by special order. The sufferings of the Methodist Stundist preachers who have been exiled to Siberia are as bad as anything that Mr. Kennan has ever printed."

THERE is agitation in both France and Brazil concerning a dissolution of Church and State in their respective countries. Religious freedom is friendly to Peace and Arbitration.—*Pacific Banner*.

This a strange admission for a paper published in the interest of the W. C. T. U., for that organization is working in the interest of a union of Church and State in this country, by efforts to put God in the Constitution, and the exaction of civil laws to compel Sunday observance.

In the same issue from which we clip the above item it is stated that of the petitions before the Congressional Committee on the World's Fair, those asking the closing of the Fair on Sundays have taken the lead. Some of these petitions ask that the five million dollars loan to the Fair by Congress be made conditional on Sunday closing. These Church-and-State people cannot be familiar with the Constitution of their country, for it expressly forbids the passage by Congress of any law in favor of religion or religious days.

The tenor of these petitions would lead one to infer that imported English clergymen were at the head of American Congregations, and mistook Congress for a branch of the English State-and Church establishment.

THE simultaneous occurrence of this gigantic cyclone with the late aurora and majestic storm and the tremendous perturbation of the sun may be a mere coincidence. But it will certainly be an excessively opaque and unscientific mind that can for a moment rest satisfied with such an interpretation of one of the most remarkable series of physical convulsions—solar and terrestrial—of which science has ever made note.—*New York Herald*

THE unhappiness of many individuals comes from their unclean mental atmosphere.

THE IMMEDIATE.

STEPHEN MAYBELL.

Editor of the Universal Republic:

THE real, the "what is," the Immediate, is what we are to understand—but have failed to understand.

Money is the Immediate question, and the Immediate question is the question of eternity. In the problem of the Immediate is the problem of the forever.

If you glance around the Earth and take in the moving multitude, you will perceive that they live through associating spiritually and materially. And you will perceive that they each associate through an instrument called "money;" and that every one of all the billions, from the rudest in the primeval forests of Africa to the most cultured of civilization, associate through a ways and means that, no matter what its name may be, is still the expression of the same principal everywhere, as it has been through all time and ever must be; for this instrument of Association—or "money"—is the door through which the parts enter into communication with the Whole, and It requires no effort of perception to see, if we know ought of the law of correspondences, that exactly as the part represents the square, and the Whole represents the circle, and the door represents the union or association of both square and circle, that "money" in representing the material parts, and the Law, Will or Spirit of the Whole, is the door by which the parts enter into the whole, and is the medium of the communication of the Individual with the State or Total Being.

To understand this door, this medium, this association, this instrument of Unity, is then, not only the question that touches you, this very moment the most urgent of all questions, but it is the question that touches every other person, at the present moment the most urgent of all questions; for it is the question of their Universal Spiritual and Material association—for by Association we live, and by Isolation we die.

The understanding of the question of the Immediate involves Illumination of the highest for the *here* and the *now*; it is the *problem* of all problems.

I deal alone with the philosophy of the Fellowship of the Nations; and all my theories must be clothed with the flesh, and all my prayers must have the practice, and my angels have the Life: and here on Living Shore seek I Zion.

In Chili a day is appointed by the Catholic Church on which sinners meet in the Church and flog each other for their sins. The great sinner is known by the vigor he manifests in flogging his neighbor. This is an illustration of what takes place in the world; the more criminal the man is himself the more bitter and revengeful he wants the punishment for criminals.

THE successful man of these times is the man who succeeds because of other's failure; but in the better time he who does the most towards making all equally successful with himself will be the successful man.

For the Universal Republic.

POPULAR IGNORANCE.

EMMA ENDRES.

THERE are many fads and many fancies and many fallacies clothed in costumes more or less terse, that the world regards as concentrated wisdom.

The world says "Socialism places a premium on idleness." Does it, in reality, when two-thirds of the wealth made by labor goes to those who do not work?

Comparatively few, even among the more intelligent classes, have any precise idea of what Socialism really is; and often what they suppose they do know of it, having been derived, for the most part, from hostile sources, their knowledge of its scope and fundamental principles is very imperfect, and as relates to some of its essential features amounts to little more than a travesty of the reality.

Socialism is, unfortunately, often classed with Anarchy; and yet no two things could be more opposed.

Socialism's motto is "The greatest good to the greatest number." Anarchy is—Ego—self, individualism; no law, no restraint, no things in common. Nationalism is really the word that describes Socialism best in this country.

Socialism has a basis in truth and natural equity, and as misrepresentation and perversion of any doctrine invariably ends in generating a more powerful sympathy in its behalf, it is always wiser to avoid disguising truth, however portentous may be the facts, and boldly face even a desperate fight. Honest conviction can neither be vanquished by ridicule nor by panic fear, but must be met fairly on its merits and demerits.

No political system will ever bring perfect happiness, and Socialism does not pretend to bring it either; but at any rate it gives men a chance to breathe and reduces the dreadful sum of misery.

Socialism means "Collectivism." There is a great deal of Socialism that is parading under other names that the world has not become frightened at in consequence.

What are our Free Public Libraries, our Free Parks, our Free Post-Offices, our Free Drains, and Sewers and Roads, but the result of the Socialistic spirit in mankind?

Because some flint hearts say, "I have no children to be educated; I don't care for flowers and fresh air; I have all the books I want; I don't write letters; I have a cess pool of my own; therefore, it is tyranny to make me pay taxes for education; and it is nothing but robbery to make me pay to keep up public parks and libraries and post offices and sewers;" because, we say, some flint hearts argue thus, are we to sweep away some of the fairest blossoms of our present system of civilization, and strip us of all that distinguishes us from the barbarian?

Socialism is the economy of Nature; the condensation and concentration of labor. How many could own a park of their own; provide a tutor for their children; pay private enterprise for carrying

mail at the rate of one dollar a letter? But when these things are maintained collectively the expense is nominal and the enjoyment universal.

Now, as to the statement that "Socialism places a premium on idleness." Are our Post-Office officials any the less active or courteous? or is the system less perfect than similar private enterprises? Are our public parks and public libraries less well kept and orderly than private ones? Where, then, are the facts to substantiate such a sweeping statement? Is it not rather that by mere chance, and defective laws, and the avaricious power of a privileged few, that the minority have been enabled to monopolize the resources of nature and live in luxury upon other people's labor?

All wealth, all capital, is accumulated labor. There is nothing on the face of the earth that has value but that has attained it through labor, and without it would have been worthless.

If all the capital in the United States was abolished to-morrow, the nation would not suffer other than immediate inconvenience. Progress would still be progressive. A paper currency—on the credit of the people—would be established, and we would revert to the original object and principle of all commerce, which is exchange.

Man only having a right to what his labor makes, and to what he can use, it follows that as no man can make the land, it, too, should be as free as the air and the water; and any monopoly of it at one end produces suffering and want at the other.

No landlord can "create the value" of his estate. The value of an estate consists merely in the industry of those who work upon it. If the people, the producers, those who pay the rent and taxes, vacate premises, farms, etc., there can be no value in the land, or in the buildings, however massive, however gorgeous, however costly the construction.

A city or state is flourishing in proportion to its population. Hence, the folly of the people allowing the natural process of exchange to be tapped by individuals who have made schemes into laws, and rely on ignorance to escape; who have contemplated and anticipated and speculated on the necessities of the people.

Under Socialism we should not have heaven with us. But there would be no starvation; no pauperism. What the world wants is more justice and less charity—that is, charity in the sense of giving to the poor. A man ought not only to be "worthy of his hire," but of his entire earning—a very different matter.

Socialism primarily aims for Government control of telegraphs, railroads, gas-works, water-works, etc., and there is no doubt that by controlling the corporations of cities and towns to brew all the beer and hold all the houses for the sale of the liquor; it could do more to regulate temperance than all the high licenses and temperance leagues in the country.

Socialism could feed the children of our public schools as well as educate them; it could manage the dwellings of the cities and towns, just as now it lays and repairs the roads and drains; it could make the trains and cable systems as free to the

whole as the public bridges. Socialism could do all this—and it will in time—this and much more.

In the meanwhile, and till we understand better the aims and objects of those who are, apparently, opposed to us, let us follow the grand, noble words: "In things Essential, Unity; in things Doubtful, Liberty; in All Things, Charity."

WHERE TO DRAW THE LINE.

NEWSPAPERS are considered the legitimate disseminators of reliable and interesting news.

There is a line of demarcation between news which is proper matter for publication and that which should be excluded from the columns of every respectable journal, and those which are not respectable should be suppressed; if not by law by popular disapproval. Discretion plays an important part in another phase of the subject. Rumors and intimations which may have been set afloat by some evil-minded individual are too often indiscriminately seized upon by the average reporter, worked up into a sensational account, and placed before the reading public regardless of whom it may injure. Sometimes common justice demands the publication of news derogatory to individuals. Then it is allowable, but under all other circumstances the publication of private doings, so colored as to cast reproach upon character, is deserving of the severest condemnation.

Are honor and virtue gems of such rare setting in the character that every opportunity must be watched by the million, who possess them not, to defame those who have them? Mark this fact, that defamation never proceeds from a man or woman whose character is above reproach. When you hear an individual slander another, set that person down as one whose record exposed to view would reveal some disgusting blotches.

There are men who sneer at virtue, but they have not the elements of true manhood; there are women who have become hardened in vice, but they are not specimens of womanhood. On the other hand, there are men of such sterling honor that they would scorn by word, act or intimation, under the most exclusive circumstances, to violate proprieties of refined society. There are ladies, also, who enjoy the society of the opposite sex, who have a free and frank manner about them, and who do not hesitate to entertain their gentlemen friends or their husband's friends alone, in their parlors, but whose characters are as pure as the driven snow. To think otherwise is to insult and outrage manhood and womanhood. There is a great deal of honor in the world, and it is only those who have none of it that declare its absence. —Mr. Reed, editor *Daily Dispatch*, Portland, Ogn.

THERE will be three important Peace Congresses held during the progress of the World's Fair at Chicago—the fourth International Parliamentary Peace Congress, the Universal Peace Congress and a Conference of National Governments.

THERE are a great many more who want the credit of saving humanity than there are trying to save themselves.

WHY SOCIALISM APPEALS TO ARTISTS.

[From an article by Walter Crane, the English artist.]

ONE of the commonest objections raised to Socialism is generally put in the following form: "What incentive will there be to work under Socialism, and what will you do with the idle?" Have we then succeeded in making labor so dull, unattractive, or positively irksome that it is impossible to conceive of men and women doing useful work except under the whip of commercial competition or the fear of starvation? It should be remembered that in any reasonable state of human society the text would hold good, "If any will not work, neither let him eat;" that would be the only compulsion. But the organization of the labor of a community for the sole good of that community alone, would mean a very different kind of organization of labor from that which goes by the name at the present day, when the motive and mainspring of action are not the good of the community, but the amount of profit possible to be secured by the individual. Then, too, what motive what temptation, would remain for the greedy and the grasping, when the wealth resulting from the labors of the community, its knowledge, its art, its leisure and pleasure, would be common to all?

As to the question of the disposal of the idle,—well, we are encumbered with idle classes, at present, at both ends of the social scale, compulsory idleness in both cases. The poor man out of employment is not allowed to work. The rich man, living on surplus values extracted from generations of labor by his fathers, or by the mere mechanical working of monopoly and the rolling in of the waves of unearned increment, has no work to do. Could it be nearly so disastrous for the community if, under the new order, every emancipated member of a Socialist commune worked only two hours out of the twenty-four, and claimed the rest for enjoyment and sleep? There would, at least, be a large margin left for the natural restlessness and energy of men to disport themselves upon.

Would the establishment of such a communal system be so terrible, after all? What a vast load of false sentiment and vulgar ostentation it would sweep away! An artist could even face the temporary disappearance of art itself to gain such benefit; just as we endure the fall of the leaf, knowing that spring must return, in the natural order of things, with the glowing sun and flowers.

As to the form of Socialism, there are, of course, many schools of thought; the underlying principle at work may fairly be said to be established. In the course of our natural economic evolution, we are already crossing the threshold of the new epoch. Coming events cast their shadows before. Every Government has to give prominent place to social legislation. Public spirit begins to animate the accumulators of riches, public wealth is being restored to the public in the form of free libraries, museums of art and history, and the claims of the whole community to a share of intellectual life are granted in free education. Can we logically stop here? "Man shall not live by bread alone." No, but he must begin with bread. The fire mus-

have fuel; the engine will not go without steam or electricity. The welfare, the strength of a state, of a community, rests upon the welfare, the strength, the happiness of every individual of that state or community. Bound in the solidarity of brotherhood and community of interest, in the ideal state, the land and means of production could be the monopoly of none, because the property of all. There could be no fine-drawn distinction of class, no abasement of useful labor, no shirking and shifting of all the hard work upon the shoulders of one order, but each would be ready to do his or her part in the service of humanity; knowing no higher dignity than distinction in such service, whether of brain or hand; untouched by the sordid taint of gold; the greed and the desire for it removed, since it would buy nothing that could not be enjoyed without it in the highest sense by every citizen.

With such corner-stones as these what a social structure might be raised! Upon such a basis, the sense of art and beauty, the wit and invention of man, freed from long hours of exhausting toil and the wear and tear and worry of modern existence, would in happy emulation strive to enrich and ennoble life in every way. While the necessity of useful work would keep habits simple, and yet make true refinement possible, the greatest art and splendor could be devoted to public buildings and monuments, in which, again, all the arts should be reunited and re-inspired, and, penetrated with the spirit of that new religion, that larger faith, the dawn of which we already faintly perceive, realize themselves in new and beautiful forms for the joy of emancipated humanity.

Does this seem an idle dream? Nay, it is our plain destiny; we have but to put forth our thoughts and our hands to reach it; we have but to ask what is the progressive factor in humanity. Is it not always the social instinct? Is it not the social instinct which determines all our relations? Morality, law, religion, all are gradually modified by it in the course of its development through the ages. Did primitive man differ more from his early progenitors in the dim obscurity of the past than modern man differs from him in habits of life, in moral and religious conceptions, in power over nature? Can this world stand still? Having put our hand to the plough, can we look back, except indeed it be to learn the lessons that history teaches?

Times of activity in art, as William Morris has well said, have been times of hope. There is the alternation of night and day in the history of human progress. Each new day-spring lifts the voices of new singers; the reddening lips of the dawn fire the eyes of painters. How beautiful upon the mountains are the feet of them that bring good tidings! In the freshness of the morning, in the wonder and delight and anticipation of the new intellectual day, art is born again; she rises like a new Aphrodite from the dark sea of time, trembling in the rose and gray of the morning, her blue wistful eyes full of visions, her slender hands full of flowers, and straightway there appears a new heaven and a new earth in the sight of men filled

with the desire and joy of life, as the husk of the past, the faded chrysalis, shrivels away, and in the new-born spirit of the ages rises upon the splendor of its painted wings.

EVERY increase in our army and navy is a waste of money as well as a menace of war.

Our Government is in no need of a great navy, and fears are now entertained by the friends of peace that the recent increase in our number of war-ships will work disastrously in provoking war. So many naval officers do not wish to remain inactive. It is but natural that they should long for an actual engagement where they hope to gain some glorious victory. But glory is dearly bought when secured by the destruction of our neighbor's property, though such is always the case in war.

If the money devoted to the construction of one great war ship was used judiciously in establishing an International Court of Arbitration all likelihood of another war would be removed.

The principle of returning evil for evil is wrong, and when carried out always ends disastrously.

The horrible massacre of one hundred and fifty young men in Chili, last August, is a sad illustration of this. They believed it right to help overthrow a despotic government, and had a plan to enter and take possession of Valparaiso as soon as the opposing forces were withdrawn, but some traitor exposed them. They were overpowered by superior numbers, some being hacked to pieces and others burned alive.—*F. E. Whipple in Pacific Banner.*

THE Superintendent of Police in Newark, N. J. has some queer notions about girls, and has, we hear, ordered any one of them out alone, after nine o'clock, arrested, no matter how orderly they may be. An exchange remarks that it would be far better for the superintendent to "see to it that every street and public place is so well guarded that young girls and grown women may freely frequent them in the evening without fear of harm or suspicion of wrong. When that is done, there will be no occasion to assume that every girl under sixteen who goes out of an evening after working all day is intent on misbehavior."—*Progressive Age.*

THOMAS BURT, M. P., an eminent trades-union leader, declares that the great majority of British workingmen are opposed to war. The moment war breaks out in any European country there is an end for all considerations for the welfare of labor. It is an excellent sign that men of labor are beginning to understand their interests so well that they are concerned for the permanence of public peace.—*G. B. Holyoke, in the Voice.*

INSANITY breeds insanity, as contagious disease breeds its like. The increasing number of lunatics in the world is the natural outgrowth of the insanity of greed, avarice and sensualism.

SCHOOLS OF INSPIRATION are being organized in San Francisco and California on the plan of The World's Advance-Thought Tuesday evening meetings in Portland.

To The Editress of The World's Advance-Thought.

INTERNATIONAL ARBITRATION.

SUPPLEMENTARY and auxiliary to the "Appeal to the Women of the World" to work for International Arbitration instead of war to settle national difficulties, why cannot men also enroll themselves as supporters of the movement? A few are enrolled, but the number is small in comparison to the whole. We are joint sufferers with women in the terrible blight, both material and spiritual, that follows upon the wake of even a successful (?) war. In war the victorious (?) party is often the greatest sufferer. In the intoxication of triumph the finer feelings of our nature are blunted and shocked; the moral tone of society is lowered; and everything that makes life pleasant is marred.

We must face the issue squarely and admit that the war spirit is still easily aroused.

The Italian trouble at New Orleans, last winter, and the recent Chilean difficulty, illustrate how quickly the fiend spirit can be excited to a point of danger.

All peace-loving people thank our able Secretary of State for his noble and humane utterances in regard to our trouble with England about the Bhering Sea seal fisheries. In his correspondence with Sir Julian Pauncefoot, the British Minister, he said "that the seal fisheries are valuable but human life is more so," and that "both nations had better lose their rights in regard to them than to have one human life sacrificed to maintain them."

Can any sane person look at the condition of Europe to-day and think that any permanent good can result from the grinding military despotism that is making a huge camp out of that continent?

Millions of men under arms, for what? To maintain the balance of power.

The Irishman who said he would have peace in his family if he had "to fight seven days in the week to maintain it" illustrates the present moral temper of the civilized world.

Teach peace at the fire-side and in the school-room. Cease to extol military chieftains, to build costly monuments to their memory while thousands are perishing for the necessities of life. The desire of the Moloch natures in our own country to build up a navy that can make a favorable showing beside the old and effete monarchies of Europe, whose rulers seek to check the growing tide of Republicanism by fomenting strife with their neighbors, in not in accordance with the genius and spirit of the founders of our Government. After it is built, then what? We had rather close our eyes to the scene, but it is our duty too see. The next thing to do is to use it. On whom? On whosoever would be so audacious as to insult us. The old story over again of the boy with a chip on his shoulder waiting for some one to knock it off.

"He that taketh the sword shall perish by it" is as true now as when first uttered, and as applicable to nations as individuals. The ancient civilizations of Rome, Carthage and Greece were buried under the military spirit that became the dominant object of their national life, and the present

Governments will share the same fate if the same course is pursued. But surely we are nigh the time "when nations shall beat their swords into plowshares and their spears into pruning hooks and shall learn war no more."

Yours in the cause of Universal Peace.

HAMILTON DE GRAW.

It is one thing to send a boy to the barracks to drill him as a soldier, to place him in the army for a certain number of years, and at an age when he should be taking his place in the social circle, making a home and cultivating the noblest attributes of manhood; and quite another thing to see this soldier boy defiled by contamination with those who have lost all respect for virtue, for personal purity and for the higher offices of life. True, such a condition is more noticeable in foreign countries than in the United States, and yet we have deplorable instances of the wreck of lives that started fresh and fair, healthy, robust in the physical; and hopeful and refined in the moral and intellectual attainments. Let parents beware of military academies and the soldier life for their boys.—*The Peacemaker*.

SAID a young colored man, who spoke recently on the same platform with myself, and who, according to a prominent journal, made the best speech of the evening: "They say we are lascivious; why should we not be when our marital rights were ignored and invaded for centuries? They say we steal; why should we not when we ourselves were stolen? They say we lie; why should we not when for two hundred and forty years our word was not taken on oath? They say we shirk; why should we not when for generations our only incentive to industry was the lash of the overseer? Do you gentlemen believe in heredity? Or is it another of the many things monopolized by the white man?"—*Correspondent Independent*.

THE Ohio Legislature has been petitioned to condemn all lots vacant in and around large cities and towns, or outside of them, at a fair valuation by honest appraisers, the State to pay property owners for the same, and let any one—a head of a family, who wants a house of three rooms to seven—have it built by the State for from eight hundred to two thousand dollars, and have twenty years to pay for it in. They are doing this now in New South Wales, and it gives employment to carpenters bricklayers, and plasterers. Who will make a move of this kind, bring it up in their organization?—*A Railroader*.

It is the selfish man who wants to be above everybody else; the unselfish person wants to take every person up with himself, and wants all to enjoy equally benefits with himself.

THE daily press is crowded with accounts of the vices and crimes of mankind, but never a word as to their cause and cure.—*Cincinnati Herald*.

WE are all employers, all working under some master.

WHY?

IN a magnificent city of plenty, with its luxurious homes, cheerful firesides, rapid pulse, and gay thrill of life, its brave men and beautiful women, there are hundreds of poor girls dying from hunger and want without a friend to aid or encourage them in their vain, woeful battle against the world. What wonder, then, that multitudes of young girls who, in other circumstances, might grace a home and fill a husband's heart with pure delight, shrink from the hopeless struggle and sink lower and lower into the great city's maelstrom of vice!

It was not till the Working Women's Society began its investigations a few years ago that the world began to feel its piercing pathos of these young women's lives. Since then many noble efforts have been made by philanthropists and charitable societies, but they have proved hardly more than drops in the sea.—*New York Recorder*.

Knowing all this, why does the "Recorder" and thousands of papers like it labor to sustain a system that, year in and year out, makes it impossible for young girls and women to earn a decent living. They admit the evils that come from the competitive system, and a one-sexed Government, but are often the first to reject the remedy and work for a continuation of the evil.

THEODORE PARKER anticipated the Elmira Reformatory method of dealing with convicts. In a sermon preached fifty-two years ago he says: "If religion were thus applied to life, we should nip crime in the bud. Instead of a jail to punish a criminal and make him worse by the vengeance society takes on him, we should take him by the hand, and, while restraining his iniquity, should extricate him from those circumstances which would have made you or me equal criminals, had they fallen to our lot. We should open his eyes, and appeal to what is left of goodness in him, and then try to uplift the fallen man, and never give over till the last sand ran out. The schoolmaster and moral teacher would take the place of the constable."—*Christian Register*.

A MAN in Georgia says: "I know that cigars and cigarettes are the curse of the world, and I wish they could be done away with, and yet I made three thousand dollars from the sale of them last year." It is mostly the indolent conscience of the people everywhere that causes them to make profit out of the various "curses" with which the world is afflicted, but there are extremely few like the man in Georgia acknowledge that they make a living out of a "curse to the world."

CRIME would be greatly lessened if municipal affairs were taken out of partizan politics, in which the influence of crime-breeders is conspicuously manifest. In New York City the police but seldom listen to any complaints against low resorts, because of political reasons, and it is the same in almost all cities. Votes and bribes subvert the law that should be used to protect from the extension of crime breeding.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:58 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	8:38 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

A SOLUTION OF LIFE'S DIVINEST MYSTERY.—The Agnostic says—and as a rule says it honestly and not irreverently—I do not know what the term, God, really means nor what practical benefit the knowledge thereof can confer.

The Gnostic says—and says it without presumption—I do know as much on that subject as one need know to realize supreme satisfaction. Such knowledge is not communicable, strictly speaking, but I can supply the key whereby, with apt thought, that high knowledge is gained: Study "The Finding of the Gnosis," a little book, mailed for 50 cents by the OCCULT PUB. CO., 152 Boylston street, Boston, Mass.

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Many of my correspondents having expressed the desire to secure interests in an entirely new Oregon town site, so situated and naturally conditioned that it is absolutely sure to become a point of importance as a trading and manufacturing center, I have secured therefor a place with the following advantages:

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Skirting the fruit lands and on the elevations above them are as fine growths of timber as can be found on the Pacific Coast.

At the town site is a natural water-power unexcelled in interior Oregon.

A new grand trunk railroad (passing up the Middle Fork of the Willamette) is now within eleven miles of the town-site, and must be constructed through the pass of which it is the gate-way.

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EVIL ITS OWN AVENGER.

T. L. HARRIS.

THERE are two sufferers where a despot reigns.
The tyrant suffers more than does the serf,
For all unnatural relations curse
Him most who seems to profit most thereby;
Therefore, the man who wrongs his fellow wrongs
His own departing Manhood most of all.
The murder's victim flies the gory form,
Bidding his cumbrous load of clay adieu,
Waking to light and immortality;
But overmore the murderer feels the blade
Piercing his quivering soul, that cannot die,
The rankling arrow poisoning every fount
Of happiness, deep-shafted in his heart.
He wakes at midnight to repeat in thought
The fearful story of a brother slain,
From softest bosom-pillow he awakes
Piercing dark silence with his horrid groans.
Like Nemesis the unapparent shade
Dogs him with furies. "Justice hath a step
Like wool," said one of old, "her hands are iron."
The paid assassin who contaminates
His hands with blood for gold; the man who stabs
His brother's or his sister's character;
Or hunts down with the blood-hounds of Revenge
Men innocent of crime, because they cast
A shadow from their golden heights of fame,
Or seem to cast a shadow o'er his path,
Is not the less a murderer, though still
The unsuspecting victim 'scape his snare.
Peace on the peaceful waits alone, sweet rest
Opens the chamber of divine repose
For spirits gentle as the mated dove,
Free from the poison of corrosive hate
As mountain roses of the nightshade's juice,
Or soaring llanets of the viper's sting.

DEPENDS UPON THE INSTRUMENT.

MENTAL power is not manifested through an idiot; neither does spiritual harmony manifest through a stunted soul. Spiritual consciousness is as necessary for the expression of Divine harmony as is brain for the expression of intellect. To know of a higher life we must begin by living a higher life. The ideas and arguments of the selfish, sensuous man are all based upon his low plane of existence. The advice of one who has only plowed with a crooked stick would be of no use to the man who uses a steam plow.

Men of the present civilization who have not grown beyond war, murder and animal selfishness, claim the world will fall into chaos if their crude methods do not continue to prevail, but the world cannot progress except by progressive methods. What is best for this generation may be totally unfit for the succeeding one.

Evils are compounded with in most instances for the sake of monetary gain. Co-operation will abolish the necessity of dependence upon the will of certain individuals to enable us to make a living, and, therefore, there will be no occasion to bow to the will of others. True manhood will assert itself when man can make his daily bread without fear or hinderance. To be indebted to the Collective Whole for our sustenance is like being indebted to the sun—the One Power that creates food for all without money and without price, with the exception of the labor of sowing, reaping and preparing it for use.

MIRACLES.

CHRISTIANITY has lost its power to demonstrate the truth of "Miracles" in proportion as it has left the practice of the Golden Rule for the dry husks of theology, of creeds and ceremonies. Miracles—the Celestial order of Nature—are due to the natural action of Celestial Laws, put into operation by the evolution of a Divine Love Force, distilled in the souls of humanity in good feeling, good thinking and good acting.

Christianity stands to-day in the position of seeking to prove to the Rationalist the truth of Miracles simply from traditionary records; but it cannot until Christianity becomes spirituality. When it does, Miracles, so-called, may be demonstrated.

Few have any conception of the marvelous riches contained in this Pacific Coast. Being within the highest spiritual zone of the earth it possesses an undeveloped and almost unknown wealth that, when the time is ripe for its development, will be the marvel of the nation. This Coast will be found to contain, in exceeding abundance, every kind of riches that can be found anywhere in the world. It contains the very cream of the wealth of the globe. When the time comes for its unfoldment it will be used for spiritual up-building, and not, as heretofore, for the enrichment of parasites.

Our prayers for Light may be followed by some severe trial, in which we only see darkness and tribulation; but this trial may be the answer to our prayer—by its action upon our being it may be the very thing to produce spiritual growth. The sculptor cannot fashion the fine features of the angel without hewing off and chipping off the marble in its roughness.

Love to God is to love all that which constitutes God, that is to say the Whole. Therefore, he who hates anything whatever is not loving God, but hating him. With love enough man can go into a lion's den as Daniel did and not be hurt. It is the conscious or unconscious hatred in people that brings them to harm.

BESIDES breeding contagious diseases, and creating swarms of flies, that become disease innoculators, the corpses of animals when eaten can infest people with ten different kinds of tapeworm, trichena spinalis, and fifty other kinds of animal parasites which are known to attack and more or less afflict human beings.

TRUE Reformers are the rays of the Celestial Sun. At the point of dawn these rays are not so strong as when that Sun rises higher in the spiritual heavens. The world is then flooded with Celestial Light, gradually and increasingly until the earth shall beam in the all-glorious golden good of Peace and Righteousness.

EXPRESSED IDEALS.

WE ever seek to give form to our ideals. We see this manifest in the artist, the sculptor, the inventor, and it is also true of the world as a whole.

The world gives shape to its selfish, sensuous ideal in a devil, who has the form of a man with hoofs, horns and a tail, and with fire issuing from his mouth, nostrils and eyes. This embodies the animal sensual man, flaming with lusts and desires which constitute the hell of torments in which he lives.

This devil is a person and he walks the earth seeking whom he may devour; and in his roamings he devours flesh and blood, whisky and tobacco, patrimonies, farms. In fact the fire of his lusts burns everything with which he comes in contact, and he riots and laughs and joys in the misery he everywhere creates. He assumes the garb of an "Angel of Light" about election times and at pious gatherings but all the time he is busy enlarging the confines of his hell upon earth.

The body is but a station of focal points for the concentration of physical, mental-spiritual and Celestial forces that come from the Universal Font of forces. We are all infilled from one Supreme Source. Our mission is to learn to best observe the laws that will enable all these forces to be concentrated in us for the best advantage to our happiness and well-being. We are all disseminators as well as concentrators of Universal Forces; and we are responsible for the misery we cause by concentrating and disseminating forces that are bad for our own and their development.

If the newspapers would engage in setting forth the good in humanity with as much effort as they bestow upon the recital of crime, there would very soon be much less of criminality; for a good example will be followed if set before the people, as well as a bad one.

Love to humanity is to have no hateful thoughts of humanity; it is to think and do only that which will benefit and help to bring it from disorder to order—harmony. To be rich in Love is to have eternal wealth that increases the more freely you give of it.

It is said that "time is no respecter of persons," but that depends upon the person; if they make themselves worthy of time's respect they will most surely have it.

The body is the outer thought form; the spirit is the inner thought form; the soul is the all including, the ever was and ever to be.

THERE would not be so many scoffing Infidels if there were more practicing Christians.

For The World's Advance-Thought.

MURCKA.

CAROLINE CORNER.

IN this tiny raindrop clinging from yesterday's storm to the mosses—behold! when she spoke that word the crystal drop shivered, then seemed to develop new dimensions, sectioning out into realms, worlds, spheres illimitable, that human vision failed to interpenetrate; the longer the gaze the vaster and the more intense the interest. Sandor became spell-bound. Poised he felt to be by an equal degree of centripetal and centrifugal force outside the earth—a spectator, with higher faculties discovered, capabilities unrestricted, and capabilities adapted to a condition without the limits of the bonds of flesh.

And what did he behold? Scene after scene in quick succession arising one out of the other, as merrioramic views dissolve and disappear on the canvass: each instinct with life and action, imbued with its proper local coloring, and in accordance with the righteous law of cause and effect, as exemplified in evolution, the law of Karma and of successive births, in order to vanquish, to spiritualize, and overcome. Ah! but the upward growth was slow. Ages upon ages must surely pass away, though from his standpoint now he had no account of time. From time to eternity, chaos to order, space, immensity, discord, unity and ignorance, to harmony, sympathy, union, love. And as far back as the Word did exist there was life, there was soul.

By the law of affinity Sandor's vision always distinguished one—himself—though far other than as the peasant of the Alps; different in color, garb, and station, yet each for the time keeping to the text of his role, that role or life assigned, not by choice, but by natural selection for him to live or play. A wider, deeper view it gave him; a grander vision; a nobler range or a bond of Universal Brotherhood in the Soul-World; linked together, not only all humanity, but all creation; sinks the selfhood in the service of others; merges the animal in the human; the human and the temporal in the spiritual; the past in the present; the present in the future; the future in the eternal. And in the eternal only is life, all else is dust and decay; but that which is immortal knoweth not death nor darkness; for of Spirit it is, whence it came. Some of these vision-scenes were, of course, more impressive than others. In one of these he beheld a wild waste of prairie-land, and still wilder orgies being holden in honor of a victory of their great Chief, who, as part of the loot, had captured the daughter of his dire enemy, the head of a neighboring tribe. Upon appearing before the Captor, the Chief, the all-powerful conqueror, was struck by some answers she, the untutored maiden, was permitted to return.

"This is no ordinary woman," said the conquering Chief. "See that her life be spared." "Ay, Great Warrior," was her reply, "that is already assured. The prairie-bird may fall at the arrow's stroke, the song lives on; the song is the soul—it cannot die." "She speaketh strangely; maybe

she may see more victories ahead. She hath the dawn-lit mind, as well as the hawk-eye vision; my own grows clearer at her look. See she be tended well! Woman depart to thy swallow's nest, and when I need thee."—"When thou need'st me O Chief? When *hast not* need? When the eagle forsaketh her mate, and the waters blanch the red skin white, as in days of of ice, as now of sun; when the war-whoop shall be drowned by belching fire at the pale-face's skilful hand; as in ages past as now, and in ages still to come; yea, gleams of the Dawn shall be with thee, though in other distant lands maybe." Sandor, listening again to these words, recalled the scene. Ay, and true to her words the Daughter of the Prairie had kept with him, Sandor, erst the Warrior Chief, though, as some of the succeeding pictures shewed not always in the flesh, yet in spirit was she ever nigh.

Another vision was this: A young girl strayed away from her nomad tribe and fallen asleep by the winding, isle-studded river. A noisy crew in full excitement of rich booty, occupants of one of these picturesque castles, strongholds of the Robber-Knights who from their cragged heights were wont to swoop down on the merchants conveying their goods along the Danube from and to the East. The leader of the Vision, a man of bold and brutalized mein, under the effects of bibulous libations, espying the awakening girl, made base overtures and would have had her seized and captured but for a comrade of lower rank and importance who dared to remonstrate and dispute and ultimately to cross swords. A slight wound inflicted the patrician *roue* gave in and the word of command to retreat. Not before the young girl returned in her way her thanks to her deliverer. "The *Boheimenne* talnks her lord;" she said with that natural grace inherent in the race, "Unknown, yet known; those thanks shall some day take some solid form. Nay, smile not, for thy horoscope shewth had I need of proof. When troubles darken thy life too dense to see—and, mark me, they surely *will*, the ways of fate are strange—think then of Czeckea and light will come to thee: Till then, adieu, and once more Thanks." "What clap-trap! Such tramps should be put under arrest ere they leave their mountains. Why—ha-ha! I believe thou art impressed. Is't the evil eye? a very lovely one for sure. But away with our booty, away! And high revels in the castle whilst we drink to the hapless victims at peace beneath the Danube." This the comment of one of the lawless company, and the jodel resounded among the hills in the silence of the starlit night. And Sandor's inward being responded to that sound as a parting memory in which he had taken part as the champion of the young *Boheimenne* years and years ago.

The picture following quickly was a fair-headed youth breathing his last on a body-strewn plain where the Red Cross was bathed in many a gory stream—a dying Crusader, dying, after having valiantly fought the fight. And this he had done. And now, when life was ebbing away, though it was a tress of fine gold hair he drew from his preast and pressed to his lips, it was a pair of dark

eyes that watched intently over him, brown hands that held the cup to his parched lips. And when his body was found next day it was a Hungarian girl of a well-known tribe of the *Tzigan* (Gipsies) who lay in the death-sleep beside him and not a soldier-lad, as his ever faithful attendant was thought to be, nor the owner of that tress of gold. Again Sandor had recollection of that scene, but now, with the world-mists cleared away the sequel in all its pathos was revealed. And the one standing by smiled on him as the tear softened his soul-lit eye. Her influence, her individuality, was in them all. She had ever and always been his light, his guide, his *dual*, ever and always through clouds had come between. "So Astrea you call her. An orphan and nameless, yet you made her your bride."

Sandor's pulse even now beat high at that soft insidious voice, the hot blood coursed through his veins as before, in that dream-like pre-existence recalled a vision when those deep, mesmeric eyes met his and thrilled him.

"Ah! the follies of men!" and with this she closed those brilliant, dazzling orbs and wearily rested back on the panther-skins that bore affinity with her mood—nature; had he known though as she reclined there she might have passed as she did to him then as a dream of loveliness. Sandor gazed, and as he gazed his reason was subjugated to the passion rising and obsessing him. A gorgeous scene it was of voluptuous splendor, of every luxury, and she was the queen of it all. Presently the wary lids uplifted and magnetism shot fire and ecstasy and madness into his mind, his heart, his soul.

"Suppose—suppose," she said softly, "I crush her? poison her life's happiness? blast her life's dream? I *can* do it." She went on, rising on the couch, her eyes gleaming and fascinating as the basilisk. But to *will* and it is *done*. She loves you. You love or *did* love her—bah! a pale-faced child, Astrea! and the red lips curled, "Suppose—Ah, see you love her still, and I am naught to you." she sank back on the cushions and with half closed eyes watched the sweet poison take effect—"Zara" He writhes when he hearkens to that cry—his own. O yes, he remembers but too well. And yet—and yet the moment was dear to him—bliss, delirium! White spirit-hands would fain have drawn the veil. But though it was torture he must see it out to the end. Yes, yes, her arms are around him now; he has her kisses on his lips, he on his knees at her feet, and a moment more and a locket he wears at his heart is in her possession. "Astrée, my curse be upon you!" her voice like a serpent hisses. "By all the power of my being I bid you wander—perish—homeless—unloved. The gold upon your head that once he admired and loved be turned to silver white, your breath to sighs, your life to living death. It is Zara's will." And all this time he knelt a suppliant at her feet, poor fool. His soul shuddered now at the remembrance. And when next he beheld a wanderer, young in years though bearing the penalty of age in her whitened hair, the burden of sorrow in her

[From "God's Breath in Man" by T. L. Harris].

THE APPROACHING CRISIS.

We sketch the re-creation of our planetary species; the advance of the redemptive through the creative evolution. The conception of the artist is not known by the rude outlines, sketched in crayon or tinted in crude pigments upon the palette. Raphael's "Transfiguration" passed through this phase of work before it shone as a finished picture for the adoration of all time. Christianity hitherto has been judged by the crayon sketch, in rigid outline and constrained attitude. Man, under the partial influence of the redemptiveness, has been visioned through struggling mortals in agonies of effort against a ponderous resistance; in gaspings for breath against the atmosphere of an old dead world. Human nature waits for its completion; the living picture of God's image, colored in resplendent lights from the authentic splendors of God's likeness in man.

So long as the Heavens and the Hells stood fixed, postured against each other, the balance of contending forces between them held the human world in schism against its own unity. The individual was made the theater for the struggle of the inter-human war. Christianity was war, and Christian experience a battle in man, for the subjugation of his lower self and the reclamation of his higher self to the real order of things. Christ came, not to perpetuate but to finally abolish the schism. His was a ministry of reconciliation; the end of the aloofness of Heaven; the end of the egoized malignity of Hell: the enlargement of Heaven into Hell; the decess of the egoistic death by which, as to character, it was constituted to be an Infernus, and its redemptive birth into a state that should form it as an Elysium; the quickening of the dead infernals to redemptive order, diffused through the flow of the divine-natural humanity of the in-wrought heaven.

But henceforth the equilibrium between Heaven and this Elysium is as between the positive and negative poles that unite for the flux and reflux of the vital gravitation. Heaven images itself in Elysium by its divine human likeness, and Elysium receives that likeness and incorporates it in the receptive and responsive divine human image. Thus hell is reborn to be Elysium in the larger form of the prodigal son; delivered from the vassalage and hunger of the stranger land where its food was but the husk and effluvium of decayed carnality, and is led into the Father's house where there is bread enough and to spare,—where the Father's voice is heard saying, "Let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

The forces operant between the Heavens and the Hells were mutually resistant; mutually belligerent; now the forces operant between Heaven and Elysium round into circles; advance into spirals; are blended in the rhythms; conserved to the purposes of the divine-human operation.

All structures originate in motion, and the motion, and the motion determines the configuration of the structure. That occult world which sur-

rounds mankind, so far as tentatively habited by the departed members of the human family, in transitive states, neither as yet wholly celestial, nor wholly infernal, was itself organically split; divided into an upper and a nether realm. The attractions of the one were toward the luminous abodes; the attractions of the other toward the opposing darkness; a great gulf between, formed in the potency of antagonized affections, and thence of conditions. But Heaven and Elysium, becoming unified in reciprocated and orbicular motion, tend to the reconstitution of the sundered hemispheres of man's post-mortem life into a unitary globe.

More than forty millions of the human race decess every year from the body, and each of these is included within the purpose of the redemptive economy. Each of these is designed to become a human cell-germ, tenanted by its immortal psyche, in the constitution of the divine-natural humanity. But now the Worded world, the organized concept of re-created order, commences to evolve through this intermediate space, in zones of climates, in characters of airs and soils and waters, and lights of evening and morning, and harmonies of silence evolving in the melodies of utterance, adapted to the necessities and conditions of these innumerable varieties of departed man.

The human earth is becoming girdled by its luminous ethereal zone. The twinned Heaven, made one, is weaving about it the splendid robe, the many-colored pavilions of an ampler extension. The old environments of the planet are almost passed away; the new environments almost advanced to touch the frontiers of the sensitives and respiratories of the planet's mortal people. This is the Hour!

Natural faith, science, philosophy, sociology; natural hope, love, yearning, open wide doors through human intelligence; yet open them at last purely into the conjectural. Macaulay avers that morality stands where it stood thousands of years ago. The Spiritists and Theosophists of our own time enter a closed labyrinth, where they thought to find the open universe. Agnosticism is but the recoil of the human mind from the impenetrable obstacle to the advance that met the ancient Indian thinkers, after research has been pushed into depths of exploration, of which the learning of our own era is now beginning to find the mere surface sight. Men enlarge the arms of their intelligence to touch at either pole the seeming orb of absolute knowledge; and as they grasp, it evaporates; they have found but a vacancy.

All real discovery begins in the discovery of God; all real experience in the experience of God; all real sensation in the sensation of God; all real humanness in the humanness of God. In finding God we find life; until this is found we but inhabit chimera. Yet man exists that he may be inhabited by God; and God advances by His modes of operation that He may inhabit man.

So the goal of man's existence is the indwelling place in God; and so the final rest of God, in the fullness of the creative-redemptive process, is found

when man is fashioned for His habitation, so that He may abide and delight in man.

To this end exists this "brave o'erhanging firmament," this mystery we call Nature. This is, but means, the end being man; yet man purely as the breathing habitation, the loving, sympathetic creature of the all-loving, all-sympathetic Infinite.

The charm and delight of existence; its honor, grandeur, dignity, and power; its beauty, sweetness, and exquisite agreeableness, are found, where hitherto mankind has denied or dreaded,—in the most intimate and confidential relations between God and man.

God is both the One Man to all men, and the Every Man to each man. He is, so to say,—pardon the phrase, it seeks to express the inexpressable,—He is to every man his own Infinite Otherness; the Man of the man specifically, being the Man of all men universally; the Each in each, and thereby the All in All.

Theism, as the natural mind intelligizes it, is the clear notional; but so is Pantheism its complementary notional. God is Theos-Pantheos. The Pantheistic universe of natural and occult philosophy is all shadow, mere shadow.

God is made habitation to the innumerable world systems of His divine-natural humanities; they inhabit Him; but, in turn, to eternity He inhabits them. God specializes because He universalizes: He universalizes that He may specialize. He inhabits the solar and planetary orbs, that He may people them with personal men and women, twain-one in the perfection of His likeness-image; but He populates the psyche of the tiny insects, the winged worms, with infinitesimal impersonal image-likenesses. He inhabits them, and they in their degree may behold His face and glow in the splendors and beatitudes, as we may. Our conceptions of dimensions are notional. To the logical reason God is found, by His infinitude, in the minutest touch-point of creatures that to our notional apprehension rank at least of the infinitesimals. The reflex wonder world is this apparitional universe, this phenomenal nature: the real wonder world is God; the Father-Mother of our spirit and its flesh.—The human world is coming home to God: that is the significance of the Hour.

I CANNOT harmonize God and Siberia. All that Thomas Paine tried to do was to try to make this world fit to live in. I would do nothing by word or in any way to take from the sky the smallest hope that ever shed a ray of light in the human heart. Nothing would give me greater delight than to know that for every sorrow suffered here there will be a joy somewhere. Nothing would give me greater delight than to know that every tear we shed will become prismatic on the brow of death. If there be such a world, in its shining streets or winding streams of joy you will never a grander soul than once inhabited the clay of Thomas Paine. And yet the Churches have lain like a coiled viper on the grave of Thomas Paine since 1809.—Colonel Robert G. Ingersoll.

HEAVEN is the blossom of perfection, in each state.

For The World's Advance-Thought.

VIEWING.

A. G. HOLLISTER.

IN watching the transformation of an egg into a winged biped, it will make all difference in the kind of knowledge gained, whether it be observed from an outside or inside view, and what pair of eyes is used—that is, whether attention be fixed on the shell, or on processes within it, the shell being to the eye of thought transparent, and as if it were not.

Prophecy is a spiritual gift, "from the Father of Lights" in a sphere of causes, "from whom is every good and perfect gift," that descends to mortals. Those who do not penetrate behind the sign language in which it is conveyed, see only effects, and mistake appearances for realities. Precisely as they do who regard our earth as the center of the universe, and refuse to believe there is aught knowable outside the limits of their little common-sense world.

The Philosopher, rising to an ideal realm above the physical senses, places the Sun at the center of the planetary system, and surveys planetary motion from thence. He dwells in a thought-world immensely greater than the first, and amid realities which contradict, while they interpret the fallacies of the physical sense world. One observes the appearances of the stars in their cause and in their effects; the other believes only effects and fallacies. Such also is the difference between the spiritual and literal interpretation of prophecy. He who rejects the spiritual side of life, and of spiritual gifts, is like one who believes the earth is an extended, uneven plain, and that sun and stars are fixed in a hollow globe that moves around it every twenty-four hours, for does not common sense prove it every day, to all eyes?

But people have various sets of eyes. For instance, the animal eye, sees only as a beast, the intellectual eye, traces effects to cause,—the eyes of imagination, and of faith and hope, see ground for trusting that which is unseen,—the eyes of understanding see God in moral truth and virtuous actions. The eyes of reason and philosophy perceive the interrelation, mutual dependence, and harmony of things,—the spiritual eye sees spiritual being and principles,—the clairvoyant eye is not obstructed by material coverings, and the clairaudient eye, is not obstructed by material coverings, and the clairaudient ear hears sounds and voices inaudible to material sense.

Jesus taught, "The light of the body is the eye," and we may add, of the mind also. John saw living creatures that "were full of eyes, within and without." In like manner, some people have eyes within and without, as we have explained, while others use only the set which sees external things. No censure implied here, till he of one set presumes to deny and exclude the light from others, so as to confine the influx of knowledge to his set, insisting that his own rush light view is the limit of all profitable observation and inquiry.

Is not nature the living garment of a hidden, incessantly working cause? And are not the in-

spired utterances of Seers and Prophets the garments of spiritual realities. To mistake the sign for the thing signified, or the garment for the object clothed, is to remain uninstructed.

Nothing can be truer than that human minds inhabit different planes of development and different spheres of thought, with variety of expression to correspond. An idea from the cause world must clothe itself with the thought forms of the sphere it enters, in order to be apprehended.

"The natural (animal) man receives not the things of the spirit of God, neither can he know them, for they are spiritually discerned." It is for this reason that "Jesus taught the people in parables (or similitudes), and without a parable, spake he not to them." In his last discourse, he tells his disciples, "These things have I spoken to you in parables, (figures), but the hour comes when I will no more speak to you in parables, but will tell you plainly concerning the Father." This is proof positive that his meaning was not to be literally but spiritually comprehended. They could hear and remember natural similitudes, and after they were baptized with the same spirit, not before, they could perceive and apply the spiritual concept for which the parable was the clothing.

If Orthodox professors have received the spirit holy, let them give us the kernel of the nut which feeds intelligence. Those who bar their doors against the Angel world, and deny all Divine revelation since the day of the Apostles, till a day of corporeal judgment and final doom, as by them interpreted, are liable to get left as did the Jews, with the empty shell of their literal construction.

They who deny present revelation while professing to interpret that of eighteen hundred years ago, are fulfilling that part of the prophecy which says "The sun shall be darkened." "It shall be night unto you and ye shall not have a vision. The Sun shall go down over the Prophets and the day shall be dark over them. Ye shall not divine, for there is no answer of God." Out of their own mouths, are they judged.

Now if we have told you of earthly things and ye believe not, how will ye believe if we tell you of heavenly and spiritual things. We as children of light, and of day, are not of darkness nor of night, that said day should overtake us as a thief. The eyes of our understanding being opened, we testify what we have seen, heard and felt of the spiritual realities of our time. The Apostles testified to what they had seen, heard and felt, of the word of life. And can any one testify truly to any thing they have not seen, heard or felt?

Paul testified, "We see from parts and prophecy from parts, but when the perfect has come, that which is from parts shall be done away. Now we see as through a mirror, in enigma, (literal translation), but then face to face." Hence the language of prophecy is enigmatic, and not to be correctly interpreted, only by the fulfilling events. Peter signifies this when he says, "No prophecy of Scripture is of private interpretation"—literally in Greek, "of its own losing." It is not self explaining. Only the spirit that gave it, or those

experiencing its fulfillment can explain it.

Jesus upbraided the Orthodox party of his period, who could discern the signs of the weather in the face of the sky, because they did not discern the signs of their time in the visitation of the Spirit. Modern Orthodoxy is still gazing into the physical sky, for signs which appear only in the world of mind and sky of thought. "The kingdom of God is within you," said Jesus. It cometh not with outward show; it is not of this world, and only the regenerated, the twice born, born of the spirit from above, can see it.

THE CRISIS.

THERE are grander storms than seismic ones and atmospheric cyclones, and it is well that into one of them our whole system has already moved, with the center not yet reached. Upon the crest of the comb of some such universal tide-wave are we riding at this very moment, with the breakers still ahead. For aught we know to the contrary, the entire creation is moving into perihelion at once, and the coming crisis will be everywhere, with its center, from our earth-worm point of view, nowhere in particular.

It is ridiculous to suppose that the crisis, when it comes, will be brought about without the entire solar system lending its assistance. God always works by means, and has certainly timed the clock-work of His universe in accordance with every end in view. No mortal mind will ever be able to arraign the fitness of His arrangements, and in due time the stars in their courses will drown the scoffer's voice.

The crisis when it comes will be very much like a surgical operation in a desperate case of cancer; it must be cut out to the very roots to save the patient's life. There is but one Physician skilled enough, and equal to this task, and it is certain that He will not leave so much as a single diseased fibre in the patient's system when He binds it up to heal.

In the meantime Isaiah, in his first chapter, sums up the matter—the disease, the crisis, the remedy, and its outcome. Society is now swollen from top to bottom with its sickness unto death; the sore is of an angry hue, and with a few more throbs will break into a running one. That will be the Crisis, and at its climax the Physician will appear.—"The Crisis" by Lieut. Totten in *Frank Leslie's Weekly*.

A LITTLE watchfulness over ourselves will save us a great deal of watchfulness over others, and will permit the kindest of religions to drop inconvenient and unseemly talk of enmity and strife, curiasses and breast plates, battles and exterminations.—*Epictetus*.

THERE is no other way of knowing God and heaven than by *being* that which we wish to know. "The pure in heart shall see God,"

WENDELL PHILLIPS said, in 1872, that the great problem before the American people is to get them to see that it is to their interest to work less and think more.

For The World's Advance-Thought.

THE REALITY OF PRAYER

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

WHAT prayer is, how it operates, and what are its results, depends—as everything besides does—upon whether body, soul or spirit is particularly engaged therein. If I pray with and for my body, it is to my fellows I must do it, for God is spirit, and only by spirit and for spiritual things can He be worshiped or approached. If my soul prays it also demands and employs the body as its organ for expression, and still falls short of life's object and also its mark—God. If I pray with my spirit, and with my understanding also, then I do the right thing, and so doing I may be sure that my prayer will reach its high mark; for if the very innermost of man's triune entity is engaged in prayer, the Christ is the intercession and we know that God heareth him always, and that also of necessity.

Sincere desire—uttered or unexpressed—is the reality of prayer, as the poet Montgomery has put it. All depends upon what part of man's nature prays, whether it be an oral or unspoken effort or otherwise. Fervent desire, whether expressed by body, soul or spirit, has in each case its own most fitting mode of expression. As a matter of course if I require to express any desire that possesses me, concerning my material nature, to my fellows, I must approach them respectfully and deferentially, with the language of my body. What the body does the soul does also; for unless the soul has opened to the spirit—interior to itself—it is restricted to the body, and its organs exterior to itself, for any means of expressing its desires. The spirit, being the essential entity, however, is quite independent of the body and soul both in these things, and in expressing itself to God, who is spirit needs not to give its desires vocal utterance—that is to say, in the matter of lip-service.

Prayer, that it may be effectual on any plane, however, must be fervent and hearty. If it is not heartfelt it is nothing and worthless. As then the issues of life necessarily proceed from the heart, and, as the issues of life necessarily include the actions of life, it follows, as the night the day, that whatever is of the heart—prayer included—is clearly shown by the actions of life. Heartfelt prayer then always expresses itself unmistakably by corresponding persistency, importunity and activity.

Prayer is quite unworthy of the name that is intermittent and spasmodic. If anyone is possessed by a heartfelt desire nothing can or will break it off save its realization; its action will be as nearly as possible continuous; and that is the intention of the scripture expression, "pray without ceasing." Prayer is also unworthy of the name that does not engage every act of the life in its direction. James once wrote: "The fervent supplication of the righteous man availeth much in its working." The defective men of soul who undertook or were appointed to translate his writings have made him say what is perfectly silly: "The effectual fervent prayer of a righteous man availeth much." As

men of soul the things of the spirit would necessarily be foolishness to them—as Paul affirms—so what could they do when handling the things of spirit save make them show in some way intelligibly and sensibly to themselves! James wrote about the working of fervent or heartfelt prayer; and every spiritual person knows full well that every heartfelt prayer is a continuous, a vital, and a patiently working thing.

What is called religion is bound to find expression in exact accordance with its nature. Religion and prayer are inseparable. Wherever the treasure is, the heart will be also. Whichever part of man's triune nature is manifested in religion or prayer will be unmistakably shown by the person. If the desires filling the heart concern the body, they will find fitting expression through bodily functions and bodily activity. The mostly manifested desires of man everywhere, to day, without exception, are: What shall we eat? What shall we drink? Wherewithal shall we clothed? What position of influence amongst our fellows can we command? What shall we do that we may reap substantial honors, rewards and emoluments from man? Some will seek to justify their diligence and painstaking exertions from day to day by pleading that they must do it to earn a living; affirming—what their fellows will almost to a man endorse—that they cannot pay their way and do otherwise. But the Christ sharply rebukes all such little faiths, asking them why they thus doubt! Man, who judges by external appearances, sees not at all as God sees, therefore, sees not what is true, but what is horribly false. To the one who has awakened spiritually, through having desired above all things to realize the things of the kingdom of God and His righteousness, all these doubtful material wants and ways of the average man will have passed away; and his desires will have become entirely new. Such are promised by God, who cannot lie, and whose promises are all Yea, and Amen! through Christ Jesus, that everything anyone needs whose heart is stayed on God shall be added or given to him. So then, when we see that continuous desire on the part of anyone finds constant expression with reference to paltry bodily wants and concerns, we are infallibly taught, thereby, that paltry miserable things and doubts so fill that heart, and from the unceasing object of the working prayer of said person, that nothing higher or better and wearing the true masks of faith or spirituality can lodge in that heart so as to find its full and fitting expression. This is why we are so plainly informed that the heart is deceitful above all things and desperately wicked. The flesh with its glamor of strong appearance finds it the easiest thing imaginable to carry everything before it, and so destroy the prospect of the least glimmering of spiritual truth having any effect. The lying illusions of the flesh and of the mind blind the entire nature most effectually; and then it is the easiest thing imaginable for the blind leader to ensnare and lead the flesh-ensnared and blinded follower; the result in such case being that both will fall into the ditch.

Prayer is then, in the first place, heartfelt desire; and, in the second place, determination and fixity of will and purpose. These, when expressed by the spirit, are absolutely irresistible, never by the remotest chance failing to elicit favorable replies or responses thereto. Even if prayer be hearty and operative on any plane this certainty of prayer being effectual is true as far as it can be. That is to say, the law which is operative whenever prayer is attended to works in accordance with the plane or sphere to which it belongs. The rule absolute relative to prayer cannot be looked for to certainly follow save on the exalted plane of truth and reality—which is that of spirit only. On any lower plane there is so much illusion and deception that we may be ourselves self-illuded and deceived by them, or those with whom we have to do may be so, and deceive and disappoint us; therefore, our most heartfelt desires may meet with no more than a very limited response on these lower planes or none at all. All depends upon the plane we occupy and employ; also when expressing our heartfelt desires what energies are evoked in making these responses; for many other agencies other than God and spirit answer prayers.

Very few are aware to-day that in the model prayer the Christ gave to his disciples there is nothing at all having to do with bodily requirements. "Oh"—says one—"he taught them to pray: 'Give us this day our daily bread,' and that surely refers to a bodily requirement!" Soulless men, having not the spirit, have made him appear to say so; but what he did say as the original now can testify is: "Give us this day the bread of the coming day." This refers clearly to things of the spirit, which are always foolishness to mere men of soul; and as none but these deficient men of soul have received authority from man in the past to translate the original scriptures, we are tied down to the foolish and unwarranted renderings they, in their helplessness, have given us.

No petition whatever then in what is called "The Lord's Prayer" has any reference to bodily wants. How could it when the author of it declared there was positively no necessity for anxiety concerning the body! How could it, on the distinct understanding, that if the kingdom of God—that is the reign of spirit—and His righteousness were heartily and diligently sought all besides would for a certainty be added. That is only added which is not sought, because not needing to be; but if the Christ taught his disciples to pray for the wants of the body in the matter of daily bread, he would thereby by implication teach prayer for every other want of the body; then what would remain to be added? Positively nothing. Thus from a spiritual standpoint, which we contend is the only true one we, argue with reference to prayer. All occupying any lower plane than spirit are necessarily and helplessly little-faiths. All occupying the plane of spirit, though having faith only as minute as the grain of mustard seed, are quite qualified to remove mountains; because that only is impregnated faith, faith on any lower plane is but feigned.

stricken gait, outcast, alone, wending her way in search, ever in search until even hope forsook and she sought refuge and departure in this solitary region of the *Karst*, breathing her last—a prayer for him—as her silver locks mingled with the grasses afterward to be called Orphan's Tresses his cup of remorse was full. Then the veil was perforce drawn by pitying hands.

"Sandor," a voice spake gently, compassionately in his ear, "have courage, dear one, and from errors and weaknesses of the past gather experience which is strength to look 'be'ond,' always remembering that every night has its dawn, as every earth-life its after spiritual birth, and that when the night is darkest, dawn is nigh—the denser the shadows the brighter the sun. When we meet again—ah, Sandor, ages may have passed, but something assures me that for us separation absolute cannot be; therefore, take heart. Astrea bids thee for a time only—Farewell." That final word seemed to echo through the universe into infinity, not as a knell, but as a note of sweetness and hope that wakened everything to life. To Sandor it was as an electric shock. He started as from sleep to find himself, spade in hand, a root of mandragore held tight in the other, while before him lay a heap of golden coins, late contents presumably of a battered Roman vessel his implement had come in contact with. In his amazement he threw both spade and mandragore away with a shout of joy. Why had he slept so long? He, the man of gold, of wealth, who would have the world at his feet now. In his excitement he bowed his head and pressed the coins to his breast, his lips. Yes, golden they were. And when his frenzy loosened, *Murcka!* he stamped upon it despairingly; he could do without it now. Alas Sandor! Only was it whilst burying the spade, of which he was sorely ashamed, that a blast of the *Borea* recalled this early part of his drama. "*Tscka!* gold is the lever of the world," he said to himself. So he pocketed the coins and went his way. And the white grass of the Orphan's Tresses continues to sigh to this day; that is why I rejoiced to find this melancholy region of the *Karst* in its desolation. I sought till I found this jewel of wisdom among its dust: that all else may pass away, even the fury of passion, revenge, ambition may be spent as the storm-fiend, *Borea*, and all that Sandor's "nugget" brought him in that gilded World. Love abides. And so the silver grasses called by the poetic Hungarians Orphan's Tresses wave and watch in mournful faithfulness over the desolate *Karst*. Astrea will live when *Borea* has shrieked her last. Astrea is Love: *Borea* is passion.

THERE is true pleasure watching the habits of birds and animals in their native haunts. Can that pleasure be increased by destroying the lives of these creatures? Is a dead bird or animal as beautiful as a living one? Can it be as useful?—*Food, Home and Garden.*

Love of humanity includes love of God; and love of God includes love of humanity.

WOMAN THE DIRECTOR.

WOMAN is the mother and moulder of mankind. She is the director of human destiny. Her manifest mission is to bless and brighten our earth, and make it a better and more beautiful abode. She has always been the angelic agent of any advancement in this world.

It was respect for woman that gave rise to chivalry, and the outcome of chivalry was civilization.

The softening and refining influence of woman was felt in some sections of Europe; and the countries that vouchsafe to her sex its gentle supremacy became the conquerors of the world.

Civilization has gone forward or backward in exact accordance to the condition of woman. As far as her influence has been felt and favorably exerted there has been great progress. When she has been suffered to remain in ignorance and slavery all progress has been arrested, or the race has relapsed into inertia and barbarism.

As woman is first in all progress, it follows she is first to be redeemed, and then to be the redeemer of the race. Were the women of the whole world what they should be, in health, wisdom, and womanly worth, the work of human redemption would be at once accomplished.

The first condition of a full development of woman is health. For generations she has been the victim of the vices of man—his drudge, or at best, the plaything of his passions. Her lot has been ignorance, neglect, and abuse, until unfitted for her duty as reproducer of the race.

Nature intended woman to be beautiful, healthy, and happy. But her multiplied miseries have prevented her from properly performing her maternal mission, impaired her physical functions, and poisoned the sources of new life.

The mothers of one generation mould the men and women of the next. A sick mother cannot produce healthy descendants. She is simply a transmitter of sickness to posterity. And the majority of mankind are born sick. So the chief causes of sickness are continued, and the tide of human infirmity flows forever onward.

In civilized life not one woman in five hundred is fitted for the office of motherhood, on account of complaints common to the sex. This may seem a startling statement, but it is amply attested by those peculiarly qualified by extensive professional experience to give an opinion.

And still, despite these facts, there are foregleams of a more glorious future than ever imagined by man. There is dawning a new day of chivalry. The royalty of woman is being recognized as never before. She is being enthroned in the empire of the affections. The supremacy of her sex in the reproduction of a better breed of human beings is being acknowledged; as is the mother so will be her child is now an accepted truth that will be made the means of infinite human improvement.

Creeds and customs are cracking. The chivalry of the future will consist in rescuing woman from the consequences of civilized wrongs. In enlightening her and freeing her from social fetters and

outrages, we secure her health, elevate her character; and in so doing secure the welfare of posterity. It has been demonstrated that her influence is for the good of the race, when not perverted by the passion and ambition of man; and no one can doubt that her mission is finally to save and to bless. In giving her health we clear the fountain of life that flows onward through her offspring.

Woman's course in the future will present a striking contrast to her condition in the past. She will understand and obey the laws of life. She will be strong and intelligent, pure and beautiful; and will be the owner of her person and her property. The sexes shall stand squarely balanced on the scales of equality in every respect. Health and harmony and happiness will prevail, and sickness be something seldom, if ever known.—S. H. Preston in *Hall's Journal of Health*.

THE FUTURE.

MAN cannot endow his work with immortality. His thoughts outlive all that he does; but he cannot put these into forms that will last forever. Our strongest work cracks at the touch of time. The mightiest labor of human hands is picked to pieces by the fingers of invisible air. The temple which to-day stands garlanded with the sun's bright rays in a few years will be abandoned by human feet. The command to the world is: move on. The destiny of nature is found in motion. We do not care to be constantly reminded of what the world has said and done. The only use of the past is to correct the present, and of the present to make it worth the future. The ghost-like spirit that is a perpetual reminder of things outgrown should be nailed down. We do not want the soul that was nearest the beginning of things to tell us what has passed, but the one that is farthest above the world to tell us what is coming. The hues of the morning paint first the mountain top with their golden splendor; so the light of truth falls first on the soul that is in advance of its fellows. We do not pretend to tread the future with prophet-feet, and to know the forms which fate shall assume, but he who has pondered the course of past events can predict the way mankind will go. Every morning-sky is streaked with prophecy. Nature is always prophetic and speaks ahead of man. We have only to hear what the world is saying, and read what is written around us to see that greater destiny awaits humanity.—*Progressive Age.*

ACCUMULATED sins, like accumulated dirt, are hardest to purify. We need to invite a daily influx of pure thoughts into our being to cleanse the mind, just as we need fresh water at each ablution to cleanse the body.

THE one who seeks to master the musical art makes much discord before he learns to play harmoniously. We also make many discords in mastering the harmonies of life.

THE Truth is only bitter to those who do not live it; but, bitter or sweet, sooner or later all must accept it.

["From Light and Life" by Peter Davidson.]

LIGHT AND LIFE.

THE present times are ominous; the world of Caesar is commencing to get shattered, and the new world is only in childbirth. The standard of Anarchy promenades amongst the masses, and Atheism with its poisonous breath stifles the life of the Soul in Humanity. But these are not the indications of decadence, or death; they are only the ardent fever and glorious travail of parturition, for a new world is being created, and Humanity is transforming itself by seeking to rupture its old chrysalis. It is necessary that the old may be stripped of its soiled and tattered garments, in order that the new may be clothed with the brilliant raiments of truth, for the evolution of Humanity must march upon a par with that of Society.

It is within the bosom of tradition—and for us Occidental people, within the Judeo-Christian tradition—that will be found concealed all the necessary elements for the evolution, all the verities which can securely guide the footsteps of the reformed human race, and render their paths straight, luminous, and certain. The verities that we wish to extract from the sanctuary are truths of a universal order; they have illuminated the world ages ago, as they will continue to do for ages to come, for they belong to the Grand Universal Religion! to that Religion which appertains to all epochs, and to all places, which reigns, without a division or rival, upon all Earths, and upon all Suns throughout the Universe, for true Religion is based upon Science and Reason, as well as Revelation. Science or Knowledge is sacred, and it is the Queen of the World, since it is God Himself within Humanity, and Religion is reasonable, for it can easily be proved that its triumph conducts to all the glories of progress, and to all the conquests of emancipation. Three words characterize the ineffable union of Science and Religion, *Lex, Lux, Deus*. All the revelations which have found credit amongst mankind proceed from one primitive Revelation, whose pure source is still hidden in mystery, like the origin of our first race. The Sacred Writings of all the Temples, those of India and China, as well as those of Ethiopia, Egypt, Iran, Mesopotamia, Judea, Greece, ancient Tuscany, the Numan Rome, and the Druidical Gaul, etc., have versions more or less faithful of a single Bible, which we call the Bible of Humanity, and which in the Apocalypse of St. John bears the name of the Eternal Evangel, or Gospel, which has to be preached to every Nation, Kindred, and People, (Rev. xii. 6). All the Cults or Religions that flourish upon earth—and they are reckoned by thousands—are only varieties of one and the same Cult, diversified in all manner of ways by the misfortunes and political influences of the times, and appropriated according to local circumstances to the character and progressive mentality of the different nations, according to the various ages through which the races were passing.

We must either look backwards or forward; we were not given two faces to look backwards and forwards at the same time.

FUGITIVE THOUGHTS.

EMMA D. PUTNAM.

As the mind broadens through the quickening of the interior consciousness, outwardly manifest, Reason rationalizes Religion.

Nature provides for every emergency. Enlightenment is the result of experience. All things have their recompensive or retributive processes, by which everything is regulated in the course of time.

If we use our powers of being in line with the Universal Law of Unfoldment we will save a vast amount of energy otherwise misspent, and will acquire knowledge and understanding much more rapidly.

Integrity of purpose is necessary in or to a healthy state of mind and body. Is it any wonder the world's people are diseased?

Know the God within; find His complement without; and harmony must prevail.

In the higher working of the forces in Evolution there is little or no friction. Then the need of each becomes the interest of all.

Self-aggrandizement and crime result from obstructing the natural channels of supply and demand.

The whole human family are alike our relations, alike worthy of our love and consideration. Let us then work together for the good of all; desiring that each shall be blessed, doing all in our power (which is much) to live true to our highest light and truest judgment. Then bodies and souls will be fed and manifest more satisfactorily to themselves and to each other.

Where true love is not, and where honesty cannot live, there can never be justice or happiness.

Peace becoming a part of our being, war in every sense must cease. Sensational pleasure, coming from sensual practices, will give place to a deep indwelling, out-pushing satisfaction—true happiness.

PETER DAVIDSON'S new work (from which a lengthy quotation will be found on this page) "The Book of Life and Light," seeks to place before the spiritually minded public an elementary knowledge of a few of the Divine mysteries of that Kabalistic work, the "Sohar." A part of the work is devoted to the expounding of the prophecies of various mysteries in regard to the New Advent and the New Cycle. It is indeed a work of Life and Light, and must impart something of both to whoever reads it. It contains two hundred and forty pages and is sold for the reasonable price of one dollar. Address Peter Davidson, Loudsville, White County, Georgia.

THE persistent closing of the innocent, refining and elevating places of public amusement on Sunday is one of the most potent influences in promoting the success of the objectionable, debasing and criminal resorts which are patronized as a substitute.

THERE would be no crime revealed if there were no crime concealed. The crimes that come to the surface of society are giving warning of the diseased state of the whole system.

ANOTHER DISTRIBUTING CENTER.

MY DEAR MRS. MALLORY: Still an invalid, as I have been for the past ten months, from my severe siege of pneumonia last spring, aggravated later by La-grippe fastening itself on the still weak vital organs, so that for some time my recovery seemed very doubtful, and but by the best care I was brought through so that I am now able to sit up and to read some.

I have been taking a general review of the past year's numbers of your excellent paper, and, although I thought I had read them each as they came, it seemed to me they were full of new interest. The reason of this is, they contain immortal truths that never grow old—truths of universal application and good for all time. I have the full file from the first issue. There is no paper I take that meets my general sentiments or comes up to my ideal of true reform journalism as it does. It has no special "hobby;" flaunts no high sounding title; makes no vain boast of what it is doing or what it is going to do; but with torch lighted at the lamp of Divine wisdom diffuses light and knowledge to enlighten the world. May you long be spared to work.

ADELAIDE COMSTOCK.

A YOUNG woman in utter despair, without hope or money, and no means to procure it, honestly, took a dose of laudanum recently in New York. She was taken to a hospital, where under medical treatment she recovered from the effects of the poison, and now must be punished for not killing herself. The Herald says in an editorial: "She has chosen to conceal her identity from the public. Nothing is known derogatory to her character. It is a question whether she was mentally responsible for her rash act. Now what do the authorities propose to do with this unfortunate young woman who is penniless and friendless in this great metropolis? Send her home? Provide her with means to go to her friends? Help her to get employment? Send her to an appropriate retreat for the mentally afflicted? No. She is to be arraigned as a common criminal in a police court. She has offended, say these apostles of justice, against that section of the penal code which declares an attempt at suicide to be felony, punishable by imprisonment in a State Prison. This is an absurd law. If it has any effect it can only be to make a would-be suicide more determined not to fail in the attempt. As a matter of fact it has proved a dead letter, and rightly so. It ought to be blotted from our statute book. Shame on the attempt to use it for the persecution of an unfortunate being on the threshold of womanhood, and to brand with infamy a young life which deserves more humane treatment!"—*Alliance Tribune*.

IN the New Time it will not be the man who has the most money that will be the great man of the city, but it will be the man who has the most wisdom and thereby lives for the Brotherhood of Humanity.

EVERYTHING we have consciousness of exists for us; we cannot be conscious of a thing that has no existence.

The Universal Republic.

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PORTLAND, OREGON.

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THE POPULAR CREDO.

CHARLES P. SHIRAS.

DIMES and dollars! dollars and dimes!
An empty pocket is the worst of crimes!
If a man is down, give him a thrust—
Trample the beggar into the dust!
Presumptuous poverty's quite appalling,
Knock him over! kick him for falling!
If a man is up, oh! lift him higher—
Your soul's for sale, and he's the buyer!
Dimes and dollars! dollars and dimes!
An empty pocket's is the worst of crimes!

I know a poor, but a worthy youth,
Whose hopes are built on a maiden's truth;
But the fair maiden will break her vows with ease,
For a wooer cometh whose claims are these:
A hollow heart and an empty head,
A face well tinged with brandy red,
A soul well trained in villainy's school—
And Cash—sweet Cash—he knoweth the rule;
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

I know a bold and honest man
Who strives to live on the Christian plan;
But poor he is, and poor will be,
A scorned and hated wretch is he—
At home, he meeteth a starving wife,
Abroad, he leadeth a leper's life—
They struggle against a fearful odds,
Who will not bow to the people's gods!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

So get ye wealth, no matter how!
"No questions asked" of the rich, I trow!
Steal by night and steal by day,
(Doing it all in a legal way);
Join the Church, and never forsake her,
Learn to cant and insult your Maker;
Be hypocrite, liar, knave and fool:
But don't be poor!—remember the rule:
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

A STEP TOWARDS PROGRESSION.

WE are very glad to see that the Humane Society of this city has concluded to prosecute for cruelty to animals all marksmen who shoot at birds as a target. The Society has investigated this cruel, fiendish sport and finds that the birds are often wounded and linger two or three days before they die out of their misery. If the cruel marksmen had to suffer just what the birds do, it might awaken to consciousness the slumbering

good in their being, and thus they would grow a more kindly nature. There is scarcely a vestige of anything but the brute-force nature in any one that could find amusement in what causes suffering. But so long as mankind feed upon the flesh of animals the humane nature will be dormant and cruelty and selfishness will reign and breed misery, woe and death.

THE CURSE OF THE TIMES.

THERE are a class of newspapers that are veritable ghouls. They fatten on published corruption. If the supply is not great enough they manufacture it; and they will go to any extreme to provide foul, corrupt and sensational matter to publish that is fiendish in its death-dealing influence. Thousands of innocent lives are wrecked and misery untold created by these ghouls of evil. It is a terrible wrong to publish matters of scandal, even if it is true, but when it is false, as it oftenest is, the evil it causes is incalculable. The corrupt newspapers may appropriately be called the Devil's Flag. It unfolds its darksome presence wherever ignorant, diseased humanity will pay money for it.

IT is reported in the daily papers that a prominent Hebrew of New York City says that the Jews of that City are entitled to the people's respect for the reason that they have done so much for the progress of the country, and then he points to Wall Street and the wholesale dry goods trade as evidence. We do not think that either Jew or Gentile is entitled to respect for any share they may have in building up the questionable business of Wall Street. If the Jew is entitled to respect from the Christian it should be because the God of the Christian belongs to the Jewish race. If the Jews had not produced the Christ there could have been no plan of salvation.

EVERYTHING that is not an affinity with absolute Truth invites destruction. It is claimed that Sunday desecration and the saloons are destroying Christianity. "Nish fwir" tianity was based upon Divine Truth it could not be destroyed. Sin disappears before a Divine Religion, and only a false Religion can be impeded in its mission by sin.

"Love your neighbor as yourself" means sending your heathen neighbor in Africa whisky, to sink him deeper in the depths of degradation, and your Chinese neighbor opium and compelling him to buy it, according to the Christian Mammonites.

UNITING THEIR FORCES.

A DESPATCH received at the World's Fair headquarters from Louisville says that unless a provision is added to the bill before the Legislature for an appropriation of one hundred thousand dollars, for the Kentucky exhibit at the Exposition, urging the closing of the exhibit on Sunday, and permitting liquor to be sold on the ground, money would not be voted by the various Kentucky counties. There is a strong religious element throughout the State."

It appears from this that the extensive Kentucky whisky traffic have united issues with the Kentucky clergy. The advocacy of open whisky and a closed Fair is, to say the least, inconsistent on the part of the "strong religious element of the State." It is a case of trying to harmonize devil-drink and Christian-piety in the same issue—the former getting six days in the week and the latter one day. This fitly illustrates the proportion of Christianity that animates the people. If there were six parts of Christianity out of seven, there would be no agitation for a closed Fair on Sunday, for the people would realize that to-day, as in the days of Isaiah, God hateth "new moons and appointed feasts;" but says, as he said then: "wash ye, make you clean; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."

Even, like the hungry devil-fish, when it cannot obtain appropriate food, eats itself up. The great number of serious accidents happening in the Chilian navy are evidence that the war spirit is becoming self-destructive. The warning at Samoa is being repeated. Let all war-like nations heed it in time otherwise, their small aches will grow into death giving pains.

THE more material the man the more he relies upon outward teaching. The spiritual man teaches silently for in the silence, the spirit is taught most effectually. The change from winter to spring is done silently, so is mankind silently changing from the winter of Materialism to the springtime of Spiritualism. If outward teaching was effective the world would have been reclaimed long ago.

STRIFES over non-essentials are the clouds that obscure the sun of our Being, and prevent the blossoming of our soul's best aspirations.

THE gratification of the developed Lower Man is a bar to the evolution of the Higher Man.

For The World's Advance-Thought.

THE VACANT CHAIR.

PETER DAVIDSON.

WHEN in the West the orb of day
Withdraws his last faint beam,
And 'neath the twilight's softening ray,
The sons of toil repair for home;
How pleasant then around my hearth
The friends of youth in joy embrace,
Repeating tales of smiling mirth,
As glee gleams bright on every face.
Old Albion's mountain strains they sing,
In nature's wildest symphony,
But, oh! that harp has lost a string,
Whose cheerful sounds brought mirth to me;
Yea, mute is that melodious voice,
Whose soothing words did banish care,
Though friends around him may yet rejoice,
My eye still finds the vacant chair.

I feel the world's bitter woes—
The scoff and scorn of pomp and power—
Neglect of friends and hate of foes,
Dame Fortune frowns so dark and sour;
Yet 'midst those needful griefs of life,
In lowly heart nigh to despair,
I still stood boldly 'gainst the strife,
Till once I saw the vacant chair.

Love's second pledge we gave to clay,
A bright-eyed, laughing, kindly boy,
God took him from this earth away—
To mother lent—her hope and joy;
The parent stem did wither fast,
She droop'd beneath decline and care,
And left four pledges of the past,
To prattle round the vacant chair.

The fairest flower is first to fade
'Neath winter's cold and icy blast,
But Spring returns, revives the dead,
Resuscitates the torpid past;
Their ashes rest beneath the soil,
A son and mother—blessed pair—
Two radiant souls thus gone to God,
And left me with the vacant chair.

SOMETHING GRAND.

WHAT a grand humanitarian spectacle it would be if all the civilized nations of the world would unanimously agree not to spend one dollar this year upon armaments and fortifications of any kind, but would devote the money intended for that purpose to the relief of the starving millions in different parts of the world; and the war vessels would carry the provisions and money to the afflicted districts. But alas, the nations have not grown up to this yet; however they are growing rapidly in that direction, notwithstanding our Sunday paper says "there will never come a time when war will not be a necessity." It reminds me of the man who said—when I was trying to convince him that the earth was round instead of flat, as he insisted—that it was "perfect folly to say the earth is round, for if it was round the water would all run off."

America should set up a higher standard of international amenities, instead of taking as her model the diplomatic customs of monarchical governments in her dealings with the nations.

The blossom is the type of immortality; it contains the past, present and future life of the plant. All phases of the plant below the blossom are but partial expressions of its evolutionary phases.

WORKINGMEN.

ALL reforms to be of any permanent good must now be along universal lines of thought. Workmen cannot better their condition by sustaining in any way the present wage-earning, boss-controlling and competitive system. We see the legitimate conclusion of the present system in China, where the laborer gets fifteen cents a day as wages.

In any country where a class own everything, and the laborer nothing but his capacity to labor, it is only a question of time until the laborer is compelled to work for Chinamen's wages.

The workingman helps to forge his own chains when he hates and abuses his fellow laborer who comes from foreign countries, and works for low wages. He has been made a cheap laborer, not from choice, but from this same competitive monopoly-controlling system that prevails in this country, and that is gradually undermining the standard of laborers' wages notwithstanding all the efforts of the Unions to maintain them. The laborer would not be any less a slave if the eight-hour system prevailed. He who pays another wages virtually owns him, and he will own him for less and less wages as competition among laborers increases.

A Chinaman will not work for fifteen cents a day on this Coast, as he does in China, because the Chinaman realizes his labor is scarce here, and, therefore, he demands but little less than the price the white man will work for.

The capitalistic journals endeavor to keep up race hatreds, to draw away the attention of the working people from the legitimate cause of their hard times.

The only remedy for labor is in union with workingmen of all countries; but they must be able to unite for the promotion of the Brotherhood of Humanity; nothing short of this will succeed. The various Unions, as they now exist, are a bar to the uniting of all the workingmen; for they exist simply to increase the wages of the few (and this they have not succeeded in doing to any great extent), and they are as much the enemies of all workingmen as are the capitalists who are trying to break up the Unions. The Unions did some good when the condition of the workingmen was different from what it is to-day; but now they are more of a curse than a blessing, for they keep him selfishly separated from all their brethren outside their unions, and the strifes and hatreds between them become elements of weakness that the capitalist takes advantage of to maintain wage slavery.

The time is not far off when the choice must be between co-operation and starvation.

The forces of our being and the elements of nature are all destructive masters when left uncontrolled, but when controlled they are creative, useful and obedient servants. Ignorance is the only thing that keeps us from working in perfect melody. Discord must ever be our fate until wisdom dispels our ignorance. When, through wisdom, we can control every faculty of our being we shall have harmony, mastership.

CLEANSE US, O LORD.

THE expenses of the United States' Army and Navy are in the neighborhood of seventy million dollars for the year ending June 30th next. This enormous sum is spent in times of peace to maintain some forty thousand men in comparative idleness, while instructing them how to murder their brother man. We do not think that during this period a single dollar has been spent by the Government in the interest of peace education. And yet there is no more crying need than in this important branch of knowledge. Education in strife and war is continually going on in schools by the instruction in war-like feats of nations, to which a fictitious value and glory is given; also largely in the daily press by editorials inciting to war, and by descriptions—in language full of vain-glorious boasting—of forts and war-vessels, prize fights, etc., and by means of the pictorial press and innumerable cheap photographs and lithographs of war-vessels and battles.

It is imperative that all this evil influence should be neutralized, and true ideas inculcated in our growing youth of what constitutes manly men.

Among the masses the idea of what constitutes a manly man is, one who uses tobacco, drinks plenty of whisky, is a good fighter, and has succeeded in getting lots of money by using his wits to cheat people. But the truly manly man does none of these things. He strives to make his fellow-man better, and he is the mainstay of progressive civilization.

To find upon the same editorial page a leader on the necessity of bestowing capital punishment upon a murderer, and another inciting innocent men to kill each other in war, for a national insult that was less of a provocation than the aforesaid murderer received, shows how morally obtuse an editor must be to incite to a crime, for the doing of which he wants the other criminal executed.

With such persons the difference between virtue and vice is simply a difference in the extent of the crime. He who kills one is vicious and deserves the scaffold; but he who kills a hundred is brave and deserves a statue. He who steals bread to satisfy hunger is worthy of the jail; but the Senate is honored by the presence of one who stole a million. The worst criminal is not the one who commits a crime because of weakness, but the one who incites to criminality and dignifies it with the name of virtue, and publishes it in a paper of large circulation, so that its poison may spread far and wide.

If people neglected the welfare of their physical bodies as they do their souls, imagine what poor bodies they would have! They take into their souls all kinds of poison thoughts and deform themselves by hideous acts, and then they expect to be beautiful and fit for a heavenly condition when they are unclothed with the body.

LEAVE to others the recital of your virtues. By acknowledging your shortcomings you admit the necessity of overcoming them.

For The World's Advance-Thought.

THE CHURCH OF THE FUTURE.

EMMA ENDRES.

THE trend of the age is toward toleration and freedom; above all, intellectual freedom; for all great minds admit that the faculty of thought is a talent which must be honestly used and duly accounted for.

So deeply rooted in humanity is the instinct (and its existence is not wholly of this earth) that its moral life, growth and comfort all depend upon social worship, that a Church will always be a necessity. But the commerce of the peoples of the earth modifies the religions of mankind, and the making of many books undermines them; and thereby, from a consensus of opinion, we are enabled to forecast what the Church of the Future will, nay *must* be.

The Church of the Future will be broad and unorthodox. High above the sphere of speculative belief extends that of Truth; the Unchangeable; the region of Eternal Sunshine. The Church of the Future will be an eminently truthful one, bulwarked by a Heaven of Hope and Love. It will bring up the rear-guard of humanity and teach the Brotherhood of nations; it will be a gracious and blessed Church, giving us brethren and sisters in every clime and under every sky.

As it is impossible to believe a proposition the terms of which are unintelligible, and as no mystery can command belief, the Church of the Future will be eminently a Church of common sense in which there will be nothing too sacred for investigation.

It will be a Church without the doctrines of the Trinity, Election, Transubstantiation, Vicarious Atonement, Total Depravity, Everlasting Punishment, Deathbed Repentance, Supernatural Conversion, Inspiration of the Scriptures, and many other, at present, orthodox beliefs; for it will be a Church in which God the Father, and Mankind His Children, will *reason together*; and what the Father has not revealed the Children will not be expected to believe.

It will be a Church of *education*, instead of *pro-bation*; a Church whose God is *near*, and not *far off*; whose heaven is *within*, not *without*; whose knowledge will come from Love, and its obedience from willing hearts.

It will be a Church in which the Gospel of Humanity will be *practised* as well as *preached*; in which the followers of Brahma, and Buddha, and Confucius, and Mahomet, as well as those of Luther, and Calvin, and Wesley, and Fox, and Swedenborg and many others, will be allowed to voice the Truth that is in them; in which a consensus of opinion will be taken, and every generous action, every honest thought, every sincere effort to do right, will be regarded as part of the worship of God.

It will be a Church in which all will be taught that the irresistible laws of the moral world surely bring punishment to those who break them as steadily as do those of the physical; that there is no outward hell if there is no inward one; that the

outward consequences of sin are the least of its evils.

It will be a Church in which the only prayer offered to God will be to be kept in His presence; and the looking up to Him for good influence will be the only safeguard of life, yea, may be, even of death.

It will be a Church in which human goodness will be the best mediator of Divine goodness; where Love will cast out fear; where Man, the child, will come by nature and by right to God, the Parent; where the duty of the one will be supplemented by the duty of the other; where Perfect Love will not be duty, but choice.

It will be a Church that will teach that Faith is not theological opinion, but a great educator; and that deep, loving conviction rules the world; that the highest conviction is that of God, and includes all Truth in itself, as the ocean includes all its waves; that a world without God is an impossible world; that death is not punishment, but a great reward, being God's messenger to those He is ready to receive, and whom, therefore, He must consider as ready to meet Him.

It will be a Church whose ministers will know by experience the needs of their people; the ways of the world; who, having been tempted, overcome and yet triumphant, can assist those still in the heat of the conflict.

This Church Universal will be the Church of Jesus—the Church of elevation and liberality—it will be Christianity unadulterated, undiluted; the Church of Infinite Progress; the Church of the Divine Man, not the Man-God.

DR. F. L. H. WILLIS says in an evening's lecture at Berkley Hall, Boston, recently:

"All forms of faith, all matters of belief, are progressive. Put down a land mark to-day, and it may have to be overstepped to-morrow. It has taken the religious world a great while to learn this truth. In fact it has just begun to dawn on its startled consciousness that the laws of evolution rule in the kingdom of the mental and spiritual as well as that of the material.

"Within every human soul there is a power that is the means of the soul's growth. There is no power in the universe, and there are no circumstances of life here or hereafter, that can control this force to check or prevent its development. Our destinies are calling to us to express themselves, and life opens for each one every possible means for the expression of our powers. Life is for nothing else, in fact. What do we want of it except for what it can do for us? and what can it do for us that it does not do for this Divine Power within us?

"All the shams and pretenses of society, all its external pomp and vanity, show how utterly men mistake what life is for, and so it is frittered away with but little struggle or attempt to break through the barriers to progress. We forget who we are; we forget our Divine inheritance; we forget that the spirit within us and all its attributes are eternal.

THE CRIME OF WAR.

HENRY FRANK.

WAR is the hell of human history, the vulture of human fortunes; it beastializes men and feeds their baser passions on the venom of human hatreds. It defiles the finer aspirations of the soul, and substitutes degradation and dishonor for beauty, love, and truth. It blinds the reason, because it inflames the passions. It corrodes the character, because it builds false fame on grossest pretensions. War is the engine that crushes prosperity; the politician is ever the engineer that drives the wheels of destruction. Once, perhaps, in savage history war may have been of value, as the tooth and claw are of value to the bear and tiger.

Man's early history is the evolution of physical prowess. The strong in muscle alone prevailed. The weak in courage grew flaccid in frame, and succumbed to the blows of force. When savage courage and bloody carnage were the makeshifts of human interest and the commonplaces of daily experience, then life was cheap—cheap as air; death was common—common as falling leaves in Autumn. But as the seared and lifeless leaves encumber the soil only to manure and enrich it, that young forests may spring anew with greater glory than former growths, so each age of man, building on the destruction and *debris* of former baser civilizations, builds anew a development more beautiful and glorious.

War at one time was therefore perhaps necessary in human history, as cataclysms and earthquakes were in shaping the figure of the globe. But to-day the incidental cyclone and hurricane, the electric storm and the cloudburst, leave only destruction and havoc in their path without enhancing the perfection of the globe or materially assisting in cosmic developments. Thus war to-day is a moral anachronism. It has no excuse in ethics; no promise in civilization; it comes to kill and destroy, not to restore and ameliorate. It comes to damn and oppress, not to redeem and uplift. It is all Hell—as said an eminent American general; its king is the Devil—its trophy is slaughter!

This is war, and what excuse can it have in this age of *ifene* civilization, when we are cultivating commerce and the arts of peace, and desire to compel man to forget his savage nature and beastial origin? Peace throws a mantle of oblivion over the beast and brute in man—war unveils the hyena and jackal in his breast.

Peace builds beautiful homes, affluent civilizations, and a conquering commerce. War builds temples of disgrace and hells of horror. War to-day is not wanted; and it is the duty of every lover of his race to discourage its perpetrations and dishonor its claims.

At the great Labor Convention in Belgium all the delegates were agreed as to the equality of the sexes in rights and liberties.

THE diet of the race is all-important in the reformation of the race.

For The Universal Republic.

WORLD'S FAIR.

F. W. EVANS.

THE World's Fair is still an unsettled affair in the Empire State—whether it shall be a *World's Fair*, open every day to all who choose to attend; or shall it be an American Sectarian affair gotten up in the interest of the aristocracy and closed to the common people, by a money-making clergy, who are anti-Jewish Sabbatarians. These, ignoring the Seventh-day scriptural sabbath, substitute therefor the Constantine First day called Sunday because it was devoted to the worship of the Sun. These anti-Jewish, anti-Scriptural, and anti-Christian Clergy, with the marvelous egotism and the unbounded impudence of an Inquisitor, propose, by unconstitutional "Religious Legislation," to levy a tribute of one-seventh of the time upon the religious and non-religious people of the whole world, who are invited to assemble at the World's Fair; the object being to fill their Sectarian Steeple Houses with the thousands of visitors, to be taxed, or else go to saloons, duly provided, in which to spend their idle time and money.

Every day of the week is a Sabbath Day to some of the nations invited to be at the World's Fair.

Jews keep the Scriptural "seventh day." Greeks Monday, Persians; Tuesday, Assyrians; Wednesday; Egyptians, Thursday; Turks, Friday; Catholic and Protestant Anti-Christians; Sun-day. And the Shakers keep the "Sabbath of the Lord," the Sabbath that ages ago, the Spirit said, "remained for the people of God;" that day is constituted of all the days upon which it is wrong to do wrong. In the Shaker Sabbath poverty has no more place than it had in the "Church of the Wilderness" of the Jews, when the God of Israel brought them out of Egypt—the House of bondage. The land, like the air and water, was free to all alike; for forty years there was no land monopoly. Each person could gather their "daily bread"—"bread from heaven." Their shoes wore not out and their clothes did not wax old; having food and raiment they were therewith content, except when their Egyptian appetites lusted after flesh meat, because their soul's loathed the manna as being light food. They were cured of all "diseases of the Egyptians of which they were sore afraid." No one saying "I am sick." Their God "took all sickness away from the midst of them." Like Shakers, they had no class non-producers, such as Capitalists, Doctors, Lawyers or Military—no Aristocracy. Count Tolstoi, getting a glimpse of Christianity, has gone to work like a common laborer.

The Shaker Order is unique and is not numbered with the nations—with the sects of Babylon. It "dwells alone." It came into existence during the Revolution, cotemporary with the Secular Government of the United States. It is emphatically an American Church; but separate from the State, like the sun from the moon. It is not of this world, and therefore its members "will not fight." Ann Lee forewarned her people that the "Whore of Babylon would have one more sup of the blood of the Saints." Does it not look like it?

Closing the World's Fair on a Heathen Sun-God day it looks like it. By unconstitutional "Religious Legislation" the Protestants have killed King of Tennessee for working on their Sabbath day, after having kept his own Seventh day—the true Sabbath. That is only the beginning of the end. If the wicked Church and State Priests, with the women whom they have so long deprived of their rights, that, like the emancipated slaves, they are spoiled and have become "silly women," succeed in closing the Fair, all the Religions will be compelled to keep two Sabbaths every week. In this Catholic and Protestant will unite, like Pilate and Herod. They will work together to put God and Christ into the Constitution, and to destroy the American Civil Secular Government—the Republic of the Human Race.

State and Church will be united, as in Germany, and as in Russia, who is driving out into the wide world five millions of Jews, who are given the alternative of joining the Greek National Church or banishment from their native country, which means utter ruination. The next step will be a religious war between Catholics on one hand, and the Protestants, Sceptics, and all other classes united, as they were in the Civil War, on the other.

The founders of our Government were Sceptics, Free Thinkers, Infidels to a bloody Christianity. The author and fifty-six signers of the Declaration of Independence were all Infidels except six. Will not Thomas Paine be materialized, and, like Jesus, make a "second appearance" to teach the people "Common Sense?" and that they themselves, and not the fighting God of Israel, nor yet Jesus Christ, are the Rulers of the America Republic? And that women, being half of the population, "Common Sense" would secure to them the same "Rights of Man" that men possess, and which they exercise in such a bungling manner that the earth is turned to blood, and Christendom—Babylon—is a great War Camp?

The common people in Russia have been taxed until discouraged, and they must eat the seed for 1893 in 1892 or die of starvation. That is the end that all Church and State Governments come to; and they will pass like the extinct nations out of existence.

The Orthodox "death and hell will deliver up the dead which were in them, to be judged every man and woman according to their works," "and death and hell," not immortal human souls, being myths, will be cast into a mythical lake of fire and brimstone.

POLITICAL party issues are bones thrown to the people, who quarrel over them, while the crafty politicians get away with the meat. The great issues of the day are not tariff, silver and eight hours, but Universal Peace and Fraternal Cooperation. The former are but petty causes, while the latter are great causes that will right all the wrongs that people are uselessly trying to regulate by political action.

MEN generally boast of their least valuable possessions. Modesty and merit are twin-born.

MONEY VALUE.

SENATOR EDMUNDS was interviewed by an Associated Press reporter before his departure from Europe. He said:

"I am going to France in May, and before I go I shall convert the little property that I expect to use while away into gold. That gold I shall deposit with the understanding that I shall be privileged to draw upon it to meet my necessities while abroad. With American credit I should not know how long I should be secure, for it is evident that this discussion (the silver question) is approaching a point where there will be a collapse. Yes, I am going to hoard gold. If this thing must come it will be well for all of us to be prepared to meet it. If we are to legislate money for those who wish to get a cheap dollar—fifty cents, seventy-five cents or whatever it may be—to buy with, the men who have loaned the money on credit for the goods will look out for themselves. The poor people will of course suffer most, and the men of means, who always profit by all the distresses of those who have no means, will grow richer by the calamities that a depreciated currency, whether it be of silver or paper, brings upon the country. Yes, I shall hoard gold."

Senator Edmunds acknowledges what Reformers have been claiming, that it is to the interest of the usurer to depreciate the value of all money outside of the gold standard. There is, however, no dishonest dollar apart from the dollars that the usurers acquire by excessive interest. Every dollar a man earns by his labor is an honest dollar, no matter what material it is composed of. The credit of the American nation is due to the faithfulness of the laborers, and if it is undermined it is done by the usurers who depreciate the value of money for their own selfish ends. The foundation value of money is not gold, but labor. Any dollar that represents a dollar's worth of labor has a solid foundation for its existence. The labor of the people gives value to all crude material; and if the labor of the people can give gold value to wood and stone it can give it to paper.

MY DEAR MRS. MALLORY: I have been tardy in writing you to express my thanks for the Companion Papers. Please accept the gratitude which I most deeply feel for them. Better than gold are they to me, although I am in need of gold, or the many things which it will purchase. Of one thing in myself I am somewhat proud, perhaps, and that is that I have an appreciation of such "food for the spirit." I have tried hard to practice its teachings, to rise out of the poverty and individualism in which I am living. I have observed Soul Communion, almost from the beginning; and try each day to send out thoughts similar to those I entertain while sitting in Communion.

I value such spiritual attainments as yours above everything else, and mean to seek continually for them.

Praying for the success which ought to crown your efforts for humanity, I am your friend.

March 21st.

MRS. M. P. DAVIS.

[C. B. Sedgwick in the San Francisco "Argus."]

PUBLIC SCHOOLS AND VICE.

THE morality of a community or nation lies, primarily, in the training of its children. The public school education, even more than the private home instruction, is the great factor in molding the character of the future man and woman. Children have become so accustomed to the inane admonition of the home circle, so accustomed to regard it as part of the unavoidable routine of the daily life, that it is looked upon as a matter to be resignedly accepted and quickly gotten over. They have known it from infantile days; often questioned in their young minds its justice or efficacy; have demonstrated from actual experience its futility, and therefore no longer respect it. Home is not the place where children are taught to think or reason independently, and that is why home training is everywhere a vast, lamentable failure.

But in the case of the school training it is a different matter. Children quickly understand that they are there to learn what will be beneficial and necessary to them in the future, however lax they may be about seeing the wisdom of taking advantage of present opportunities of acquiring such knowledge. No matter how distasteful the lessons, they are secretly convinced there is no superfluity. What is not brought to their attention at the school is consequently early considered as not being of practical import, and this disdain for outside teachings grows as the years render the idea customary.

Our public-school system, unlike that of any other civilized nation, excludes all religious and moral training from the educational curriculum. That the result is disastrous is everywhere apparent in the growing depravity of youth.

In the minds of children there are no innate conceptions as to what is moral and right. There is no such thing as character or conscience, until one is cultivated and formed, according to existing standards. Thus it ensues that in this mentally naked state, the morals of childhood are open to the influences of surroundings. It is, therefore, a matter of but little surprise that the school children of to-day are fast being carried into the seething sea of vice, and that the disseminating head of this iniquity can be mainly traced to our public schools.

The reason of this sad truth probably lies in the fact that it is there that the child comes into most frequent contact with those of its associates who are unknown to the parents. The indiscriminate mingling of the offspring of every grade and class of society, of the different nationalities, of every shade of belief and unbelief, is bound to result in loose, equivocal and chaotic ideas of morality in those young minds, in the absence of proper governing guidance and restraint. The moral atmosphere surrounding childhood is much more susceptible to pollution by the poisonous presence of a foul few, than would be the case in the event of more advanced years. The innocence of tender age fails to grasp, in its true significance, the enormous evil that its young life may be courting, and the unformed mind has not as yet the necessary wisdom

or foresight to discriminate as to which impressions it should receive and which it should repel.

Unfortunate as this blind ignorance certainly is, the dangers accruing from it are greatly enhanced, when one considers the fact that the dawn of intelligence in the mind of youth is the epoch when the senses reach the highest degree of alertness in the search for new sensations and ideas. The more hidden and secret the knowledge, the more eagerly it is sought, and there is not, in all the resources of knowledge, one place where the young life may find light and guidance, as it wanders the dark valley of temptation.

I bring before the public a subject that it cannot afford to pass lightly over, affecting as it does, not alone the individual welfare of the rising generation, but the foundation of the whole social structure, and in fact the very continuity of the nation.

To gaze at the subject of our public school education through the misty halo in which a patriotic sentiment has enshrouded it and its glorious design, is not to see it as an educational factor of to-day; nor to understand how the broad liberality and freedom intended to be bestowed on the future generation by the exclusion of all religious teachings has resulted in driving to class institutions the children of guardful citizens, and left the rest open to the danger of moral annihilation. Ignore it as we will we are faced with a grave social problem, and one that well merits the consideration of our best thinkers. If one of the noblest and grandest of our public institutions is to serve as a foul breeding-den of corruption, were it not better to strike it forever from the list of our great achievements?

I love our American schools—admire the radiance of the intellectual light they shed forth over the land, but I love the virtue of our children more. It is on their behalf, and not from any personal antagonistic sentiment, that I bring forward a matter so distasteful to all right-thinking minds; so discouraging to our high hopes in this direction. At the same time I do so with the charge of culpability against those within whose province it lies to see to these things, for to argue ignorance of the matter is but to admit a criminal indifference. Strange that the eyes of society, of philanthropy, of social reformers, and purity clubs should have so long blinded themselves to these facts. If those of our prominent writers and preachers who have so greatly concerned themselves in endeavors to cut away the insect bite of Papal aggression from this, the choicest fruit of our national wisdom, would but strive to be more consistent with their paraded sincerity, and, cringing less to the public approbation, search out and expose the evil that is eating away with rottenness the very core, they would be conferring a more lasting public good on this and all future generations. The Roman hierarchy, with all its black, damnable hypocrisy and corruption, scarcely ever produced such a condition of immorality as now exists in our midst.

True it is, that such is in a measure to be expected and tolerated, and remedied with time alone, in all new countries that have sprung up under the same conditions. Such argument can

safely be allowed to pass. But when the vile iniquity so spreads itself as to consume in its hellish gluttony the innocence and chastity of little children it is time a halt be called somewhere and some voice accuse the people to a sense of their danger—if an appeal to that higher one of duty is in vain.

Nature in her bounty never blessed any land as she has blessed this, in the gift of lovely and perfect womanhood. Under the bright blue of our skies the gentler sex bloom to a degree of physical development that is surpassed in no other clime. Yet beneath this sweet smiling surface festers the cancerous curse that is thus damning our budding girlhood, and robbing the nation of its most valuable possession, the honor of its women. Over us hangs a cloud, which, in its menacing blackness, casts a gloomy shadow on the future, deeper than ever fell over ill-fated Rome.

It is a danger which, if not thwarted, will totally annihilate the fair name of American womanhood; and in sweeping away the virtuous homes of the future, will consign the loved innocent ones of the coming generations to grovel hopelessly in the gutters of iniquity—and with that we have sunk.

I hold that the remedy is in our own hands—that a plain, undenominational course of religious and moral teachings, in connection with the public-school instruction, would have a tendency to arrest the falling feet of unreasoning children; would inculcate ideas of virtue and integrity; would cement the majority of future citizens into a common brotherhood, by the tie of a universal belief in the same God, and one common duty in mankind.

I further maintain that it is from a lack of such public moral training also that the present political corruption and dishonesty, so glaringly conspicuous in every branch of our public service, is mainly due.

In advocacy of the stand I take, I make bold to venture the opinion that a system of scriptural and moral teachings in our public schools would have a tendency to connect every-day action and thought with a correct and elevated ideal of character, and that this habit would evolve an unerring guide to rectitude in the future man or woman.

The highest possible development that humanity can hope to reach, is when the individual is capable of being a *law unto himself*. But this does not argue away the point. The moral law still exists, even if confined to the individual intelligence. However broad or narrow its application is of no concern, as long as it fulfills the demands of the human instinct for the preservation of the race. And again, notwithstanding all such intelligence and advancement, childhood—the unreasoning period of man—must be *protected*.

The world is yet weak and crippled, and, therefore laws of moral restraint must be laid down for the guidance of the blind, rushing steps of heedless youth, if only to be discarded as useless when the day of intelligent maturity dawns. They have then served their earthly purpose, and that is all for which the highest precepts of life are conceived and formulated, and are expected to accomplish.

SUCCESS.

THE author who regards success as that only of personal fame and financial returns, regardless of whether he has a real message to deliver, and one that uplifts and ennobles humanity; the painter who aspires only to be popular, to be fashionable, and to command those high prices which the carprize of fashion is pleased to bestow; the journalist who tests his progress by his salary per annum, regardless of his almost infinite opportunity for ministry to humanity; from all these aspects of so-called success one would turn away in despair and distrust, and pray that if this be success, if success in life be so vain, so cheap, so puerile, so selfish as this, then give one failure instead. But it is not true. Success lies in character. The day that one is more true, more sympathetic, more generous, more kind and thoughtful than on preceeding days is the day that he is successful. He may give rather than gain; he may do his alms, material or spiritual, so far from the sight of men that only the Father who seeth in secret shall ever know of his impulse or his work; but in every essential and permanent aspect this is the day of his success; this is the day of his real advancement in life. Let us live, not on the material plane that dreams of happiness only in the guise of purple and fine linen, and the feasts of Lucullus and self-indulgence, but on that plane where opportunities for service to others are held as the higher privilege; and where, not self-indulgence, but self-sacrifice, is the ideal to be attained. Now if one looks at life in this aspect it is not in the light of burdens and interruptions that he accepts its daily demands, but in that of opportunity.

It is not in going out of one's way to do some spectacular and impressive work that one best serves his fellow-men. It is in the daily, the hourly, the momentary fulfilling of the little opportunities constantly afforded.—*Lilian Whiting, in Boston Budget.*

THE remedy for the evils of human greed and monopoly rule is not to be found in the long-range rifles of the mountaineers, the bayonets of the militia, nor in the bomb of the nihilistic revolutionist. The cure, if it ever comes, must come through a better understanding of the laws of hereditary transmission, and by and through the education of a public conscience that will make it as much a crime to monopolize the land, the mines, the forests, etc., as it is now considered a crime to rob the banker's safe, or to "hold up" a traveler and relieve him of his loose change.—*Lucifer.*

OUR present business methods tend to bring out and stimulate the worst traits in man's nature. The most avaricious and unscrupulous, just so they keep within the pale of the law, are the ones who succeed best. Dishonesty and deception are placed at a premium, and the milk of human kindness is dried into a bitter incrustation upon the souls of men. Who can hope to bring about an era of good will and brotherly love so long as we continue such methods?—*Mankato (Kan) Western Advocate.*

ALL the good man does for himself is done to humanity.

PROGRESS IS THE EXTENSION OF LOVE.

CIVILIZATION began in the family system, and to the family system must and will return. The first family was all the people of a village community; the last family will be one community, but that community is to be the nation, and thus the race.

Progress is the extension of love. It begins in the maternal affection of the brute; it ascends to the parental affection of the higher animals; it rises in the friendship of man for man; it then broadens into philanthropy and public charity; it culminates in Christ, Confucius and Buddha; and it is yet to flower in a social system where the interests of all men are identical, and where mutual help shall be the law of being.

Competition is the tiger's claw beneath the velvety fur. It is the carnivore's tooth, red with rapine. It was a necessary force for the up-building of the race and in its time was a friend to humanity. It is now losing its utility and becoming a drag. The teeth sink into friends, the claws into the hearts of its supporters. It is the last relic of the Iron Age. Pushing it on to its death is a greater force, a mightier principle. It is love disguised under a dozen masks, Charity, State-Socialism, Co-Operation, Mutual-Relief Societies, etc. Chionos devoured his children, until Saturn, the last and strongest, strangled him. His sire, Competition, has devoured all its children but Co-operation, and now Co-operation is about to strangle its progenitor.—*Anere Vidal.*

A NEGRO confined in the penitentiary of Michigan is a skilled workman at the trade of varnishing wagon wheels. He receives sixty cents a day for his work, and the contractor of convict labor gets five dollars. This a pretty good illustration of how one becomes a capitalist, and why the capitalist opposes co-operation. The workingman earns five dollars, but only gets sixty cents for his share, while the capitalist takes for his share four dollars and forty cents for the privilege of allowing him to do the work. The contractor should be working side-by-side with the colored man, if taking what is not earned constitutes robbing. Yet these people consider themselves, on account of their wealth, superior to the poorer classes, and they are—superior thieves who are protected by the law.

WHEN man grows old physically and is near his dissolution he returns again to childishness. The decay and dissolution of the Old Order is plainly evident in its return to the barbarism of its infantile age. The revival of prize fights, land piracy, religious persecution etc., that disgraced the early age of humanity are again in vogue prior to their disappearance forever from the stage of human events.

"All the patriarchs and worthy men and women of all times are described as men and women of faith. In what did their faith consist but in character; and what is excellent character but faithfulness: and what is faithfulness but uncompromising devotion to the highest truth perceived? J. W. Colville.

DANGEROUS.

A revolver and a few drinks of whisky make a dangerous combination, as well to the holder of the combination as to all who may be so unfortunate as to be near him. It is a perennial source of danger to others and a fountain of trouble to its owner. For every person who uses a revolver in a good cause or is protected by it in the enjoyment of his legitimate rights, ninety-nine persons get themselves into needless trouble with it. No man of honorable instincts, intending to do right by his fellow men, and holding human life more sacred than notions of honor evolved from a whisky-soaked brain, will carry a revolver about in his pocket, and no one else should be permitted to do so.—*Oregonian.*

An army and a navy, and a few drunken Legislators (drunk with whisky or greed of gain) are just as dangerous to the country at large as is the individual with his revolver to those who are unfortunate enough to be near him. Drunken statesmen with armed forces at their command are liable to involve the country in war for the slightest provocation, and the heads of the nation drunk with passion will declare war with other nations for no more reason than the excited man has for firing off his revolver at some one for an imagined insult. These evils will exist and human life will be sacrificed until Universal Peace shall be declared.

How many, comparatively, small faults in children might better be passed over in silence, or with, at most a gentle reproof, reserving one's stronger and more concentrated efforts and influence for the greater faults. Grown people are very sensitive to fault finding, to criticisms of conduct, and to allusions to their imperfections. Why, then, should we expect and demand of children that they receive constant reproof and criticisms amiably, and with a forbearance which older people do not practice? Are not many children's dispositions seriously injured by these constant and oftentimes impatient reprimands and reproofs?—*Christian Union.*

THE convention of the People's Party on February 22nd at St. Louis illustrates how rapidly the various organizations of people are beginning to realize the necessity of a closer and more fraternal union among each other. The remarks of all the speakers were freighted with good will for all sections of the country, and to show how genuine and widespread was the feeling of brotherly love among the delegates, William H. Warrick, the colored delegate from Virginia, would have received a unanimous election to the position of Assistant Secretary of the Convention but for one dissenting voice.

THE public calls material accumulations, success; but with the system adopted to attain it, the successful man sells his spiritual birthright for the mammon of unrighteousness. Some lives that the world stigmatizes as failures are in reality the successful ones, because they are living the principles of eternal life—the principles that the other man gained worldly success by perverting.

SUBSTANCE AND SHADOW.

HENRY JAMES.

MORALITY is that sentiment of selfhood or property which every man, not an idiot, feels in his own body. It is a state of conscious freedom or rationality, exempting him from further control of parents or guardians, and entitling him, in his own estimation, and that of his fellows, to the undivided ownership of his words and deeds. It is the basis of conscience in man or what enables him to appropriate good and evil to himself, instead of ascribing the former exclusively to celestial, and the latter exclusively to infernal influence. The word is often viciously used as a synonym of spiritual goodness. No man can be either good or evil, either just or unjust, but by virtue of his morality—that is, unless he have a selfhood or freedom entitling him to his own action.

If the good man alone be moral, while the evil man is immoral, then morality ceases to be any longer the distinctive badge of human nature itself, which separates it from all lower natures, and becomes the mere arbitrary endowment of certain persons. In point of fact, however, morality means nothing more nor less than that state of natural neutrality or indifference to good or evil, to heaven and hell, which distinguishes man from all other existence, and endows him alone with selfhood or freedom.

By religion I mean (what is invariably meant where the thing itself exists) such a conscience on man's part of a forfeiture of the Divine favor as perpetually urges him to make sacrifices of his ease, his wealth, and, if need be, his life, in order to restore himself, if so it be possible, to that favor. This is religion as it stands authenticated by the universal instincts of the race. This is religion in its literal form, before it has undergone a spiritual conversion into life—it is, however, in this gross form the germ of all human culture.

Thus morality and religion are regarded as concurring to promote the evolution of man's spiritual destiny on earth, and as bearing, in the evolution of the spiritual destiny of man on earth the relation respectively of substance and shadow. The shadow of a thing being the exact measure of its finiteness, of its destitution of true being.

Real existence is that which exists in itself, being vitalized from within. Phenomenal existence is that which exists only by virtue of its implication in something not itself, being vitalized wholly from without. Real existence is spiritual; phenomenal existence is natural. My spiritual manhood casts no shadow. Whatsoever I do spontaneously, or in obedience to the inspiration of Beauty, is good and beautiful in itself, without any oppugnancy or contrast of evil; but my physical and moral existence never fails to project a shadow, let me be as beautiful physically as Venus or Apollo, or morally as good as all saints and angels, my beauty in the one case, and my goodness in the other, is finite, and like all finite existence, claims its attendant and attesting shadow.

Then the purpose of shadows is to attest finite

and imperfect existence, existence which does not involve its own substance, while they sensibly appear to be in themselves, their being is yet in something very superior to themselves, and, if we would penetrate the world of realities, we must transcend the realm of sense, the finite realm, and enter into that of mind or spirit.

Discerning now the constitution of the shadow, its rational scope and significance, we are prepared to interpret the greatest of shadows—which we call Religion. It falls everywhere across the page of human history, undermining the most towering pride of morality by a subtle conscience of sin, and forbidding man to content himself with a righteousness, a peace and power, which shall be anything less than Divine.

This stupendous shadow, designated by the name of religion, is an effect produced by our moral consciousness intercepting the rays of the Divine Truth as they shine forth from man's social destiny. The three elements which determine its constitution as a shadow are thus distributed: History being the sole field of its projection; Morality the opaque substance which alone projects it; the Social Principle, the principle of a perfect society, fellowship or brotherhood among men, being the great Divine Light of whose obscuration by morality religion has always been the shadow and the scourge.

Society, fellowship, equality, fraternity, whatever name you give it, is the Central Sun of human destiny, originating all its motions and determining the pathway of its progress towards Infinite Love and Wisdom.

As the shadow obeys the law of the substance, so religion is bound to undergo a modification proportionate with that of morality. The modern believer aspires to be a saint; the ancient one abhorred to be anything but a sinner. The one is a changed man, and met for the Divine approbation; the other is a totally unchanged one, only more dependent than he ever was before on the unmitigated Divine Mercy. The one feels sure of going to heaven, if the Lord observes the distinctions which his own grace ordains in human character; the other feels sure of going to hell unless the Lord is blessedly indifferent to those very distinctions.

If there should appear, as the reader conceives, in the progress of these expressions any animus of hostility, either to the polite or the religious world, he will do me the justice to believe that such appearance is only the negative or literal of a love, which, on its positive or spiritual side, embraces Universal Man.

I assail ritual or professional religion with undissembled good will; yet I never for a moment do so in the interest of irreligion; but exclusively in the interest of its own imprisoned spirit. Daily I visit the sepulchre in which the Lord lay buried. I find the spiced garments in which he was embalmed reverently exhibited, and the napkin that was about his sacred head tenderly folded away and cherished; but no familiar feature of his vanished form remains. All that was lately so

human and helpless in him has become Glorified Infinite and Divine. I find any amount of literal or personal homage addressed to Christ in the Church; but never a glance that I can discern of spiritual recognition; and yet this alone is real and living; all the rest is dramatic and dead. Christ is no longer to be found spiritually isolated from, but most intimately associated with, the business and bosom of Universal Man.

The reader may answer that a man's soul is worth more to him than all the world beside; that God busies himself with the spiritual interests of humanity, rather than the material interests. Unquestionably. But how, if He cannot deal directly with its spiritual interests without impairing them? How, if His only way of dealing with them is to do so indirectly—that is, by means of its material interests? God's real and primary delight is to appease the spiritual wants and assuage the spiritual woes of humanity—which are accurately symbolized under these images of mere material destitution and distress. But we must recollect that He is utterly unable to effect these ends except in so far as our private individual commerce with Him has been organized upon, and energized by, a recognition of his boundless presence and operation in human nature itself.

Little remains in our modern profession of the living spirit of religion; it is simply a jump from a grossly absurd fear of God's personal enmity to us, grounded in our own moral delinquencies, or perhaps purely ritual uncleanness, into a more grossly absurd hope of His personal complacency towards us, based upon some inward mystical change which He Himself has arbitrarily wrought in us. From this view religion is no longer a witness to the truth of God's immutable perfection; but only to the capricious operation of His spirit ordaining certain differences in human character, whereby one man becomes avouched in his proper person an heir of heaven, another stigmatized as a child of hell.

If God would have my love and have it eternally His goodness must conciliate the legitimate instincts of the soul, which are freedom and rationality; He must exhibit His perfect worthiness to be loved in such a way as to captivate my heart and understanding. Now as I am naturally constituted, when left to myself, I am a being of consummate selfishness and covetousness. I unconsciously exalt myself above all mankind, and would grasp, if possible, the riches of the universe. It would plainly be unmixed devilry, simply to condemn my natural disposition and turn it over to ruthless and eternal punishment. On the other hand, it would be unmixed divinity to condescend to the natural limitations, to come down to the level and breathe the atmosphere of these overpowering lusts, to live in the daily intimacy of their illusions, insanities and impurities.

Let God reveal Himself to my intelligence as a natural man, as a sympathetic partaker of my own corrupt nature, and I shall necessarily love Him with such a reality and intensity of love as fills me with His own unspeakable tenderness towards the possible animosity of all mankind.

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LUCY A. MALLORY, Portland, Oregon.

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The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:23 p. m.
Baltimore, Md.....	3:03 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	3:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburg, Scotland.....	3:01 p. m.
Frankfort, Germany.....	3:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:08 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	3:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Leecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	p. m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	3:19 p. m.
Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, New Foundland.....	3:38 p. m.
St. Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:23 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:03 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

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For The World's Advance-Thought.

A HUMAN SOUL.

ISABEL DARLING.

He turned his back upon the laughing, weeping crowd
That seemed but hurrying insects to his weary eyes.
That wove, with equal zest, a wedding garment or a
shroud,

And by the smoke of their own industries shut out the
golden skies.

He strode, unpausing, toward the distant, rocky height
That, earthquake-heaved and fissured, lured his eager feet:
The while he felt the earth's great soul, though veiled, as
yet, from sight,

Which in the fearless strength of his own longing he had
sworn to meet.

He spurned the grudging stone whose heavy hands were
clasped

Across his course, and hewed a pathway; then he stood,
And, leaning on the blunted iron that his hand yet grasped,
Searched upward still, with eye and ear intent, to find that
hidden good;

Nor knew that some had missed his once familiar form
And turned to watch the way he went, then followed,
drawn

By curlous half eagerness, half doubt, above the storm
To learn by sight on what mysterious quest this stern, lone
soul had gone.

They paused, awe-struck and silent; words were idle then;
His giant form uprose against the brooding sky,
So far above them that the praise or blame of other men,
That broke below in fretful, helpless billows, rolled un-
noticed by.

His upturned face was glorious with golden light,
The full, unclouded light, the living soul of earth;
The mists were left behind whose filmy meshes vexed his
sight,—

Transfigured there he stood in silent ecstasy. Of little
worth

Was all his joy to those who linger still below,
Yet each may find or make a pathway up the height;
To every one that climbs 'tis surely given sometime to know
The full, unclouded glory of the Soul of All—God's Living
Light!

The five Messiahs of the past each represented
the culminating cycle of progress of five past pro-
gressive periods of the human race; viz: the Cycles
of Conception, Gestation, Childhood and Youthhood.
This Dispensation is the Cycle of Divine Manhood.
All the five Christs of past dispensations, with their
experience in Celestial spheres are in the Divine-
Human, just as infancy, childhood and manhood
are in the man.

BLOSSOMING TIME.

THIS world was made a fit habitation for man in
six great evolutionary periods of time, and
the seventh great period was for that early age
the Blooming or Millenium period—the day of
Rest or Peace from the growing struggle of the ele-
ments. Primitive man was the blossom of that
cycle.

The regeneration of the earth or the creation of a
new world, now in process of formation, will not re-
quire six great periods of time to accomplish, be-
cause the Celestial methods bear the relation to
the slow processes of primitive material evolution,
that the speed of a message sent by telegraph
sustains to its delivery by walking. The creation
of the New Heaven and the New Earth will be ac-
complished in three periods of six years each (a
triune epoch), at the end of which the Blossoming
or Millenium period—the day of Rest or Peace
for this age—will be inaugurated. The Divine Hu-
man or Celestial Androgynous Adam will be the
Blossom of this cycle.

Every plant sets forth the six great evolutionary
periods of creation, and the seventh or day of rest.
The six periods are represented by the roots, the
stalk, the leaves, the bud, the blossoms and the
fruit. After these comes the period of rest for the
plant. The period of rest comes to all growth in
creation when it has fulfilled its mission by giving
birth to the blossoms and fruit.

The six periods of activity divide up also the
life of man; and he must pass through these har-
moniously and create the fruit of his Immortality
before he can enjoy the seventh period of Celestial
Day or Soul Peace. The week with its six days of
labor and Sunday for rest is a shadow symbol of an
eternal Truth. There is no rest for the wicked
(the disorderly). Rest only comes when we have
grown in perfect order in each state. The soul
that is attuned to good will and peace, and thus
grows into the Immortal State, will find the Rest or
Peace Day.

AMERICANS arouse from your lethargy, and real-
ize your God-given birthright! Destroy your
Gods of gold and greed! your idols of party pride
and passion! Worshipping these you are growing
blind to the loss of the grand principles for which
the founders of the Republic gave their all.
Arouse the inherent nobility of your nature!
Cast off selfishness! and together as brothers and
sisters place your country in the van of nations for
peace and harmony and good will to all the world!
and control the world by the grandeur of your
principles; thus assisting the nations in the grand
Federation of Justice!

PHASES OF LIFE.

LIFE in humanity may be classified in three
divisions. The first may be compared to the
roots—living and striving in the earthly darkness of
ignorance, and, consequently, believing in a theo-
logical hell, a competitive hades, and a black
chaos filled with lust, whisky and tobacco; and
using for food the decayed, corrupting filth of
earthiness, in the bodies and blood of slaughtered
animals. The second division—like the leaves—
breathes a purer atmosphere; co-operation takes
the place of competition; the idea of the brother-
hood of humanity comes uppermost. The food
consists largely of the natural or refined products
of animals, eggs, cheese, butter, etc., (representing
the carbonic acid gas that the leaves inbreathe).
Lastly, the blossom, whose habitat is Eternal Life;
whose consciousness may include the universe.

These three phases in the evolution of humanity
have all grown out of one another, but each stage
has also its separate life; the blossoms cannot
grow under the ground, and the roots cannot grow
out of the ground.

The Tree of Life must come up through orderly
growth, else it is stunted, unhealthy and unpro-
ductive.

Heaven does not come to us; we are only wast-
ing time while we wait for it to come. The only
possible way to gain heaven is to grow it.

At last! at last! O Earth, thy redemption
cometh! The long looked for, the long
hoped for, the long worked for, approaches!

At last the Cyclic Night is giving place to the
Dawn, to the *Oura Celestial*, which will shed its
Wonder-Light over all the earth, to bring to fruit
age all the good in man, to comfort and redeem the
sin-sick, the tortured and oppressed!

For this, the Good and True in all the ages past
have labored unceasingly on and on. For this,
agonizing tears have been shed, and hearts have
ached and broken!

But now the dark and dreary Winter of the Race
is broken, and the Spring Cycle is at hand, radiant
with immortal flowers, and rich in all that beauti-
fies and expands and gives True Life!

The Demon Death is defeated and no longer
shall have sway! Life consciousness, unending
and immortal, has conquered, and its Redeeming
Power shall rule.

'Tis the dawning of the morning of a grander Light on
earth

Than the ages ever witnessed since time has had its birth!

'Tis the dawning of the Soul-light from the Pure Celestial
Sun!

Hail and greet the Love Millenium whose Day has just
begun!

A PROPHECY.

WARNER SNOAD.

BOUND with strong cords a shackled creature lay;
 Helpless and dumb, but in its soul-lit eyes
 Shone promise fair, as at the break of day,
 When sun-gleams flash athwart the dusky skies;
 And they who passed, said, "God and Nature gave
 Her bonds,"—and some said, "love had bound her slave."

Then nature rose in majesty divine;

"Who dares to utter blasphemy of me?"

These slavish bonds were never work of mine,

The child of Nature is forever free."

And breathing on the prisoner's heart, it gave

One wild, quick throb, which burst a cord apart:

"Could God create his daughter for a slave?"

Truth flings the lie back, whoso'er thou art!"

Came love—not he, the soulless, blind, Greek boy,

Whose restless wings are ever plumed for flight,

With puny weapons for an urchin's toy;

But Love, the Lord alike of life and light,

The Love which God gave woman for her dower,

Ere slavery awoke, or tyranny had power.

"I forge the chains of woman? Nay," he cried,

"Tis Love alone can make her truly free,

Man's equal she—born first from manhood's side,

Proof of her oneness and equality!

"Love her as her own flesh," the answer he

To all the slander careless lips have hurled.

Teach man his lesson fairly, and then see

How Love and woman make a perfect world."

Yet still she lay, till, with a flash of light,

God's lightning sword of Justice cleaved the skies!

When God comes down, men tremble at the sight,

As they who flocked round Sinai veiled their eyes.

And woman rose—with Nature as her guide,

With Love her guardian—broken in the dust

Her shattered fetters, tyranny defied,

And lo! men knew them as man's Pride and Lust.

ORDER.

GOD (Love and Wisdom) is the Creator; the Devil (Hate and Ignorance) is the Disorder that makes inharmony of the works of the Creator. A Savior is one who saves from Disorder. All who Create (the builders, both spiritual and material) are children of God; all who destroy (the idlers, the vicious, the warriors, the sportsmen, etc.,) are offspring of the Devil.

Now, no matter what denomination of Religion we profess, we belong to one category or the other. A destructive Christian is as much a child of the Devil as a destructive Heathen; "Christianity" is only Christian when it is Orderly. There is only one Religion; this is Order—Harmony. All ideas that bring Disorder are of the Devil. All that make Order are of God.

See to it, O humanity, that your beings are constructed Orderly, else you have no permanency, no Conscious Immortality. Every thought of evil that you take into your mind keeps you in the chaotic condition of unrest. Heaven, Immortality, is gained only by Orderly Growth—Harmony.

It is only with the ignorant that "familiarity breeds contempt." The God of the ignorant is revered because he is mysterious; and the God that is everywhere visible they neither honor nor respect. It is only a wise and enlightened man who loves God universally.

WISDOM AND LOVE CONTROL.

THE Wisdom and Love of the Celestial spheres can control the discords and inharmonies of this world if we will prepare our being to receive Celestial influx (for in a material world work must be done through material forms). Until we are receptive the Celestial force cannot do its will "on earth as 'tis done in heaven."

Celestial Power does not come to us merely for the asking; if it could it would have come long ago in response to the petitions that are daily being offered up. Law must govern the advent of this power, as well as of all things else. A refined sensitive person who lives in the pure air could not descend into a pit filled with noxious gases to rescue one of coarser mold, who has evolved these noxious gases by his own ignorance and disorderly conduct. Much as such a being would like to aid the sufferer it would be impossible for him to do so before the foul odors were dissipated.

Humanity is mostly in the condition of one in a pit filled with poisonous gases asking God to descend into it, to redeem them from their own continually evolving filth. If it were not for a few among the dwellers in the pit who have, through the cultivation of their spiritual natures, developed a disinfectant to purify themselves and their atmosphere, thus preparing a channel whereby the Celestial Power could descend to these spheres, the world would go on from bad to worse until its inherent corruption would have exploded the planet into fragments, like an explosion caused by foul gases that can find no vent.

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NATURE never grows the blossom first. But in material life people want the blossom to come without the various stages of growth that lead up to it. Thus they steal the habiliments of the blossom (beautiful surroundings, pomp and show) and vaunt of their prowess, while all the time they have not grown from out the darksome earth. The first here are therefore the last there, because there they must commence where they should have begun here.

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Our thoughts make us either free or slaves. The bolts and bars and stone walls of the penitentiary are a continual reality to us if our thoughts are avaricious and narrow, for they shut us away from all that is light and beautiful and from sympathy. Ignorance is akin to criminality, and we put ourselves in spiritual cells of darkness by cultivating ignorance, just as one who commits a crime is incarcerated in the prison cell.

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God does not destroy evil; but evil is of itself destructive. It contains suicidal elements that grow with its growth; but evil may become good by transmutation, just as darkness becomes light when you bring the light to it. An eternal hell is an impossibility in the constitution of things, because evil being self-destructive cannot exist forever as evil.

REAL RELIGION.

REAL religion consists of living growth and example rather than in the simple preaching of moral precepts. Moral precepts taught a child whose parents through ignorance have transmitted to it a passion-tainted blood will be of little avail; especially is this so because the whole tendency of our meat-eating, tobacco and whisky using civilization is, by the cultivation of these pernicious habits, stimulating continually the animal nature.

In vain will men and women seek to have good children while they themselves foster habits of life that are corrupt and soul-dwarfing. It will be difficult to reform children in the schools so long as the parents remain unreformed. Moral precepts taught in school that are not emphasized by living examples both in the teachers and at home will not have much effect upon children. Ingrained purity inherited from the parents and strengthened by daily example of the parents is the greatest safe guard to a child when it comes in contact with evil. Ordinarily the animal nature is strong in children and the spirituality yet in embryo. The aim should be to develop the child's spirituality, and this can best be done by the co-operation of the parents with the school teacher.

The diet of the child is also very important. Flesh-eating and over-eating makes a bad foundation and a bad foundation will not long hold up a good superstructure. In fact, the evils of the present system are all links of one chain that extends from the top to the bottom of society. The very basis upon which society is now established must be changed before men, women and children can grow into that harmony and purity that is the birthright of all.

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THOSE who look to society to enlarge their liberties look in vain. In all ages of the world it is the super-human efforts of the few that have enlarged the boundaries for the imprisoned soul. If it were not for the continual vigilance of the few the masses would not attain wisdom. The teachings of the Churches are largely responsible for the ignorant, thoughtless condition of the masses. It has been taught for ages that they who thought for themselves were almost sure of gravitating to an eternal hell of torments. But the facts are, only they who do think and act for themselves are saved. It is the thinkers to-day who are redeeming the world from its chaotic condition of disorder. It is the new thought, (the Christ Spirit of innovation, therefore of salvation), that is redeeming mankind, and loosening the shackles of mediæval bondage and soul slavery that the Church Spirit would still hold them to.

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NEITHER thought nor speech are the fulfilling of the Law—only Love.

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WISDOM, health and power are all in concentration.

A BEAUTIFUL STORY.

A BEAUTIFUL and touching story of a woman's love and piety, bestowed where those sweet attributes could only meet with voiceless gratitude, comes to us from Eatonton, in this State (Georgia). The recent embarrassment of a business firm caused one of its members to sacrifice his herd of splendid Jerseys. His lovely and cultured wife, who had loved them; who had made them conscious of her kindness; who had fed them from her hand, and whose call they had answered from the pleasant plains and valleys, as their bells tinkled homeward in the twilight, with tearful eyes saw them pass from her care into the keeping of strangers; and out of her noble heart she made this touching plea for them:

"There are sentiments connected with our little Jerseys that will make the parting with them hard to bear for my husband and myself. The people of this county know that each Jersey in the herd has been reared by me. Each has its special name, and comes to my call. They have been my constant care for years, and are like children to me in their affection and dependence, and I have given them almost a mother's love; and now that the parting time has come, I desire to plead, not for myself, but for them; that the stranger's hands into which they will now pass may be kind and gentle, and caresses, not cruelty, may be meted out to them. When I stand in the empty stalls at Panola farm, the greatest grief my heart will know will be that the dumb creatures that I love so well will be beyond my power to aid. Hungry and unsheltered they may be standing in blinding storms or drifting snows, and blows, not loving touches, fall on their gentle heads, and I their mistress powerless to help. And so I plead: reader of these lines, whoever you may be, if one of Panola's Jerseys passes into your possession, remember that a woman's tenderness has reared it, a woman's care has guarded it, a woman's heart has ached over its loss, and a woman's pen was lifted in life's darkest hour to beg for it the pity she did not ask for herself."

There is a beautiful lesson in these beautiful words—a lesson of love and tenderness, of gentleness and sweet compassion, which only the true heart of a woman could teach; and if the poor, dumb brutes in whose behalf that tender plea was made could speak their answer from the stranger's pastures, it would chime in sweeter cadence than the bells that tinkled in the dewy dawns and purple twilights and made unimagined music in a woman's heart.—*Atlanta Constitution*.

UNTIL Spiritualism sinks into your life and brings forth fruit you are unworthy the name of Spiritualist; you are sailing under false colors. You are no Spiritualist until your life is a daily upward and onward march; until every sun that goes down sees you a better man than you were yesterday; until every rising sun finds you more determined to lead an honest life, one more in accordance with the teachings of Spiritualism.

Each day that you learn a new truth, each day

that you acquire a new fact, you are opening your intellectual and spiritual doors for the reception of another fact, another truth to-morrow, and as you desire truth you draw to you truth-loving spirits, by the very laws that govern beings, and by no unnatural process. There is nothing unnatural; you cannot get outside of the laws; you may break them, you may stand in the way, like a stump in the middle of a stream, trying to stop the onward flow of truth, but you cannot do it; you simply turn it away from you.

But if you would "walk in the way," and become "one with the Father," learn to know the law, to love and obey it. Desire truth and purity from the Spirit-world; that which will uplift and benefit not only you—for that is in itself a selfish desire—but all men desire that truth shall be made known for the truth's own sake, and that mankind by it may be made free. As Jesus of Nazareth so beautifully expressed it: "And if I be lifted up I will draw all men unto me." That is the true spirit of self-sacrificing love, that we desire to be uplifted, that we may draw men unto us. If we can get into that desire, we tap a high fountain of clear, crystal water in the spiritual spheres, that which will flow down upon our lives to bless and purify instead of polluting them.—*Helen T. Bingham*.

THE COMING ERA.

M. J. ANDERSON.

BY the eternal laws of change and growth man is destined to progress from lower unto higher forms of existence; and, as he advances toward the source and fountain of all life, he must leave behind the habits and practices befitting the lower rudimental stage of development. New thoughts will inspire and new revelations of truth awaken in his soul aspirations toward diviner loves, holier desires and purer springs of action.

As the ceaseless activities of unfolding nature in the external universe bring ever increasing demand for higher cultivation in forest, field and garden, and man combines elements in sublimated forms to perfect the productions of earth, and as science labors continually to develop and refine plant-life, should not human beings give more attention to the rational consideration of the material that goes into the physical laboratory, out of which grows and is sustained the organic system, "the house in which we live?" whose varied powers and functions receive their energy and life from the elements, spiritual and material, which surround us in the air we breathe, the food we eat and the water we drink.

The glutton, like the drunkard, stimulates his abnormal tastes and vitiated appetites, until his overworked and worn-out system rebels, and the many ills he has generated culminate in some terrible malady, and he comes to an untimely end; dies a fool for want of simple understanding and power of self-restraint, which might have prolonged his days in health and happiness; thus thousands die annually.

The wonderful cereals that thrive so beautifully

under the sunny skies of spring and summer, with their corresponding luscious fruits, afford ample food for blood, brain and muscle. Mother earth yields enough for all, and in the years to come, "when knowledge shall cover the earth as the waters cover the seas," and enlightened humanity, simple in their habits and morally sensitive in their natures, shall shrink from injuring even the least of God's creatures.

SIGNS OF THE TIMES.

JOHN PULSFORD.

As surely as the tender glory of God's Love came into our nature in Jesus, so surely the same is coming into humanity at large. The gentleness and clemency of the Lamb so prevail in the spiritual atmosphere, in which the souls of men live and think, that, unawares, the hard and vindictive thoughts of their forefathers are melted out of them. It was the coming of "The Lamb" in man that emancipated the African race and the serfs of Russia. Each century surpasses the former in its motherly concern for all sufferers, in its treatment of criminals, and in the costly and self-sacrificing methods by which it seeks to win the most degraded to virtue and honor, to Christ and Heaven.

The animal world likewise shares, and will more and more share, in the geniality and mercifulness which the Lamb is infusing into the human soul. The society for the prevention of cruelty to animals, and the earnest rebuke which vivisectionists are receiving, are signs that the Lamb's Life is becoming the life of men.

Let the natural human race be concerned to become a Divine human race; and they will soon hear what they have never heard, and understand what they have never understood, and rejoice as they have never rejoiced. How great will be their exultation, to see their whole nature intact, on a higher plane, the virus of lust and the poison of sin alone excepted! Humanity is humanity to eternity, a richly complex, dual unity. Blessed are they who have entered into a divine discontent with the natural form of this unity. The natural man and woman have no conception of the divine form, and bliss, of their nature. In its twelve-fold, jeweled purity, it is now coming down from God out of Heaven. Many are receiving it with intense delight. And all who are ill at ease under the degradation of their natural, are being prepared for the evolution of their Divine-natural, condition.

The realm of ideas is like an endless pyramid whose base is in the darkest depths, and whose pinnacle extends into the highest heavens. The lower the idea the more extensive is the plane over which it is accepted. The higher the idea the fewer become those who live it out. None can descend entirely from a lower to a higher plane of ideas to lift up the ones below, but there is a middle plain between each plane upon which those above and those below may meet for aid, provided there is co-operation between the two planes.

ARISEN!—W. H. KIMBALL.

OUR valued contributor, William H. Kimball, the Wisdom Seer, has Arisen into the Celestial Life. One has only to read the Granite State Papers to know that he was one of the greatest men of this age—too great to be understood save by a very few; but the age is now dawning that will understand his true value; and it will be known how great a factor he was in bringing to this earth the wisdom that will evolve the Divine Man. His work is not ended, it is only just begun; he will be more active in the New Age than in this, which is just passing into the womb of oblivion.

The Rev. Bradley Gilman is one of those who can comprehend and appreciate Mr. Kimball, as will be seen by the following address delivered by him at the funeral service:

"We meet to-day to honor the memory of a man who has seemed to me, during the years in which I have known him, the most remarkable man in our city, and perhaps in our state.

"I will not, as I might easily do, I will not take this time and occasion to speak of our brother's exemplary life in the relations of husband and father, nor will I dwell, as I might properly do, upon his honest, earnest life as one of the world's workers; this occasion gives me the opportunity of pointing out to you the rare quality of his nature as a thinker.

"Our brother spoke in what may have seemed to some an unknown language; but that was because he lived and thought and spoke in a realm far above the everyday level of the street and the market place. He was a lineal descendant of the old Hebrew prophets; he was in the apostolic succession of the great Mystics and Transcendentalists, at whose head stands our Lord Jesus Christ himself.

"Often as I have sat and listened to him, I have felt that I was in the presence of one of God's seers. And I have said again and again to my friends, what a marvelous product of New England is this mind! He seems to me a man born out of time and out of place. Out of time, I say, because his calm, idealistic soul was diametrically opposed to the rushing common-place spirit of our day; and out of place, because such a nature as his seemed to belong to the contemplative East. He was essentially Oriental in his mental fibre; and remember that out of the East all the world's great religions have come.

"I have never met a human being for whom the barriers between the seen and unseen things were so completely broken down. I have met men in my college days of philosophical research, who were his equal in brief periods of speculative inquiry; but no man have I ever met who could make, as he has, the world his class-room, and could live daily in the pure ether of the highest metaphysical thought.

"How can I ever forget the rapt, absorbed expression of his pale face, the keen glance of his sincere eye, and the cadence of his high, tense, Emerson-like voice, as here beneath this roof he threaded his way through the tangled mazes of

the highest abstract speculation!—[Speculation?]

"It has been little wonder that many have not understood him; clearly that they have not realized what a rare and penetrating intellect was in their midst, for his language and thought stood in the same relation to our every-day language and thought that the higher formulas of algebra and calculus stood to the simple rules of arithmetic.

"And shall I say one more word? I say it advisedly; I say it reverently; that here was a man, who, if he could have stood by the Master's side at Jacob's well, when the woman of Samaria was addressed, and could have heard that profound declaration, that "God is a spirit," and "in spirit must be worshiped," if that could have been, then he would have understood what Christ meant, as few have understood it, throughout these eighteen centuries past.

"My friends, this is a burial service the like of which I never attended before; for in this man's thoughts the life temporal and the life eternal were wonderfully blended. I cannot think of him as dead; I know that he as truly lives as ever he did; and that the world in which he now moves, with unimpeded steps, is not wholly strange to him, for much of his life has already been spent just within its borders. He has dearly loved to think God's thoughts after Him; no, it may be, he thinks these same thoughts with Him.

"Peace and honor to a great, pure soul, departed this life; instruction and inspiration to those of us who still dwell upon the shores of time."

LUCIE GRANGE, the wonderfully inspirational editress of "*La Lumiere*," Paris, has published a book of a hundred and sixty-seven pages. It is partly devoted to the inception of Whole World Soul-Communion in Salem, Oregon, and its wonderful growth in Paris, and the principal cities of Europe, South America and Asia, in which her inspirationally edited paper circulates. The remainder of the work is filled with grand inspirational thoughts received on Soul-Communion day, and at other times, in relation to its mission, and explanative of the marvelous culmination it will lead to. Lucie Grange has done a noble work for the propagation of Soul-Communion, and all that it implies, in all parts of the world where the Latin race dwells; and she will receive her reward in the harvest time close at hand. Every progressive Frenchman in America, and every advance-thought person who can read the French language, should send for a copy of this excellent work. It is entitled "*La Communion Universelle dans l'Amour Divin*" (Universal Communion in Celestial Love). The price is seventy-five cents. Address "*La Lumiere*" 97 Boulevard Montmorency, Paris, Autenil, France.

It is an unanswerable argument in favor of woman suffrage that all men who sustain evil methods are opposed to it, men who keep saloons, gambling houses and who accept all forms of immorality. The men who degrade woman the most are most in favor of her subjection.

PROMOTED.

MY DEAR MRS MALLORY: Probably your last issue went to press before tidings of the translation of my friend, and your able and excellent correspondent, William Hazen Kimball reached you.

But it is true, the author of *The Granite State Papers* is such, no more! His illness was long; his sufferings at times fearfully severe; but he bore all with that serene fortitude and patience which become the philosopher, and the truly brave and noble man. He was tenderly watched and cared for by his devoted wife and affectionate children to the last. Truly, as sang the Royal Hebrew minstrel, "The end of that man was Peace."

"So fades the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies the wave along the shore."

On the fourteenth of last month, a few neighbors and friends gathered at "the house of mourning," for such it was, for the funeral service. The exercises were brief and simple, but serious, and devoutly sincere. The singing by a quartette was appropriate and beautiful. Rev. Mr. Gilman, pastor of the Unitarian Church, read scripture selections, and a poem by James Russell Lowell, then gave a short, but singularly well adapted, address for the occasion, and closed with prayer and benediction. A few remarks of mine and a short reading from the writings of Fichte, were by invitation interspersed with the exercises. At the close of the solemn hour, the body was borne away and committed to the tomb; the pall bearers being the four surviving sons of the deceased.

I enclose a copy of the brief but beautiful address of Mr. Gilman, hoping you may find space for it in your always well filled columns.

Faithfully and fraternally yours,

PARKER PILLSBURY.

PERHAPS nothing will so much hasten the time when body and mind will both be adequately cared for, as a diffusion of the belief that the preservation of health is a duty. Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to nature's dictates they regard simply as grievances, not as the effects of a conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any degree criminal. It is true that in the case of drunkenness, the viciousness of a bodily transgression is recognized; but none appear to infer that if this bodily transgression is vicious, so, too, is every bodily transgression. The fact is, that all breaches of the laws of health are physical sins. When this is generally seen, then, and perhaps not till then, will the physical training of the young receive deserved attention.—*Herbert Spencer.*

THERE is no higher happiness for any one than that which he is wisely or ignorantly striving for.

THE PAIRS OF OPPOSITES.

How shall we understand that all imperfect things are composed of opposites—positive and negative, male and female, right and left? and, that being so composed, they receive in character and feeling such opposites as heat and cold, good and evil, pleasure and pain, etc.? How shall we understand that these opposites are inherent in the very nature of imperfect things? How can we say of any one imperfect thing that it is at the same time hot and cold, good and evil, etc.?

Now, we can easily see that according to different uses we wish to put a thing to, it assumes to the user different aspects. For instance, boiling water may be at the same time too hot for some purposes, and too cold for other purposes; that is, the same water is at the same time hot and cold. Poison may at the same time be good and evil as it is used rightly and wrongly. One might immaturely form the conclusion herefrom, that, in reality, the terms hot and cold, good and evil, etc. are different terms with the same meaning; and that either one term of any opposite might be discarded. So that hot and cold might be called hot, and good and evil called good. But this would be a fallacy or false reasoning, since that which is being reasoned about is not perfect but imperfect. Perfect things change not, but the nature of imperfect things is constant change. Hence, perfect things are not composed of opposites, but imperfect things must be composed of opposites.

Imperfect things cannot become absolutely perfect, but they may become comparatively perfect. A thing is comparatively perfect when it is built up into the full stature of its design. Only the Design is absolutely perfect.

The body of man can become comparatively perfect, in that it may be built up to the stature designed for it. But the Designer of man's body is not a changeable being, but is absolutely perfect.

Thus God is absolutely perfect; the Son is comparatively perfect; the World is imperfect.

Let us look at this question in another way. It is certain that imperfect bodies are composed of the opposites, for the opposites are expressed through or from it. Thus, love and hate, which are expressed through the same instrument could not find expression through a body which was not composed of likes and dislikes.

Again, the use for which any instrument is constructed is predestined. That is, your instrument is constructed suitably for a certain work. Then the work for which it is designed is determined before the instrument is constructed. Now, the body is a living instrument designed for a certain work; hence the feeling in the body is of a positive and negative character; positive to the extent that the work for which it is intended is completed, and negative to the extent of work yet left undone. The design of God is that man shall know his Father. While, therefore, man is working out this design of God, he must necessarily be provided with an instrument in which is the feeling or consciousness both of the work done, and of that to be

done. But man cannot get understanding except through experience. Hence he feels, without understanding of the work yet to be done, that there is much work yet to be done; but he feels with understanding the work he has accomplished, or experience he has gained.

The man who has created the instrument, has determined the work he must accomplish with it.

This does not mean that man is God; but that he (generally speaking) is the Son of God.

The work of man must of necessity be the getting an understanding of himself. That is, he must do the work that God accomplished when He made man. Neither can man do any work that is not in him to accomplish. That is, nothing can proceed from man which is not in man.

Thus the teaching of predestination is true, since a maker shapes his instrument for the work he intends to accomplish. Likewise the teaching that man has free-will is also true, since he alone determines the manner in which he will accomplish his work.

And it is impossible that man should have some work other than that of knowing himself. To this end every experience in the whole world tends.—*U. R. Leaflet.*

DEAR MRS. MALLORY: Through your truly excellent paper I desire to respond to the sentiments of Adelaide Comstock, in your last issue. Not only does she express my views regarding the paper, but her experience during the past year or so, appears to be so similar to my own. "The King of Terrors," so long misapplied to so-called death, should be given to "La Grippe," for, not only does it attack and injure to a greater or less extent the drones among humanity, but it ruthlessly withholds both hand and brain of those eager to administer the bread of eternal life to their hungry fellows. To our dear friend, Adelaide Comstock, and any and all others whose pens and voices in the cause of spiritual upliftment have been stayed, to say nothing of the entailed physical and mental suffering, do I send my tender sympathy. To desire to do, to thirst to do, and find one's forces unequal to the effort; to sit, or lie and cultivate patience, until the good time of restored vitality comes, is no doubt excellent discipline but hard to be endured at times. Oh when shall mortals learn how to live? When shall hereditary cease to enslave coming generations? Not until the maxim grand and familiar, "*Know Thyself*" shall receive universal attention, to the exclusion in degree of shaming the Deity. Your paper has done great work in this direction toward enlightening and elevating the mind of man concerning mind and body. Press on! An army of mortal as well as of invisible friends bid you, Good Speed!

ELLA LUCY MERRIAM.

WHEN the presence of the Living Good becomes manifest to the people, idols and idolators will be swept away like chaff before the wind.

OUR readers will perceive that Theodore Wright calls soul what we call spirit, and spirit what we call soul.

For The World's Advance-Thought.
UNCONSCIOUS MEDIUMS.

A. C. DOANE.

SPIRITUALISTS have many in their ranks who have given themselves up to be controlled by an unseen power; not knowing who or what that power is or where it will lead them to. Now, would it be safe or best for a captain to give the command of his boat to a stranger, and become himself a servant to the stranger? What would be the fate of a boat thus given over to the command of any stranger who happened to ask for it? Yet this is just what unconscious mediums are doing; they are giving their personality up to spirits, that, perhaps, have made a wreck of their own lives. These mediums if asked for their opinion will answer, "I will ask my control;" and in business and all matters of life the "control" is consulted, and the advice, no matter how absurd, taken. This a terrible mistake, for only by our own experience or our own efforts can we ever reach real life and have true wisdom. Liberty is sweet and they that would enjoy its blessings must control themselves. My experience is, that no friend, let them be spirit or mortal wishes, to enslave another; they would rather teach them to use their own reason and will power; knowing that in this way alone could they be a friend.

ARE men only sick and cold and hungry as to their bodies? Now when a man would minister to deeper necessities than these, how often is he told that "soup and blankets" are your only missionaries. It is the cry of our time that "the gift of the bible must give place to the gift of bread." But in that coming time, he who is filled with the love of ministering to others will seek out the hungry and the naked and the sick of soul—they whom we must now neglect or treat harshly, because we are compelled to devote our strength and love to ministrations to men's bodies.

Think of the delight of such serving! Do you know of no worse prison than one for the body? The old poet knew—he sang from his own experience.

Stone walls do not a prison make,
Nor iron bars a cage.

Do you know of no worse sickness or hunger than that of your flesh? Surely yes, if you know of the worse death than that of the body; and to know is to long to relieve. To these poverties and suffering of the soul shall the lover of men be called to minister in the day when justice shall relieve him of alms-giving; and in that day shall loving-kindness more truly sweeten and strengthen the human brotherhood than they can in these days of bitterness born of a social wrong.—*Alice Thacher, in the New Earth.*

AN idea is the soul of a thing; just as the perfume of a flower is the expression of its soul; and, like a sweet or noxious odor, the prevailing influence of an idea will lead people to feel pleasant or unpleasant and think and act accordingly. One needs only to harbor an evil thought to spread a pernicious influence, and cause those most easily affected within its sphere to act it out.

For The World's Advance-Thought.

WHAT IS MENTAL HEALING?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

THE world at large may well demand to know what Mental Healing is, when its advocates and representatives affirm that it is qualified to rectify every wrong from which distracted humanity is suffering.

Briefly, it may be stated as the awakening of man's spirit nature to the reality of the glorious future, when he is to become so thoroughly master of the situation he finds himself in that he will only have to concentrate Thought and Will upon a given object to realize it, whatever it may be.

Spirit is alone in the work; nothing less than spirit can compass its requirements; and spirit is only capable of being truthfully spoken of in the singular, as there is but One Universal, Omnipotent and Omniscient Spirit.

Thought, in some degree, may and can be manipulated by lower portions of man's nature than the Divine portion of spirit; but all lower portions are measurably restricted in so manipulating it.

Entities so far human as to have the form of man, but having no higher consciousness than that of the animal, may manipulate the factor Thought to a limited degree, and only to a limited degree; and benevolence has restricted the so far human, because all the animal nature is capable of doing with Thought or Reason is therewith to degrade itself far below the animal creation generally by means of it. Thus the great Eternal Spirit has made it only possible for the wrath and folly of man to praise Him, and that is accomplished by the limit or restraint he is tied down to.

Passing upward in an orderly way, to consider the next higher portion of man's triune personality, the soul comes into view, and that has a wider range in dealing with Thought and Reason than the animal or flesh nature, but is still tied down by its own limitations and restrictions. It can manipulate more Thought and Reason than the purely animal portion, and become very much puffed up in consequence with its own importance, but, being still as much of matter in ought besides, it is not at all qualified to be entrusted with all that Thought and Reason can be made to do. Animal force and intelligence are measurably below psychic or soul force and intelligence; but the force and intelligence of spirit are immeasurably superior to the psychic.

Compared with the animal part of man's nature the soul forces and capacities are immensely higher; and the psychic man under his peculiar limitations is victimized by a conceit and pride which appears to be a distinguishing feature to recognize it by. This conceit and pride are quite impossible to spirit; it is the outcome of a littleness from which the soul has never been separated; and at the present moment is illustrated by the bulk of Christendom's leaders who are "men of soul, having not any conception of the spirit." Soul is restricted beneficently to an inseparable impotence, the restricted, wisely, lovingly and Divinely apportioned to it, effectively to prevent its

God-dishonoring trend. Soulish or psychic man cannot help treating spiritual things, powers and realities with contempt and scorn as foolishness. Paul declares of such: "The man of soul receiveth not the things of the spirit of God, they are foolishness unto him; neither can he know them because they are spiritually discerned." All, without exception, who talk of "miracles" as matters of truth and reality and who reserve judgment or speech concerning healing gifts or inspiration, and who are contented with existing denominationalism, thereby prove themselves to be "men of soul—as the Apostle Jude puts it—so having not the spirit."

Mental healing is the product of pure spirit potency alone. Soul may try to emulate it by means of what is called animal magnetism; but that invisible agency is nothing and nowhere by the side of the spirit's potency. The odic force, understood to be the working power in magnetic healing and other psychic phenomena, does no more than point towards a much purer and higher potency necessarily peculiar to spirit, with which mankind at present, and for many centuries past, has had no familiarity; and which the soul's great conceit, vanity and flattery causes it to regard as folly; or even as arrogance, presumption or blasphemy. Pity the poverty-stricken, naked, helpless, impotent, blind and foolish man of soul! Christendom's great affliction at present is the contented and conceited anchorage she has taken on the psychic plane, under the blinded infatuation that she occupies the higher ones of spirit. She clearly illustrates, therefore, the point and meaning of our Savior's words: "If the blind lead the blind, they shall both fall into the ditch;" or again: "If the light that is in thee be darkness, how great is that darkness."

We see, then, and therefore say, that man on the mere animal plane measurably manipulates Thought and Reason; but does so necessarily to degrade himself below the level of the brute creation. He also on the psychic or soul plane only measurably manipulates Thought and Reason; still doing it indirectly and very inadequately and imperfectly. When, however, he shall awaken to the reality of spirit life, and become conscious of that innermost portion of his being which is an integral part of the one Universal Spirit, something so immense as to be positively immeasurable will by degrees dawn upon him, until the light of wondrous spirit day will surround and infill him, and then, being consciously linked in with Omnipotence, he will know of a truth that all things are possible to him. What applies to the Universal Spirit will in a measure apply to him. The Universal Spirit has only to think and it is done; has only to will and it stands fast. So with the spiritual man, and always in exact proportion to his faith.

Don't be victimized just here by any such misconception as that the spirit is or can be prone to pride, conceit, or vainglory. It can never be. Anything less than spirit has as its innate nature just such a tendency. The presence of haughtiness, a love for a making up to human greatness,

and all that conceit, vain glory and pride runs into steadily, and constantly marks the psychic man or man of soul. The spiritual man sees as much goodness and as much worthiness in the pauper as in the prince, in the harlot of low degree as in an Empress. Worldly distinctions and honors it treats with contempt. What Paul writes about love is necessarily true of the spiritual man. He is long suffering and kind; he envies none; he brags not of self and is not an inflated bladder full of conceit; he behaves not in an unbecoming manner; seeks not his own things, cannot be provoked; considereth not or regards not evil; rejoices not in unrighteousness but in truth; covers all things; believeth all things; hopeth all things; beareth all things. Paul's ideal love is the summit of spirituality and spirit power. It is the bond of perfection; the greatest of spiritual attainments, so including all lesser gifts. But it is as impossible for the spiritual man to be devoid of the specialities of spirit power and spirit character as it is impossible for a man to live without breathing.

Faith is a function peculiar to spirit. A feigned faith is exhibited by the man of soul, but it has no power to save. The soul's utmost grasp of faith is so restricted that it necessarily refuses to believe many things. The spirit has no limit to its faith; it shuts out nothing but believes all things. It soars above mere appearances and judges righteous judgment. It lays hold of Omnipotence with a firm and steady grasp, and says: "I can do all things through the Christ which strengthens me."

Faith healing and mental healing, Christian Science healing and metaphysical healing, are all one. Faith is the volition of the spirit; the expression of its life; the recognition of its oneness with the Universal Spirit. It is a consciousness of Omnipotence, and a disallowance of impotence and all its consequents. Faith, so long as it is the genuine article—the action of the spirit in contradistinction to psychic or merely mental action—though it be as minute as a tiny grain of mustard seed, can achieve wonders by its great and inherent power, even to the extent of saying to a mount of earth, "Be thou removed and cast into the depths of the sea, and it shall be done." This is no hyperbole, no mere simile; it is an actual and a literal truth. Spirit is Lord over matter, and commands it with all its forces at will. Matter melts at the touch of spirit; and all the concomitants and accessories of matter yield without a murmur or a quibble to its rightful Lord.

Mental healing, as at present practised, is only a beginning of the signs of his coming whose right it is to reign; whose God hath eternally anointed as a Prince and Savior. The day of very small things is all that has yet been manifested in the doings of mental healers. Greater works by far than the personal Christ did will become everyday matters of course with spiritual men and women; and that just so soon as they come to themselves and stand up in the full dignity of their spirituality. So long as the lower plane of soul satisfies them, and so long as they learnedly dogmatize about spirit and the things of spirit merely, having no ex-

perience of the same, so long will the things of the spirit be foolishness unto them, for they are only spiritually discerned. So long will disease prey upon them, claiming them rightfully as its victims so long will they be restricted to indirect and materialistic methods of healing; so long will they be tied down to exoteric means of all kinds for gaining information and posting themselves up in all matters that concern them. But this imperfect and important state and standing will be quietly and patiently left in all cases by the spiritual and the intuitive man. To the extent that such come to the recognition of spirit, having pierced to the dividing assunder of soul and spirit, and so to the distinct recognition of what severally belongs to them, to that extent will they be able to command all material forces which will obey them; and so all disease and infirmity which will flee before them. This is the experience now growing by slow degrees into the world's history in the name of Mental or Christian Science healing. All spiritual men and women will consciously demonstrate to all in some such way that God is in them of a truth; and the means whereby they will do so can only be by means of the spirit's demonstrations; Mental Healing being but one of the many gifts of the spirit, and even then only a very small one. We must learn, however, not to despise the day of small things; and then, by marked degrees, spirit life and power will come into their place and assert themselves in their own right—thus glorifying the great Universal Spirit.

I CAN bear it no longer—this diabolical invention of gentility which kills natural kindliness and honest friendship. Rank and precedence, forsooth! The table of ranks and degrees is a lie, and should be flung into the fire. Organize rank and precedence! That was well for the masters of ceremonies of former ages. Come forward some great marshal and organize equality in society and your rod shall swallow up all the juggling old court sticks. If this is not gospel truth—if the world does not tend to this, if hereditary great-man worship is not a humbug and idolatry—let us have the Stuarts back again and crop a free press's ears in the pillory. I loathe *haut ton* intelligence. I believe such words as fashionable, exclusive, aristocratic, and the like, to be wicked, unchristian epithets that ought to be banished from honest vocabularies. A court system that sends men of genius to the second table I hold to be a snobbish system. A society that sets up to be polite, and ignores arts and letters, I hold to be a snobbish society. You who despise your neighbors are a snob; you who forget your own friends meanly to follow after those of a higher degree are a snob; you who are ashamed of your poverty and blush for your calling are a snob; as are also you who boast of your pedigree or are proud of your wealth.

—Thackeray.

THE God accepted by the people to-day is a physical God, and only the physical senses recognize Him; the God that is soul, spirit, essence, is not in the consciousness of the people.

IMMORTALITY FROM A MATERIAL STANDPOINT.

MRS. MALLORY: You say, "Many are striving to find Conscious Immortality through philosophical studies; but such studies are only mental, and they can never bring the assurance of Immortality."

Now to me the mental perception of Immortality is complete. Bring the matter right down to a material basis—nothing is lost; every particle of matter is perpetual—immortal. Though it is ever subject to changes by the active forces of nature, yet all matter is immortal; no matter what nor how many forms it may assume. Whether matter is materialized force, (energy), or force is etherialized matter, both are co-existent. The forces—the active energies—being by the law of evolution apparently the superior of the two.

Again, the mental powers through nature, as demonstrable in natural philosophy and mathematics, (the so-called laws of forces) are as real, as immortal, as anything in existence, and may be properly classed as superior in the line of development to mere matter and force. Again, the moral forces of nature, truth, justice, are as immortal principles as any; and they are still higher than physical and mental forces. And as we proceed we may recognize the higher spiritual forces, including love, reverence, highest aspirations, all of which are real, immortal elements and principles.

Thus you see that mentality carried to logical conclusions proves the immortality of every part and portion of nature, and the forces of nature from the crudest material upwards.

No so-called Infidel or Agnostic with whom I have ever talked has ever denied the reality or immortality of natural elements and forces. But they have insisted upon the extinguishment of the individual back into the ocean of natural laws and forces as a drop of water is absorbed by the sea. They regard individuality as transient in mind and spirit, as well as in material body, "to be resolved again into the elements."

Here then is the ground on which to meet for discussion. Immortality as a whole being admitted upon purely neutral grounds, includes all of material, active, mental, moral and spiritual, in nature and in man.

The law of Individuality in nature is, so far as we know, universal. We see it exemplified in the heavenly bodies throughout space—each sun an individual star. On our earth each stone, each grain of sand, each crystal, each plant and animal, are each an individual entity, a material sense, yet each a part of the whole.

Now while one may believe that the law of individuality is an inferior law, that is to say, refers to or affects only things material, there is no proof that it does not include mental and spiritual elements and entities. Therefore, no person can know it does not.

We do know that while we occupy our bodies the mind and spirit is as individual as any body can be. And there is as much reason, coming

down to a purely mental basis, for believing the spirit can retain its individuality after its dissolution from the body, as there is for believing to the contrary, to say the least.

Now the spiritual mind of man is intuitive. Being the highest entity, it is of superior perception, capable of maturest wisdom. It deals with facts, ideas, truths, infinite problems; it experiences emotions above material considerations; entertains aspirations beyond mere mental longings; feels and asserts its higher independence of physical laws as it seeks to know the higher laws of spiritual essence.

The oceans of matter, of forces, of intelligence, the universal law embracing all, while proclaiming relationship and inter-dependence, nowhere show or proclaim the utter destruction of individuality; while the highest attributes of the mind and the spirit of man surely claim and proclaim, with many convincing proofs, the immortality of the individuality of the spirit, as well as the indestructibility of mind and matter and force and intelligence, and the laws governing all as a whole.

A fact or truth demonstrated or perceived constitutes knowledge, while a belief is simply a supposition. Let us stand upon knowledge as a sure foundation; then treat our suppositions as we do other people's, with due caution, ever ready, willing, anxious, to be right in all things.

The material is to me as precious as the spiritual. A fact as sacred as a truth. A mental demonstration as pure as a moral perception. A stern reality as dear as a spiritual inspiration. From the lowest of created things to the highest there are stepping stones to wisdom which will surely lead us upward unto the Supreme. S. H. HERRING.

MUCH good can be done and evil decreased if those who have faith in the silent thought will devote half an hour each evening to Soul Communion, directing their thoughts to abolishing some evil. For instance the reformation of criminals might be the subject of the thought for one evening; the overthrow of the liquor traffic for the next, etc. Each evening could be devoted to some reformatory work; all know of something in their own surroundings that needs to be abolished. Each one can send forth a great harmonizing force by this means, if they live the true life.

SILENT and hidden evils are the most potent for harm, just as the poisonous blood that does not come to the surface kills. The hoodlum who shows on the surface the bad that is in him is not near as dangerous to the welfare of society as the polished man whose evils are kept hidden, and who is courted and feted.

OUR social, scientific, religious, political, financial and other systems that we are so proud of now will seem very crude and childish to the Coming Race, for they will have more of a conception of the Universal; now we take the earth as a center and work and act accordingly.

HE who knows not the Power of his own soul can know nothing of the Power of God.

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In Addition to Oregon, Washington and California Lands,
IN LARGE AND SMALL TRACTS—FOR COLONIES AND OTHERS—

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On farms varying from 40 to 80 acres—with a never failing supply of water—Land that will produce every known fruit, including Oranges, Limes, Prunes, Plums, English and Black Walnuts, Almonds, Olives, &c.; and at prices so low and terms so easy that it will draw some of the best farmers from every State in the Union. In this small circular we can make no extended description, but will forward maps and pamphlets to any address free of charge.

Idaho Falls Colony, Idaho.

40 and 80 acre farms—\$15 to \$20 per acre; terms, one-third cash, balance in one and two years. These lands are located on the line of the Utah Northern branch of the Union Pacific railroad, about fifty miles north of Pocatello. The opportunities for the successful raising of grain, fruits and vegetables, and the supply of water—from Snake River—cannot be excelled by any other state west of the Missouri River.

Agent at Idaho Falls, Mr. Rocky Rounds.

BARGAINS IN FARMING LAND,

on line of Union Pacific railway—20, 40 and 80 acre farms, near La Grande, Or., fine fruit and grain land, \$15 per acre; terms, \$4 per acre cash, \$4 per acre in one year, and \$7 per acre in labor. Abundance of work for fifty families. The colony town is Elgin 15 miles N. E. of La Grande, on the Union Pacific railway.

E. S. McComas, Agent at La Grande.

BARGAINS IN REAL ESTATE.

Improved half acre lot; full of fruit, walnuts, chesnuts; good house; easy terms; half hour on electric car from Portland.

160 acres, a bargain; splendid timber, fir and cedar; 2½ miles to railroad; 1½ miles from town on a river; \$5 per acre.

10 acre farms, near Portland, \$40 per acre; ¼ cash; balance in 1, 2 and 3 years.

Hawthorne lots, East Portland; Hawthorne Homesteads, Hillsboro, 10 acres each; homesteads in Washington and Columbia counties, \$150 each.

CLIFTON HILL COLONY, WHITE SALMON, WASH., August 20, 1891.

This is to certify that the "Oregon Homestead Company" has secured for us good and well located homesteads, requiring little, if any clearing, with first-class soil, well adapted to grain and vegetables, as well as to the production of every variety of grapes and fruits that can be grown in California, Oregon and Washington, and we have located thereon. Said homesteads are situated on the Washington side of the Columbia river, convenient to the landing of a daily line of steamers, and opposite to Hood River station on the line of the Union Pacific railway, 65 miles east of the City of Portland. We cordially recommend our friends and others to join our colony. (Signed) S. A. Capps, 455 T St., Portland; W. C. Kolb, 28 Oak St., Portland; W. J. Bates, cor. Front and Hall Sts., Portland; Chas. H. Chidson, 274 Fourth St., Portland; G. F. Cook, cor. Fourth and J Sts., E. Portland; G. B. Blackwell, cor. Fourth and J Sts., E. Portland; M. W. Kincaid, 26 Porter St., Portland; F. Pierce, cor. Third and Ash Sts., Portland.

There are now sixty settlers in the colony and claims enough for 10 to 15 more families. Call and obtain particulars.

We have 200 5-acre tracts near PORT ANGLES, WASH ---an elegant tract for a colony ---\$50 per acre; 8,200 acres in a body near the above, \$25 per acre. Very liberal terms.

FOUR HOMESTEADS 160 acres each. \$130 EACH.

We have for sale a beautiful fruit farm of 130 acres, 80 acres under fence, 50 acres under cultivation. Price \$1,500. Terms, \$1,200 cash, balance on time. With household furniture, horses, cattle, hogs, poultry, wagons, and everything suitable for a first-class farm, \$2,800. Terms, \$2000 cash, balance on time.

115 acres fine cleared land near Roseburg, Oregon, nearly all level dotted with beautiful oak trees. Five dollars per acre. Splendid fruit and grain farm.

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SOUL-COMMUNION TIME-TABLE.

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wa. h.	12:18 p. m.

BOOKS FOR SALE.

There is no Death. By Frances Marryet. Cloth, \$1; paper, 50 cents.
The Educator. By Drs. M. E. and Rosa C. Congar. Morocco, \$4 50; cloth, \$3.50. Prepaid.
Why She Became a Spiritualist. By Abbie A. Judson. \$1.00; Postage 10 cents.
Seven Financial Conspiracies. By Mrs. S. E. V. Emery. 10 cents.
The Coming Climax. By Lester C. Hubbard. Post Paid, Cloth, \$1.50; Paper, 50 cents.
An Experience in Marriage. By Chas. Bellamy. Paper, 50 cents. Post Paid.
Ten Men of Money Island. By S. F. Norton. Paper, 25 cents.

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61 Alder Street, Portland, Oregon.

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May Number, 1892.

PORTLAND, OREGON.

Vol. vi, No. 8--New Series.

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Only he who would not be a Despot is fit to be a Freeman.

BY LUCY A. MALLORY.

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" " " " British Empire, five shilling.

THE WAY.

ALICE ESKEL.

EACH dispensation has its tragic calvary—
The Way through Error's condemnation
Is marked by trials of agony supreme.
No forward step is made but thorns do pierce the brow;
And heavy sits the cross on shoulders bowed with care.
O, long has seemed this cruel torturous Way
Through which the New Twin-Christ has marched the path
of Truth!

Not to a scaffold and to ignominious death,
But to that glory-height where Life doth sit enthroned.

Five Christs have been by Error's court condemned;
The sixth has come this judgment to reverse,
And overturn the persecutors of the good for aye!

Three times upon the Way the Life was overthrown;
And death, in seeming triumph, laughed in scorn;
But every time the agonizing Christ arose,
Inflled anew from Endless Founts of Strength;
And bore the weighty cross; each step enduring death.
At last the mount is reached, and 'tis the Throne of Grace.
The Executioner of Judgment, swift as light,
Has changed the cross into the Immortal Crown,
In which doth dwell Supreme Celestial Power.

O Error, no more shalt thou torment the Good and True!
No more shalt they thy sins of Ignorance bear,
Whilst foul, black wrong sits upon the throne as kings,
And arrogates to self Almighty Power!
You now shall tread the Way you did prepare,
And march in quickness to the pit of night,
Whose atmosphere of dread across the world you threw,
To blind the eyes of men to Wisdom's Light!

Now dawns the Sun Celestial, glorious! bright!
The Day has come! Hail the Supreme Light!
Wrong is o'erthrown! Welcome the Age of Light!

MONEY AS A COMMODITY.

As long as money is considered a commodity, and the few are allowed to deal in it as in other merchandise, the country is as liable to become bankrupt as the merchant would be who would allow his clerks to speculate with and make a commodity of the cash capital that he needs in his business.

The money of the country as a commodity does not go where it is the most needed, in the various States, but to those places where it can bring in the largest profits and the quickest returns. If United States money can obtain the most profit in Europe, there it will go irrespective of how badly the people may need it here to carry on their business.

Thus panics are created, and selfish and greedy speculators and bankers, who use money as a commodity, are the real cause of almost every national bankruptcy. With a year of almost unprecedented prosperity in crops, we have also a financial stringency that borders close on a panic, owing to this speculation with the people's money. The people must see to it that money is no longer used as a commodity.

Every dollar's worth of labor done in the course of the year in the United States should be the basis for a new currency. The amount of labor done annually can be approximately recorded for each State, and labor notes to that amount should be stamped with the fiat of the Government, and sent to a State agent, and a law should be provided obligating employers to exchange their coin or currency for such notes, and requiring these to pay their employes in this new money, with the proviso that if the present money is paid to the employes an additional sum of five per cent. shall be paid them.

This new money could not be deteriorated in value; and its volume could not be controlled by speculators, because its output would increase with the increase of labor done in the country. The more labor, the richer people would become, and, with the abolishment of usury and land monopoly, every one would have employment at remunerative wages.

PEACE SOCIETIES and communities are spreading rapidly in Italy. Another society has been organized at Florence, named the "Christian League of Peace." Its first meeting was attended by Protestants and Catholics, Jews and Agnostics. Marquis Gigliotte, its President, declared that the new League would take a practical view of Peace and Arbitration; and would not be the organ of any sect. One of the leading statements of the Constitution is, "we welcome with open arms Protestants, Jews, Catholics. For theological discussions, which are contrary to our aim, we shall substitute persevering efforts for the welfare of humanity." This is the right kind of a Peace League. A Peace Society that is exclusive cannot do much good work to bring about Universal Peace.

WHEN people are unprogressive they become like a body of stagnant water, on which the scum of corruption (the paid-for legislatures, monopolists, war-inciting speculators, etc.), rises to the top. The voice of progression acts like a body of pure and swift water coming from the mountain height, and sweeps through the corrupt pool and cleanses it.

COMING MOVEMENT.

THE coming political movement will be in the direction of a grand universal consolidation of all peoples, irrespective of race or religion. The time has come in the history of this world for a universal blending of all interests into one. Narrow and selfish politicians will give place to a standard of political ethics as broad as the planet.

America has been the cradle of liberty for the nations; but its offspring is growing so fast that the swaddling clothes of material policies are no longer adapted to her towering form. Liberty has crept long enough; now her limbs have grown strong and she will stride across the continents, ignoring imaginary boundary lines, and cementing in enduring friendship the too long estranged peoples ignorant of their highest good.

The legislation of states and nations, thus far, has been on the line of each for himself, and as void of love and justice as would be a conclave of robbers and brigands met to divide stolen property. Robbery, usury and taxation have been the leading features of mostly all legislation thus far in all countries.

There will be no honesty in political dealing at home or abroad while selfish competition is the actuating motive of men's efforts. The one who takes advantage of his neighbor for his own benefit is the type of the present day politician all over the world. City, state, national and international politics are simply strifes of selfishness in which the meanest natures generally obtain the "best paying" places.

All the great railroads and monopolies are being united more closely because competition (which is but another name for war) is forced to be wasteful and expensive. If eighteen railroads can combine and be administered at what it would cost three or four separately it surely proves to the people that selfish competition among nations is eating up their substance ten-fold faster than would be if all were united for the common good. Competition as now administered keeps everything in the hands of the few for their own benefit while co-operation would give all alike of its bountiful blessings and put a stop to robbery, war and taxation. The cost of legislation will be as nothing compared to what it is now.

THE Government of the nation is in the condition of a home without a mother, consequently we have chaos and disorder reigning in the field of human evolution. If the mothers of the nation are much longer debarr'd from it the "filthy pool of politics" will be beyond redemption.

THE PHILOSOPHY OF DEATH.

SAMUEL GOSS.

How bless'd the soul who faithfully returns
To Him whose loving heart with pity yearns,
Who waits to clasp in his fond embrace
The erring child that flies its Father's face;
Oh! do not fear this silent, deep, repose,
This soothing anodyne of human woes;
The last great boon that Nature can bestow
On all that breathes pulsating life below.
Had she ne'er bless'd thee with a mortal birth
Thou ne'er hadst been a denizen of earth.
Did she not bless thee with her silent breath,
And fondly clasp thee in the arms of death,
Thou ne'er could'st know a purer life than this,
Nor be an angel in a world of bliss.
Shall I recall when all around I see
No other light, nor love, to welcome me?
Shall I, who hope for an eternal birth,
Still yearn for time, and fondly cling to earth;
And, like an infant at its mother's breast,
Believe her bosom unending rest?
Were time the bounded circle of the soul,
This wasting form would never reach its goal;
Progression's laws must from progression cease,
The infant's statue never would increase,
The soul to wisdom could ne'er aspire,
And once attaining earth would soar no higher.
Time is a link in Life's eternal chain
Yet incomplete, and death begins again
To form the circlings of a life divine,
From soul-beams gathered from the shores of time,
Creation's cradle, where the nursing soul,
Submissive, bends to virtue's sweet control;
Or else, through cultured ignorance incline
To spread the tendrils of a fruitless vine.
And thus the world, from age to age has roll'd
Through darkness dire, and sorrowings untold.
The selfish sire transmits to sordid son;
The son, in blindness, bears the curses on,
Till nations echo with the fearful cry
"It is a dread and awful thing to die!"
And th' plainest truths that Nature ever spoke,
Since this fair world in God's conception woke,
Condemned, despoiled, and branded as a lie,—
A curse for time and through eternity.

FOCAL POINTS.

WHAT are called phrenological bumps are focal points for the various phases of intelligence from like spheres in the universe. The brain seen with the eyes of the spirit is a center toward which spiritual thought currents converge. And these currents are weak or strong according to the weakness or intensity of the desires.

The more we think upon any certain subject the more varied the thoughts that flow into our mind in relation to it. This is occasioned by our having energized the currents of thought in that direction. These thought-currents are of all the varied colors of the rainbow—from deepest black, near the nape of the neck, to faintest blue, in the region of spirituality.

When by our desires the darker currents predominate, the life is gloomy, discontented and unhappy. When the desires are spiritual the brightest currents envelop the brain and we feel buoyant and happy.

KEEP thy affections centered within; for if you send them out unguided they will come back to you tortured and dying, and will poison your harmony.

THE POWER OF IGNORANCE.

ALL brutal and degrading exhibitions are beneficial to the interests of the powers that would keep mankind in ignorance, and so in the power of hatred and passion. Prize fights, dog fights and other brutal contests keep the people's minds on such a low thoughtless plane that they continue to accept and defend old worn out, useless thoughts and theories to their own detriment. If they were on a plane where they were living for peace and harmony and the Brotherhood of Humanity the money power could not hold them as slaves; now it creates dissensions, war and strife among the people, thus compelling them to yield to its power.

Wisdom is the product of Love; therefore, the more hatred one has in his being the more he is enshrouded in darkness, the less capable he is of overcoming the tyranny and oppression brought to bear upon him, which are the offspring of his ignorance.

Ignorance is the power of evil that governs the world to-day. Anyone who continually points out and talks of existing evils, but makes no effort to live truly himself, helps to sustain and give the evils existence. But they who speak little and live right are continually overthrowing the power of evil and replacing it with the orderly force of good.

The condition is rapidly approaching that will compel mankind to awaken from their animal, ignorant state, and they who will not accept the condition must suffer all the pain of the bruises they will have in trying to stumble along in darkness.

SPORTSMAN is one who wantonly kills for amusement creatures endowed with most of the faculties he himself possesses; that suffer the same as he would were they trying to kill him. For his skill in this "sport" he is praised by the press and society at large; and this, too, in this Christian, civilized age.

A Murderer is one who kills a fellow being for a real or imagined wrong or to satisfy his greed. For this he is usually sent to the gallows or the penitentiary with the curses of the people and society. Yet morally the crime of the former is worse than the latter, and in the spirit world, where motives and not acts are judged, the Sportsman will be the worst man, and will mete out to himself greater condemnation than will the Murderer to himself.

EVERYWHERE we see the glorification of men, and Divine principles almost lost sight of. An impartial observer would suppose that men and not principles were the Creator.

OLD decayed thoughts retained in the mind prevent the influx of fresh new thoughts, just as a foul odor will prevent our enjoying the perfume of a flower.

THE BURDENS WILL BE CAST OFF.

WHEN decayed branches impede the growth of a tree the gardener cuts them off and they mingle again with the soil to become parts of other forms of life. Thus when the New Life comes, all that is corrupt—useless—will fall by its own inherent gravity to those universal nether planes of life that answer to the earth's soil, and there mingle with the primeval elements of growth, and in new forms will ascend the progressive ladder of evolution. This is the meaning of being cast into outer darkness.

All beneficent cosmic movements flow toward the Celestial Source, indrawn and guided by the Loving Power there enthroned. All destructive cosmic waves sweep away from the Celestial Source and tend in the direction of the Vegetative or Dark Magnetic currents in the Southeast, in which the foundation of the earth is imbedded as the plant in the soil. For this reason the Pacific Northwest will be freest from the destructive elements that must come to cleanse the earth. Out of corruption nothing but corruption can come. The Old Order must be cleansed of its corruption. This is becoming more and more evident, socially, politically, financially, and in other ways. It must fall by its own decay. All that is good in the Old Order is already in the New.

ALMOST everything in the treatment of criminals after they leave prison conspires to hold them to crime. They are rarely free from the officiousness and supervision of the criminal hunter—the detective,—who is certain to let it be known that the man has been in the penitentiary; then if he finds honest work to do, the employer as a rule discharges him. Though the Christian reads in his bible that he should forgive his erring brother seventy times seven, he rarely forgives him after the first mis-step. He will have none of him either in his business or his church. Christian society has no use for the bad man after his badness has been exposed. Modern Christianity expels the down-trodden sin-sick from its society. Its physicians only heal members of their Church in good standing, with money enough to help pay them a big salary.

THE competitive system is more interested in keeping the masses poor and miserable than in their prosperity and happiness, for the poorer people are the cheaper they will work; and, consequently, the more profit can be made on the labor. Poverty and misery cannot be relieved, but must increase, while sustaining the competitive system. Drunkenness, and all forms of impurity and dishonesty, can only be abolished by overthrowing the systems that produce them. The cry of "abolish the saloon" needs to be changed to "abolish the system that creates the saloon."

BECAUSE great numbers believe in a religion it is not necessary evidence of its truth.

RINGING SENTIMENTS OF TRUTH.

THE following letter direct from the Divine Font of Inspiration was written by Stephen Maybell to the staunch Reformer W. H. Breeze, of Talent, Oregon:

"Nothing but the redeeming Love can save either the individual or the Nation.

"As Love uplifts the individual above personal vice, so Love uplifts the collective individual—the Nation—above the injustice that produces its National Vice, 'Poverty.'

"National salvation must find itself in Religion exactly as personal salvation must find itself in Religion. For Love alone redeems either the Part or the Whole, and there is but One Love—the Love of God—and that One Love is Religion—and all Loves are but expressions of this Love.

"Without this Love our Wisdom sees but in selfishness; and our knowledge is but used to destroy.

"Without this Love our Wisdom sees but the Parts, and seeing not the Whole, cannot recognize the relation of the Whole; and, not recognizing the relation of the Whole, moves in Anarchy, and from Anarchy into darkness and confusion.

"Unhappy! O unhappy is He—and O more unhappy is She, who seeks to better their condition, either personally or politically, through Wisdom without the Love of Religion! For lo! as they proceed their condemnation and conflict increase until their spirit goes out in the storm and tempest of Hate.

"And lo! the Political Reformer who casts himself or herself upon the sea of ever increasing contradiction, called Political Economy, will find no peace, no strength, no unity, no victory in the ever dividing host of Political Reformation; and, unless they leave the conflict, that delusively asserts itself "The Cause of Peace," e'er it be too late, they will finally surrender themselves to the Error that they endeavored without Love and Religion to destroy.

"As Love redeems both Part and Whole, so then must we apply Love to the Nation's Redemption; and not only apply Religion to uplift us above our personal vices, but apply Religion to remove our Nation's Vice—Poverty—engendered through the injustice ever attending the absence of Love.

IN the same press dispatch announcing that twenty thousand are starving, without food or fuel in Yorkshire, England, is an item stating that an engineer in the employ of the British Government having sold the plans of the fortress at Malta to France, the English war department is going to spend several millions of dollars to change the fortress. Verily the "Christian" Government of England is exemplifying the proverb, "I asked for bread and ye gave me a stone (fortress)."

THE order of the universe in all upbuilding is from chaos to discord, from discord to partial harmony, from partial to complete harmony.

THERE are over one million five hundred thousand Socialists in Germany, and the number is rapidly increasing.

FALSE MONEY.

FALSE money and misunderstanding of what money is, has given wealth the power, backed by avarice and greed, to enslave labor in all past ages. So long, and so universal, has this been the case, that now the stereotyped phrase is world wide, that "money has always ruled and always will." Money has been elevated above men so long, and exercised such universal sway, that it will be no holiday amusement, no child's play, to break its power. Indeed, it will require the interposition of Almighty God.

The germ and soul of the whole matter is that money is considered property, and invested with vitality, made a thing of life, so that it grows and produces; and thus a thing which man makes is elevated to an equality or superior to the works of God. This is idolatry. And this erroneous and wicked principle enables money, in the hands of the covetous, to enslave the world. Debts are made, and systematically made, in order to draw interest; and to-day this great sink-hole of debt, like the fabled maelstrom, swallows up the labor of the entire world. To break this yoke, and lift man above money, or labor above capital, is going to convulse society from center to circumference. But it must and will be done. The happiness of our race, and the honor and justice of Almighty God, demands its overthrow.—D. Oglesby, in *National View*.

WE need not worship the past. There is no necessity that her forms be adored. The mother whom you cherish, and who passes away into dust, is revered in memory, and the sacredness of the past is that it is your mother. All that is good and glorious of to-day has been hers. The germs of the present were nurtured in her breast. She gave these seeds of all splendid thoughts and prophecies to the world. She held in her loving hands, in Egypt, in Persia, in China, in Jerusalem, in Greece, in Rome, the sacred seeds that have blossomed out into prophecy and poesy and song. Christianity herself has grown out of these very symbols that she has sought to destroy. Puritanism here and in England, the Reformation with its fire and blood, have been all in vain to exterminate the sacred and subtle Memory which the Mother of all Mysteries holds forever for her children.

You may desecrate the grave; you may trample it under foot; the flowers may be despoiled, but the great earth will revolve and the careful hand of the true interpreter of the mysteries of this great past shall make herself known; her voice shall be audible in the present; the children of the coming generations shall speak her name.—Cora L. F. Richmond.

WHEN we think or speak ill of another we let loose that much more of ill upon the world, and make it a part of ourselves—that is, we ourselves become the bad we would put upon another.

THEY who firmly and righteously sustain the Truth need not die for it, because the Truth always protects and gives life.

PHILANTHROPISTS.

THERE are two classes of philanthropists; one alleviates and the other cures. There is one class of philanthropists that undertakes when a man commits an evil to help him out of it. There is another class that endeavors to abolish the temptation. The first is sentimental; the last is Christianity.

The religion of to-day has too many pulpits. Men say we have not churches enough. We have too many. Two hundred thousand men in New York never enter a church. There is no room. Thank God for that! If there are two hundred thousand Christian men in New York that cannot get into a church, all the better. They do not need to enter. Christianity never intended the pulpit in the guise in which we have it. In yonder college do they keep boys for seventy years on their hands, lecturing to them on science? When Agassiz has taught his pupils fully, he sends them out to learn by practice. Of these fifty or sixty pupils in the city, we don't need more than twenty. They will accommodate all who should hear preaching. The rest should be in the State Prison talking to the inmates; they should be in North Street, laboring among the poor and depraved. Their worship should be in putting their gifts to use, not sitting down and hearing for the hundredth time a repetition of argument against theft. There will never be any practical Christianity until we cease to teach it, and let men begin to learn by practice. You never saw a Quaker pauper; because the moment a Quaker begins to fail, the better influences surround and besiege him, help him over the shallows, strengthen his purpose, watch his steps, hold up the weary hands and feeble knees, and see to it that he never falls so low as to be a pauper. Break down these narrow Quaker walls, and let your Christianity model a world on the finer elements of that sect!—Wendell Phillips.

THE meeting convened by the Manchester and Salford Trades' Council to discuss the question of settling international disputes by Arbitration, instead of by appealing to the sword, was interesting in every way. The question of Peace and War is essentially a workingman's question. The working classes are the first to suffer from War, and the last to recover its losses on Peace being restored. The people, whether they perish in the ranks of the army or suffer privation afterwards in the increased cost of living and the dearth of employment, are the certain losers in any case. War is the last relic of the savage ages, though even the most ignorant and combative of savage tribes have recourse to a friendly palaver round their camp-fires before resorting to the spear and scalping-knife. But at a signal from one man in Europe, be he Emperor of Germany, Russia, or Austria, a million armed men would line the banks of the Rhine in three weeks, determined on the destruction of the lives and property of those opposed to them. No quarrel between nations in the last one hundred years has been worth fighting about.—*Manchester City News, Eng.*

MARRIAGE.

STATUTE law makes marriage a civil contract—a matter of dollars and cents. No matter who comes for a marriage permit—the strong or the weak-minded, the sound and healthy or the deformed and constitutionally diseased, the millionaire and hereditary pauper, the moral and orderly or the vicious and confirmed criminal, the progenitor of statesman or of idiots, the sane or hereditary insane, if favored with a lucid interval, the temperate or the besotted—all are given a permit alike. The revenue is collected, the ceremony is authorized, the record made, and this civil contract is fully completed by sanction of law!

If a man wants to run a locomotive engine or practice medicine (elsewhere than in the United States), or plead in the courts, or stand in the sacred desk and talk theology, or teach a school, or run a pilot boat, or even to secure a petty clerkship under Government, he must submit to an examination as to his fitness for the position and its duties; and be able to pass one. But one comes forward to get a permit to enter into a contract that places him under obligations, and demands of him duties that are most responsible, the most sacred that can be assumed anywhere between the cradle and the grave; that vitally affect the bodies social and politic, as well as corporal, now existing and hereafter to exist, directly and indirectly; not a word is said. All are licensed."

What a shocking view is before and around us when we see the public opinion, both legal and social, upholding these conditions! Government maintains a bureau, and employs scientific experts, regardless of expense, to hunt out and kill diseased horses and cattle; invades anybody's premises for the purpose, and makes it a crime for the owner to resist; but when a viciously diseased man or woman applies for a legal permission to taint whole generations, it asks no questions, extends no protection for individuals or public, but grants the permit.

What must follow and does follow this universal misuse and abuse of knowledge and liberty? Plainly, the constant and rapid peopling of the planes of pauperism, idiocy, and crime; and the steady widening of those planes; physical and mental disease and deformity; the evolution of new forces that pervert the correct views of a true humanity, and tend to destroy moral perception.

Let us hope that, slowly and surely, the knowledge will obtain that marriage is not romance, but the very highest order of business, requiring more deliberation, more care and forethought, and entailing more responsibility than any other act known to humanity. The Government will recognize that it has no greater obligations resting upon it than to see that none have its license to enter into a contract of marriage who are unfit for its relations and duties, as far as human foresight and legal provisions can prevent, and proper inquiry can prevent, in most cases, if it be aided by sufficient penalties.—C. H. Reeves.

PERFECTION comes by growth, not by gift.

For the Universal Republic.

THE PEOPLE'S PARTY.

WILLIAM H. GALVANI.

MARCH 16th and 17th will be remembered in the history of this State as the days when the first State Convention of the "People's Party" assembled at Oregon City. The Convention adopted a platform (a radical one for conservative people), and nominated a full State ticket. The result of the coming campaign will tell just how extensive has become the spirit of dissatisfaction among the masses, who have so long allowed the old political machines to manipulate elections based upon no principles whatever, but simply on getting the offices by deluding the average voters.

Of course to many the platform adopted may not seem radical enough to bring about the desired emancipation of the people. However, every one will concede that the freeing of the people from the grasp of the money, land transportation monopolies will do a great deal toward the emancipation of the masses. The radical element can, therefore, well afford to be with the masses in their efforts for relief, and at the same time help to make further advances on the part of the industrial people possible. Compromises are rather distasteful things for radical reformers, but it must not be forgotten that the people move but very slowly, and this, too, is due, in a great measure, to the efforts of the radicals who went among the masses to enlighten those in need of enlightenment. It is for this reason, principally, that the more advanced element should continue to work with the masses, who by this time have advanced far enough to know that the spirit of freedom and righteousness has fled from the Democratic and Republican parties; and that the time has come when something else must be tried.

Government, in the language of Thomas Paine, in any form, is but a necessary evil, and any attempt on the part of the people to lessen the evil should be encouraged in every possible way. For it is thus that this institution will be reduced to its minimum, and every one constituting one of the race will reach a condition when he or she can be a government unto himself or herself.

A NUMBER of perfectly healthy hogs are fattened for market, and for thirty-six hours before killing time are deprived of all food, not even being allowed a drop of water. Then the trough from which they are accustomed to eat is covered with strong wire netting, and the most appetizing slops and hog delicacies, smoking hot, are poured into the trough. The fumes ascend with grateful fragrance to the porcine nostrils, the hogs all run to the trough, and stand over it, ravenous with hunger, squealing and fighting with each other for a chance to get at the food. The iron netting prevents them from tasting the food, and, while they are still thinking about the matter, they are killed, and their stomachs being taken out, are found perfectly full of gastric juice, from which the pepsin is prepared.—Argonaut.

Meanness is often mistaken for common sense.

HOW CAN SUCH THINGS BE?

FOR years I have refused to accept as articles of food what hunters call "wild game." It always seemed to me a sin to take the life of innocent creatures. Man's lower nature needs training, or cultivation from its cannibalism. My last lesson was taken a few weeks since, during a trip to our nearest railroad freighting point. Caring little for a morning meal, it has usually been my custom, through advice of so-called professionally advanced or educated minds, to take, at most, a small, rare beefsteak. Quite early one morning my peacefully slumbering hours were broken in upon by the most agonizing, pitiful bellowing of cattle. Being at a railroad hotel, I comprehended immediately the cause,—cars freighted with poor, helpless, thirsty cattle, packed so densely that there was no turning around or change of tired position, save as they stood upright and scrambled over each other in a wild affrighted manner. I was struck most forcibly with the lower life's great inconsistencies with higher growth.

Stopping on my way to breakfast, I inquired of a man if the cattle bellowed because of thirst. His reply was: "No, the law is now such that they are compelled to water twice a day; they used to go until they sometimes died on the way without water, but they seem to feel or know that they are destined for the slaughter, and so plead to be free." So it seemed to me. I felt sick in sympathy, a disgust with myself and all humanity, at such unmanly, cruel deeds. Going to breakfast my usual demand was brought, as the waiter has soon learned that it was always the same, but when it came, and I looked upon a slice of beef lying in its red juice, which a short time before had been its life blood, a feeling of such utter disgust at self came over me that I said, "Oh, take it away!" and since that morning I find that food which has quivered with joy, and suffered with conscious agonies of death, is not for me, and cannot further aid my growth. I find that fruit, vegetables, milk and eggs do me better service.—*The Esoteric.*

O thoughtless, cruel humanity! think of the possibility of the foregoing being a common, daily occurrence, and nothing thought of it. What can you expect for yourselves but depravity, crime and misery untold so long as you create such a condition of torment to continually play upon yourselves? You have not yet risen to the human plane.

THE responsibility of the daily paper is greater even than that of the pulpit, because it preaches to people seven days in the week, while the ministers' sermon is seldom heard more than one day in the week. The paper that publishes anything that "pays" is one of the worst of evils, for thousands form their opinions from what the newspapers say; and, if it panders to their lower nature, it becomes largely responsible for their evils, which are the outgrowth of cultivated passions. The influence of ideas absorbed in silent reading is far more potent for good or evil than listening to a spoken word or sermon.

For The Universal Republic.

CEASE FIRING!

ISABEL DARLING.

Who will give the order? Who will render it effective? what brave woman will place herself where all the world may see, and, like Elizabeth, dare to lead the forming columns, but, unlike her, toward peace and not to battle? Who, like the Sabine women, care to come between forces now opposed, but whose reconciliation needs no sacrifice of person or of freedom, only vanity? Whose thoughtfulness will lower the hands drawn back to strike—hands armed with barbarous implements of war, and for what?

Not, on either side, for self defense, for home, for freedom, for any principle, for any motive except avarice; for each has said the Fisheries, not the Seals, must be protected from the other. They are to be protected, not in their living but their slaughtering; not as parts of one grand universal life, but as articles of merchandise; and that because capricious fashion or an unacknowledged impulse in the blood, bequeathed us from our skin-clad ancestry, declares we must be wrapped in furs.

When woman censures man for all the cruelties of wholesale murder, has she even thought how often her own finger traced the bloody pathway?

It should be thought a shameful thing to flaunt a luxury before the eyes of those whose sons and husbands risk their lives to gain it for them; a shame that may react upon themselves when friends they value most go down in battle forced upon a nation by the vanity of one, the avarice of another, and the want of many.

"Greater is he that ruleth his own spirit than he that taketh a city," and the effort which brings the individual above his inclinations is nobler than the act which follows, although the action may receive the loudest recognition.

If we would have the world less brutal we must give to it less brutalizing motives; so let every woman, as she values peace, fling down the hateful garments, and contention ceases from the lack of motive for its continuance; and, though the day of self denial may not be celebrated in monument or song or story,

It matters little who would gain the credit if the deed be done,

or who might give the starting word if but the goal at last be won;

For human judgment errs in blame and blindly dealeth out its praise,

As humane justice may misplace the victor's shining crown of bays.

When mankind worship only matter they simply are content with the lowliest evolutionary God-plane, and the grossest part of the Triune Universal Nature. Buried in the darkness of the primary plane, they see but their physical selves, and they are content to wallow in the mire of corruption and decay; they are not conscious of their Immortal incorruptible Soul being. To "prepare ye the way of the Lord" is to refine the conditions; make you an atmosphere in which your Divine Being can awake.

For The Universal Republic.

OPEN LETTER.

John McCabe, Respected Friend:

Your plea for Liberty of Conscience published in the "Evening Journal" Albany, N. Y. respecting the separation of Church and State, is good and timely—a word in season. It is as "apples of gold in a basin of silver. One generation goeth, another cometh." Fifty years ago the same problems about the Sabbath that are now agitating the civilized world, Liberty of Conscience, the rights of man and woman, of Capital and Labor, that you set forth, were propounded and discussed.

These problems can only be settled by war. It is simply a question, shall it be a war of monitors, guns and swords or a war of ideas," as Napoleon predicted? I think there can be no doubt but that the last and final war that mankind will ever wage, that will precede the Millennium, will be a war of ideas, of words, of reasoning—a mental war. Washington declared that Paine did more with his pen, than he had done with his sword for the ultimate success of the American Revolution. Are we ready for that kind of war?

Then will come the New Earthly Order receiving the inherent, inalienable Rights of man and woman—"Common Sense," entire separation of Church and State into two distinct Orders, in which there shall be one Theology, and that will be founded in righteousness; giving to each child, hereafter to be born, a natural, rational parentage. No more come by-chance, unwelcome children; children of lust, to become victims of poverty, and material for Christian wars and murders. In America let us have universal equal education in Public Industrial Schools, in which each child shall have the same privileges and opportunities with every other child. Knowledge is Power. Let us have no class education, enabling one part of the people to rob the other part, by making and enacting Constitutions and Laws, without the robbed and oppressed understanding or knowing how and why it is done.

Inasmuch as all people have an inalienable right to an inheritance in all the elements of life—land, sea, air, water, light, labor and reason—wherefore should a present living generation be burdened with paying debts contracted by their dead ancestors? Let each generation pay as they go; the dead have no rights the living are bound to respect, as regards the Earth and all there is therein. Abolish all laws for the collection of debts, private and national, and in their place substitute a code of honor. More private debts would then be paid than at present, when the lawyers get more money for collecting than comes to the creditors. This would be a New Earth; and a New Heaven would come into existence—a purely Spiritual Order, with its non-religious theology, free from politics and perfectly separate from the State or New Earth. It will be a Christian Church, "not of this world," and therefore its subjects would not fight nor marry, leaving that for the children of this world. It would attach no

blame to a clear Materialist, like Paine, Lincoln Ingersoll, as belief is a result of evidence, not of authority. Force, however applied, cannot compel belief. An Inquisition is unreasonable, illogical; it is insanity like war. If nations intend to do right, there is no use of fighting.

In the Millennium, Krupp's cannon, weighing one hundred and seventy thousand pounds, sending a ball four feet long weighing three thousand pounds, together with monitors and all the munition of Christian war will be kept as curiosities; as we now keep the curious instruments of torture for heretics, which the Earl of Shrewsbury has bought and brought from the castle of Nuremberg to London.

In the times you refer to, G. H. Evans occupied the position that Henry George is now filling so efficiently. He edited "The Man," "Young America," "Working Man's Advocate," the "Free Enquirer," and printed the "Bible of Reason." I have imperfect files of these papers. Arthur Tapping was the leading orthodox fanatic; stopping the mail on Sunday was a favorite measure, of which you speak so wisely.

The present generation must fight these battles over again, or we shall become Church and State, and be ready for some new form of the Inquisition. Our own times must bring forth its own leaders as did the Civil war. In the Crimean war England sent "army of Lions commanded by Jackasses;" As the war progressed the right men got into their right places. Will not the World's Fair do the same? The fanatical, fighting, marrying, Inquisition Clericals will think they have achieved a great victory in closing the Fair on their man-made anti-Christian Sabbath. In "Common Sense" are they not braying out their own shame and proclaiming to all nations that they are not equal to the great occasion of a World's Fair? They can bray and kick but cannot command the respect of the great army of lions who will be at the World's Fair, who have seven days of Sabbath, one just as good as the other, and each one as sacred.

F. W. EVANS.

It matters not that the plutocracy points to the millions of votes which placed its officials in power, Napoleon III. did the same many a time and oft; but France's repudiation of the imperial usurper after Sedan showed a sentiment towards him which, somehow, the people's suffrages failed to register. The modern machine-politics of America have of recent years so juggled with our voting system that the common people could not declare their will through it for their betterment. This of a verity they do know and believe, and the most speciously preserved semblances and cunningly devised make-believes of popular government cannot cheat the actual facts of their stern logic, because the people feel their disfranchisement in the increasingly hard lines of their daily lives.—*The Coming Change in the Destinies of America.*

Why criticize thy fellows? By their forms and thoughts they may be building nearer God than thou art.

NO USE FOR A NAVY.

HENRY GEORGE.

THE disgraceful talk about a war with Chili that has recently been filling our newspapers ought to arouse attention to the evil course we have entered on in attempting to build up a great naval armament. The navy on which we are spending such an enormous amount of public money is useless and worse. It is anti-American, corruptive and dangerous.

It is useless because it is unneeded. We are so strong and so situated that there is no possibility of war being forced upon us. No nation in the world would want to attack us, for there is no nation that would not have everything to lose and nothing to gain by so doing. While even if there is no higher motive than to restrain us, there is no nation in the world with which the provoking of war on our part would not mean certainty of loss without possibility of gain.

It is useless, however, because the ships we are building would suffice neither for offensive nor defensive war. Modern invention has made them as antiquated as the coat armor of the feudal era. In case of attack from the sea the means of defense consist in the power of concentration brought about by telegraph and railroads, in electricity and high explosives, torpedoes, sub-marine boats, airships and quickly placed obstructions and defenses. For aggression abroad, power is really measured by the swift merchant ships that can be called in to the service. We might build up such a navy as that of England, yet England would still be immeasurably our superior for offensive purposes in her merchant steamers. We would be to-day superior to England in merchant steamers and the capacity of building them had we not taxed American ships off the high seas. We could remit all taxation on ships and on their materials with a loss of far less to the revenue than we are now spending on the navy.

It is anti-American, for the reasons that make all standing armies inimical to our traditions and institutions. It is anti-American, because organized on aristocratic principles, the impassable class distinction between noble and peasant being perpetuated in the distinction between commissioned officers and enlisted men. These men are, for the most part, foreigners, who are only kept in our naval service after being inveigled into it by severe restrictions and a standing reward for running them down if they escape.

It is corruptive, as interesting a large class of permanent office holders in influencing government, as providing means for debauching politics wherever there is a navy yard or a contract to be given out, and as building up corporations whose profits depend upon lobbying.

It is dangerous, because it creates an influential class whose interests are opposed to the interests of the masses of the people, and who desire war for the sake of the importance, the promotion, contracts and the pickings that war will bring to them. It is dangerous, because the possession of a strong navy fosters among the thoughtless the same de-

sire to try it that the possession of a new pea-shooter arouses in the small boy. There lies danger

We have no reason for war, and there is no more need of our building ironclads than there is for the members of the house clothing themselves in armor because Mr. Crisp might go crazy and fire a blunder-buss from the speaker's chair. But if we go on building ironclads and sending ships around the world to make ourselves unpleasant to even little nations, we are certain, sooner, or later to get a war on our hands. One war will provoke others.

Strong as we are, war to us is the greatest of dangers, for, setting aside its cost in money and blood, war inevitably demoralizes republican institutions, postpones reforms, strengthens governments at the expense of the people, differentiates classes, and places power in the hands of a few. And finally, even when success follows, it destroys popular liberty.

Our greatest advantage over European nations is that our strength and our position exempt us from the fears that compel them to stand armed. It ought to be our pride and glory to lead them in what is good, and not to ape them in what is bad. The real dangers that beset us are not from without; they are from within, and these dangers no army and navy can guard against. They can only intensify.

There are reasons which dispose the unjustly rich to strong and aristocratically organized armies and navies—the reasons which always dispose them to strong government. But for these very reasons, if no others, the working masses ought to set their faces like flint against them. Standing armies and navies belong to the policy of Hamilton, not to that of Jefferson. They belong to monarchies and imperialisms, not democratic republics.

THE filthy condition of the street cars and sidewalks of our western cities is something unbearable, owing to the horrible, disgusting habit the "Lords of Creation" have of expectorating upon them. It is the most indecent and filthy thing a man does to expectorate in the cars and on the walks. It is a torture to refined and cleanly men and women to be compelled to sit or walk with this filth around them; besides it is dangerous to the health of the community. Something should be done to stop this nuisance.

THE day has gone by when workingmen can get anything worth having by arms, if there ever was such a day. I cannot see that the people ever secured any advantage by powder and ball, and I believe they will never gain anything by that method. Changes in Government that improve the condition of the people come about by thought, and only in that way. Government is a creature of public opinion; it can only do what public opinion wishes done, and be what public opinion wishes it to be.—*Twentieth Century.*

APPLIED wisdom is as necessary for soul growth as applied knowledge is essential to the growth of civilization.

LYNCH LAW AND CAPITAL PUNISHMENT—ARE THEY NOT BOTH BAD?

To The Editress of The World's Advance-Thought.

THERE are many people here—in the "Mother Country"—who emphatically say "Yes," to the above query, and feel great surprise that the First Republic in the world should allow outlawry to over-ride law, and inflict punishment on any without trial in a Court of Justice as to his guilt or innocence. Perhaps it is difficult to remedy.

"Capital Punishment," even on those who have been found guilty, has, I believe, been abolished in some of your States, as well as in some of the States of Europe; and the "Advanced Minds," both in your country and in ours, are, to a man, heartily sick of it, and loudly call for its abolition.

Hanging, I believe, no more prevents murder than it prevented forgery or theft years ago. That it benefits nobody, not even the criminal himself, but it is a life-long punishment to his innocent family and relatives, even to generations unborn, every one will admit; while it tends to harden and demoralize society; and that it makes criminals I think there is abundant proof.

How very strange that our Christian ministers, as a body, are so lukewarm in the matter. If they came heartily forward and asked for its abolition, it would soon be accomplished; and something more consistent with Christian civilization, and probably more effective, substituted. Their only apology for its retention they appear to take from an old law which they say was given to Moses by the Almighty Himself. "Life for life." Why, on the same excuse, do they not insist on its being carried out to every one who may be caught gathering a few sticks on the Sabbath to light his fire?

I would respectfully suggest through your column, as a wise and rational alternative, "penal servitude"—not "for life," but for the estimated remainder of life, according to the tables of the best Life Insurance Societies. At the end of this term, if he lived it out, he would be incapable of further crime, while it would just hold out to him a ray of hope,—which I think ought never to be obliterated,—and in all probability render him more liable to discipline during his incarceration and make him a better man.

W. E. CORNER.

WHEN politicians have some great plundering scheme in view they generally preface it with some pretended scheme that will be for the "benefit of the poor man." There would, however, be no poor men if there were no scheming politicians to uphold a system that makes men poor.

It is useless for people to look for or expect a better world to live in until they make it better themselves, for they will never have a better one until they do make it.

THOUSANDS will applaud the one who attacks the effects of evil; but scarcely a dozen will stay to listen when he brings the cause of evil home to themselves.

For The Universal Republic.
POPULAR IGNORANCE.

EMMA ENDRES.

PART II.

THE rapid spread of Socialism in our day has arisen from the disease in our body politic; this disease being acute, painful, and deep-seated. It has arisen further from the probings made to determine the nature of the case and the real seat and origin of the disease.

In its efforts to do this it has been obliged to come in contact, at times violently, with traditions and customs, and has, therefore, been declaimed against by individuals who have felt themselves to be the representatives of these institutions.

It has come in contact with, so-called, "land laws" and "commercial systems," and found them to be a very apotheosis of blind ignorance. In its deeper probing it has encountered the results of both these tyrannies and found them to be embodiments of incarnate greed.

Socialism has thus grown out of the present condition of civilized society, and perforce has come to stay.

The foundation of morality is truth. Truth never loses its rights; however subdued they may be, they are not lost. Socialism is working heart and soul, day and night, to rescue and uphold subdued truth, and to publish aloud, as of old, that "the Earth is the Lord's," and that great, illimitable Nature must not, and shall not, be corraled and boxed up for the especial use of a favored few, so that the luckless children of the future shall have no prospect for a livelihood, no place in the world, no home, no comfort, nothing but starvation and slavery.

Why does Nature allow children to be born, if there is no place for them to live and work in? Why is humanity to be the only creation not adapted to its surroundings? The fact that children are born is proof enough that they are entitled to a living. Where Nature permits life she gives the necessary food for its support.

Does she plant trees in the desert? No, because she knows no food, no suitable environments have been provided for them there: they would die, therefore she wills not that they be born. But she permits children to be born, because she knows the surroundings are suitable.

It is not, therefore, nature, but man, who forces one-fifth of the people to continually live on the very verge of starvation, and the bulk of the remainder to get no more than barely serves to make both ends meet.

"Give us work or bread," is the pitiful, wailing cry of unrest; at present it is discontent dim and undefined; but it looms up large and threatening, and what underlies it the future alone will show.

Land laws and trade systems are not absolutely essential parts of the framework of the Universe. Man made them; man can unmake them, if necessary. Mistakes, however huge, can always be rectified.

The legitimate object of trade is to produce a system by which the peoples of the world provide

for one another the necessities of life, the source of all these supplies being the earth. The earth, with its inexhaustible stores being intended for all, she only requires man's organized co-operation to feed all, clothe all, house all. Socialism is organized co-operation.

It is folly to talk of the law of supply and demand as if it were a beautiful and divine law for providing ready-made clothing and the like at a low figure. The root of the law of supply and demand is Capital—Capital used (or rather abused) only when it can make a profit. And what is making a profit but getting starving men and women to work for less than they are entitled to.

Capital is not content to increase solely by the addition of further earnings, but would have money breed money without personal work. Now no money can breed money without some man (or men) working for less than his work is worth, and the difference between what that man earns and what he is paid is Capital's addition to Capital.

Workers do not, therefore, live upon what they earn by their labor—they live upon what they earn and *can get*, and Capital lives upon what labor earns and *does not get*; and it is estimated that labor gets seventy-five cents out of every five dollars it earns—a truly generous compensation!

It is nonsense to say that people can work for whom they like. Capital, having laid its octopus grasp on everything on the earth, and in the earth, and under the waters, workers have to work for somebody. The earth—the great storehouse of wealth, the source of all supplies—having been taken from them, they must work for Capital or die of hunger.

Ah well! the longest day comes to an end, and

"Even the weariest river
Winds somewhere safe to sea."

God grant that already His great command has gone forth to the down-trodden peoples, "I will have justice and not mercy," for it is *justice* alone that Socialism wants.

W. R. CREAMER has presented a petition to Parliament, signed by one million two hundred and fifty thousand persons belonging to industrial organizations, demanding arbitration in all disputes between the United States and England. Christianity has not been a success, because while preaching in theory the precept of the Christ Life, its devotees have in practice sustained a system that well-nigh makes it impossible for men to live Christian lives.

For reciting a sacreligious poem, entitled "Jonah and the Whale," a boy in the State of Washington was turned out of one of the public schools. Unless Washington has a State religion it was as illegal to turn the boy out of school as it would be to turn a Congressman out of Congress for the same offense.

THE bad man is the crude outline form made by the Infinite Sculptor. His ignorant brother instead of helping the Divine artist to perfect his work, breaks the crude image on the gallows and thinks he has done well.

SUSPEND "CHARITY."

LET us suspend that charity which, however well done, is done by machine, which hangs up in the office, "This firm subscribes to the Charity Organization Society. All applicants are referred thereto." On a business basis this is an excellent investment for the rich. All charities are excellent investments—they make taxes high; but we get it all back out of our pay rolls. They are very cheap and utterly worthless.

"System" takes all the good, moral and material, out of charity. Know the poor; feel the evil; see the difficulties; and try to raise them because they are our friends and our brothers; so we will give and get love, that which is alone worth having, that which alone makes life endurable or heaven desirable.

Temperance appeals more to the reason, and not less to the sympathies; yet the efforts of temperance reformers are among the chief causes that the present condition of things is tolerated. They have impressed upon the public the evils of drink, so that the mentally, morally or physically lazy can soothe themselves with the idea that intemperance is the chief cause of pauperism. It is not the chief cause. It is the chief effect. "Poor, dirty and intemperate." How can three families in one room be clean? how can one? The people do not want to be dirty or intemperate any more than they want to be poor. One of the city missionaries of St. George tells me that she had an ash cart left at the entrance of one of the worst and vilest of our slums. The tenants themselves filled it in an hour, and filled it with what would have otherwise been necessarily thrown on the sidewalk. I take it my gentle reader would not have such spotless hands as hold this paper, if she had to go down five flights of stairs for every drop of water used in the house. Even wickedness is more an effect than a cause. How can a man with a starving wife keep honest? How can a girl grow up pure in the streets? To attack intemperance alone is helpless. The gin-mill is the poor man's club, where the dues are but five cents an evening, where there is light, heat, papers and companionship, and where he can find refuge from his steaming room with bad light, crying children and all the discomforts of home. I think that if my blue ribbon hearer were to come home with tired back to a grimy hall room, where the last of the washing was still going on, with two children asleep on the folding bed, the smell of cooking there, and the feeble light of one kerosene lamp with which to make himself comfortable, he would look with longing eyes at the warm light and the bright doors of the corner public.—*The New Earth.*

EVERY religious system holds some day in the week sacred; and all the different religions will be represented at the World's Fair; and each system would have as good a right to demand that the Fair be closed on its Sabbath Day as have the Christians to demand that it be closed on their Sabbath.

To be self centered is to be self creative.

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THE REGIONS OF STILLNESS.

STANLEY FITZPATRICK.

I WANDERED in regions of stillness;
I dwelt on the mountains eterne;
I read on the page of the Silence
By Light that forever shall burn.

I rested by day with the formless;
I talked with the stars of the night;
I looked with the eyes of the viewless,
And found in the darkness the light;

I heard with the hearing immortal;
I saw what no mortal hath seen;
In climbing the stairway Celestial
I trod where the flesh hath not been.

My spirit found lessons of knowledge;
From wells of the spirit, my soul
Drank deep at the fountain of Wisdom;
And thus became one with the Whole.

I walk in the ways of the Silence,
In paths which no mortal hath trod;
I rest in the Regions of Stillness
And dwell in the presence of God.

THE TEMPLE OF WISDOM.

WHEN we start in building a great structure we do not expect the work to be done in a day. The larger the building the more time needed to build each story and bring the structure to completion. Each worker who puts a few stones or beams in place is doing something towards furthering the completion of the structure.

All the Reformers of the past have been workers upon the Celestial Temple of Wisdom. Each have done their part to help bring it to completion, though they have been scoffed at and abused by the masses, because their work displayed no immediate results, they have each added their quota to the grand Temple of the Ages.

The Reformers of these times are helping to furnish up this Temple for the Infinite Good Architect. When this is completed men will cling no longer to their idols of gold and dross. Life will take the place of death; gladness will swallow up all the misery; and healthy, happy life will reign throughout the land; the shadows will fade away in the light of Supreme Happiness.

CORRUPTION cannot live in the atmosphere of Universal Brotherhood, any more than frost can stay in the warm sunshine of summer.

TRUE MARRIAGE.

MARRIAGE in its completeness is a triune conjunction: physical, mental-spiritual and Celestial. The marriage of man and woman thus far has been merely physical; while spiritually they are living in a state of divorce. Their marriage is an animal marriage, and not a union of mind and soul. There can be no true marriage except as the man and woman are perfectly conjoined in these degrees; and there can be no real happiness or perfectly harmonious offspring. A house divided against itself cannot stand.

The disorder and discords of life are due to this divorcement of men and women in these higher phases of their nature. They are like the two sides of a triangle, that, instead of coming together above, to create the apex of power, are separated, and have no triune unity, that begins with the base and ends nowhere. And Marriage cannot produce its true results until this unity of the triune elements in man and woman are conjoined.

It should be deeply impressed upon the mind, that the harmonious operation of all powers, from the greatest to the least, is due to the scientific observance of the laws that govern and create the power. All things, physical, mental-spiritual and Celestial, operate according to well-defined formulas, that can be investigated and analyzed. Nothing in the lower works arbitrarily; neither does it in the higher. There is no arbitrariness on any plane of evolution.

FAITH in a thing is the result of continuous practice and growth in any given line of thought.

One who has never rode a bicycle has but little faith in himself to sit firmly on it and control its movements; but by study and practice he acquires the faith (self-confidence) that enables him to manage it just as he desires. The acquisition and utilization of God-Power is obtained by the growth of faith in the good in us. The lack of faith in any of our powers prevents us from employing them to our advantage for the benefit of others. If some one had not had faith that electricity could be used to give light and propulsive power, the world would never have had the benefit of it.

Receptivity to new ideas is the first essential condition to their germination in our being, then cultivating these in our mind develops them until they come to fruition in some form.

THEOLOGY takes God and shuts him up in a church, and says, outside this church there is no God, no salvation.

EMBRYOTIC EXISTENCE.

CYCLONES, tempests, pestilences, earthquakes, etc., are the evil fruits of the germs of inharmony that mankind are daily and hourly planting and cultivating in their beings.

The tempest in nature is the counterpart and sympathetic outcome of man's anger and strife. The cyclone is the culmination in the outer realms of man's murderous thoughts; pestilence is the outward sowing of scandalous influences; the earthquake is the inward war spirit manifested in mankind that overturns and rends all things, irrespective of whom it may destroy; accidents are from the desire to do harm to our neighbors. These culminations of evil rest upon ourselves.

In bitterness and woe mankind must learn that the only safety from all the ills that afflict them is in cultivating the good, thus sending forth only the power of Harmony. Man cannot long be free from the punishment of his wrong-doing; but he only learns wisdom by long evolutionary periods of pain, discomfort and unrest. The hells of torment will ever be open for the wrong-doer.

Genuine growth is a continual progression from one idea to another that is superior to it. The healthy Tree of Life is made up of true thoughts assimilated and evolved by the being.

Embryotic existence is a state of ignorance. Men shut up in the womb of time only guess at the unconditioned life, whose full knowledge can only come when they have emerged from the darkened sensual restrictions of their limited life.

All growth is more or less painful, because the old clings tenaciously, and only blends into the New by a continual effort on the part of the individual.

Too many are content to rest in the embryotic existence, and imagine that they are resting in the arms of Jesus (the Orthodox idea of salvation), when they are only buried in the non-progression of their fixed ideas.

A MAN'S worst enemy never wronged him as much as he wrongs himself by his own faults; yet he has the greatest pity and indulgence for his own faults, but he has no pity or forgiveness for his neighbor when he exhibits faults. It should be no more difficult to love our enemy without than our enemy within.

ALL religions are the same at the core, for the core is the essence of God's love. But Christianity, like many other religions, has grown away from the core, to a very tough rind of creeds and dogmas.

For The World's Advance-Thought.
WOMAN'S WORK.

ADELAIDE COMSTOCK.

WOMAN, arise! there's work for thee to do.
"Work?" says the weary mother, with a sigh,
"More work? when now I've all that I can do;
I groan beneath my burden, and my heart is faint,
Yet no one listens to my weary plaint.
Life seems so much like one long weary plod
I oft-times sigh for the sweet rest of God;
Man may throw off his burden by endeavor,
But woman's lot is to toil on forever.
Though it be sweet to work for those we love,
The task beyond the strength may often prove;
Yet so woven with our heart-strings is our care
We closer clasp it when we most despair."

"Work!" says the thoughtless one of Fashion's fair,
"Don't talk to me of work; why, I declare
Society's demands and calls of pleasure
So fill my mind I've not a moment's leisure;
Leave work to men, or women so inclined,
Or those obliged to labor for their kind.
And pray, to what does woman's work amount?
Who labors least is held at best account;
Besides, if public work is what you want
I'll not expose myself to jeer and taunt,
And have men count me as a public nuisance
For stepping o'er the bounds of common usage.
I'm very sure they have no need to fear
That I shall step outside my proper sphere.
I'll grant that man is sovereign lord of all,
So he but dance attendance on my call;
And, tired of gayety, submit at length
To be his weakness, if he'll be my strength."

"Work?" says the earnest soul, lo, here am I,
Ready to do, to conquer, or to die!"
A voice from heaven, my sister, calls to thee,
And such as thou, humanity to free.
True woman's work is what the world demands;—
Work of brave hearts, clear heads, and willing hands—
But ah! the hands are tied; 'tis all in vain;
What can she do?—feel, think, but naught attain.
Who gave thee power, O man, in chains to bind
These sisters, wives and mothers of mankind?
Strike off these fetters of a barbarous age!
The very thought fills noble souls with rage.
No wonder she is weary 'mid her care,
And often wrings her hands in mute despair;
Or, spurning care, prefers an empty life,
Bringing reproach upon the name of wife.
Wifehood means motherhood; O sacred name!
In highest sense; degraded 'tis but shame,
Though thousand laws of three ten thousand lands
Should be enforced to legalize the bonds.
No toiling slave, or form with empty mind,
Is fit to be a mother of mankind.
Yet toiling slaves and empty minds there'll be
Till woman reaches her royal destiny.

O holy, sacred rite of motherhood!
When Nature's higher law is understood;
To woman has the holy trust been given
Of building temples to the God of heaven.
But, woe! what sight! we see on every hand,
Instead of the grand work by nature planned,
But wrecks and ruins of a work half-wrought!
Wept o'er by angels, and by demons sought!
Vile habitations where no God can dwell!
Given o'er to Devils as their native hell!
O woman, to your work with holiest will,
Resolved henceforth to aim at highest skill;
God holds you to account to do your best;—
Your work as yet a failure stands confessed—
Move heaven and earth to give you strengthening power!
This mighty work's the duty of the hour.
Let sacrilegious rite profane no more
The sacred altar where the God's adore.

Sin of all sins! O thou great God of heaven,
Is this the sin that cannot be forgiven?

And thou, O man, would'st know where's woman's sphere?
Where'er man lives and moves; yes everywhere.
Her offspring ever needs her guardian care,
From cradle to the Presidential chair.
She through childhood did thy steps attend.
In riper years can also be thy friend;
Manhood has not made thee so great and wise
That thou thy mother's council may despise.
Presumptive fool! once dandled on her knee
Must now her sphere be circumscribed by thee?
Avaunt! the thought's an insult before heaven—
That woman, of all good the hidden leaven,
Should be obliged a suppliant to kneel
At feet of man, and humbly make appeal
To be allowed to exercise a right
Her own as his,—but withheld by force of might,—
And plead in vain that she may lend a hand
To heal the many sorrows of our land.
Wrecks on life's waves! your life-boat she would be!
Strike off her shackles! let her hands be free!

MONUMENTS.

THE House committee on the Library agreed to report favorably bills appropriating twenty-five thousand dollars for a monument to General Israel Putnam at Washington, and a like sum for a monument to General C. Greene, at Guilford Court House, N. C.

How much more in harmony it would be with a "Christian Civilization," if this fifty thousand dollars was used in some way that would help make conditions to educate people so that they would, by their lives while here in the body, build for themselves lasting and imperishable monuments—monuments that will be a blessing to generations to come, and a continual blessing to themselves.

Monuments of stone cannot add one iota to the glory or welfare of these Generals; and certainly stone monuments cannot be of any service whatever to the human race in their struggle for the True Existence.

In the spiritual every demand brings to the petitioner a supply of the forces desired commensurate with the intensity of the desire. The war spirit has been intensely desired in the past decade, and the inharmonious forces (like the invisible moisture that ascends and returns in a tempest of wind and rain) sent out are returning, and are influencing the most inharmonious to deeds of insane violence; and in nature they are causing the counterpart in tornadoes and cyclones. Mankind must learn through great sorrow that inharmonious thoughts projected from their beings do not pass harmlessly away. The evil that men do not only lives after them, but is with them continually.

PEOPLE with fixed ideas are the shell that encloses the New Life, until such a time as it is sufficiently matured to be born. The breaking up of these fixed ideas, everywhere, is a certainty that the New Life will soon appear. The shells of selfishness are everywhere bursting and the flowers of the soul are ready to come forth into the New Day.

DREAMS.

THE dream of the embryo becomes the reality of the New Life.

Dreams are Celestial embryos, whose dreaming makes possible the implantation of ideas into the mental and material structure of man.

Every genius must of necessity be a dreamer. Men worship externalized dreams in the music, paintings, writings and inventions of great geniuses. The common man of clay has few dreams or imaginings. He simply acts out, over and over again, the few crystalized thoughts that the people and things in his environment impress upon him. The Dream is the Word made flesh.

The whole existence of this planet from its inception as a seed to its fruition as a glory-blazing world is a dream of the Mother-Father Celestial typed in matter; growing nearer to its final conception and culmination as time passes.

Books and papers are the material blossoms of ideas. A book or paper may be a upas bloom, distilling poison and creating death and destruction, or it maybe a regal rose whose beauty and perfumed leaves bring joy and delight. An awakened soul could not read bad books any more than a person can prefer the malodorous emanation of weeds to the fragrant cultivated flowers. It is only an evidence of how much nature is perverted that we should seek to surround ourselves with wholesome beauties externally, and yet allow our spiritual natures to wallow in filth and corruption. Let us think how we would feel if we were compelled to live among all the corruption that we have ever swallowed; yet, comparatively, this is what we are doing; because we are living in the evil emanations of such food.

We grow into the knowledge of the Truth, for Truth has its roots stalk and blossom, and, as with the plant, we must grow them; we cannot attain to them without self-cultivation and self-evolution.

THE death struggle of the old has commenced! Hasten, O blinded people, to incorporate yourselves with the new; so that you will not be cast away with the burdened shell and corruption of the Old.

ALL our senses may be unreliable, but the inner silence of the soul never deceives; yet so many depend upon their senses alone and pay no heed to the utterances of the soul.

No one is honestly entitled to more of anything than is necessary for his needs; therefore, whoever claims and holds more than this is not, in a moral sense, honest.

CELESTIAL power comes from the marriage of Love and Wisdom.

For The World's Advance-Thought.

VEGETARIANISM.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

VEGETARIANISM may be defined as an effort put forth to ascertain, by experimentation from nature, the consequences resultant from a departure from a mixed animal and vegetarian diet in favor of the latter only.

A variety of causes are operative impelling man to make these inquiries or experiments—the confusion abroad relative to the best diet for man; many are intuitively compelled to make the change from an unaccountable antipathy they have conceived against taking life; some are constrained to make the trial from hearing that animal food necessarily begets an animalizing, rather than a humanizing and an elevating tendency; others do so being struck with the fact that the strongest specimens of humanity are the outcome of a pure vegetarian diet. These are some of the causes operative to produce and to establish the vegetarian system of dietary.

Some of the already ascertained facts of science which commend the system to man's attention are, that the conformation of man's organism, especially in the matters of his teeth and stomach, prove that he is not intended to be carnivorous; careful analyses of food of all kinds scientifically demonstrate that vegetable food, of a sharply defined class and character, possesses a great advantage over animal food, in the matter of nutrition; the eating of animal food is a consent on man's part to take nutriment at second-hand, instead of at first-hand (for it must all come from vegetable productions in the first place, and in the transfer it must necessarily suffer loss and waste); and, it is a well-known fact, that the earth could not sustain more than a quarter of the population, if animal food be indulged in, that it could were its inhabitants contented with a vegetarian regimen.

But, it is asked, are there not well-known facts proving that animal food is preeminently conducive to physical strength and intelligence? There are very strong prejudices held by many to that effect, but, it is being proved, that they are simply foundationless prejudices. Those who are not satisfied with the teachings and tyranny of empty prejudice, but are determined to prove all things, thereby to qualify themselves to hold fast that which is good, have set to work to test the truth and value of such a statement, and by so doing have certainly exploded it.

Can you explain then why so many cling to the idea and show such a strong craving for animal food? Easily; because the craving is a strong necessity of the case. Animal food possesses decided stimulating in contradistinction to nutritive properties; and it is the rule for everything thus stimulating to create a craving for itself which nothing else can appease. This craving is a false or fictional appetite; but like all such erratically begotten cravings it in time becomes immensely more tyrannical than genuine appetite ever is or can be.

There is a necessity for distinguishing between appetite begotten of pure necessity, and appetite

grafted on to the human nature stock by ignorance and depravity.

The word "craving" is too strong a term to represent "appetite." Every purely natural emotion seeks its own special gratification; but until something forcing and stimulative has to do with and warps it, nothing like a tyrannical craving can or will appear. The food most eminently fitted for human requirements kindles no undue or unnatural desire or craving for the same; and the healthful appetite thereby engendered will not lead to gluttony or ravenous eating.

Animal food is stimulating in the same sense that alcoholic beverages and narcotic substances are so. I distinguish between what is nutritious, and necessary, and what is stimulative and unnecessary. Nutritive aliment is assimilated by the system; stimulative aliment is not assimilated by the system. When mankind is sufficiently enlightened to distinguish between its friends and its foes, it will hold all stimulants in abhorrence.

The action of stimulants are always pernicious! Man gets just as much benefit from any stimulant as a horse or mule gets from the spur or whip. The action, moreover, induced by a stimulant, corresponds to the action induced by the whip or spur; when an animal responds to the whip or spur it is by an action expressive of dislike or resentment thereto.

Experience has taught me that pure stimulants provoke an action, but do not help by furnishing any strength to form it. Nature is always on the alert for her foes, and is no sooner apprised of their presence in the human system, than she rallies her forces in sufficient strength to expel them, or to do her best in that direction. A small amount of any stimulant, not demanding superfluous force to expel it, brings just enough life force to bear upon the foe that will do it without exhausting her store of energy. Increase the dose of the stimulant and the system exerts itself in exact proportion thereto, up to its full limits, and all with the same object—to expel it. If the strength of the system be unduly taxed by the effort, exhaustion follows; and then nothing but a repetition of stimulants can prevail upon the system to rally its forces, to any appreciable extent, for a considerable time; that is, until it has had time enough to be renewed.

All stimulants are more or less pernicious; but a clear and sharp line should be drawn between stimulants pure and simple, and nutrients. Much confusion of thought is prevalent tending to confound and prevent such a distinction; but the making of it is essential to human well-being and health. Stimulants pure and simple are as void of nutrition as is the whip or spurs void of strength to urge the horse forward; nutrients pure and simple are likewise void of stimulating properties and furnish the required strength instead.

Animal food contains a stimulant something like alcohol. It has also been proved in inebriate asylums that until the habit of flesh-eating is destroyed in inveterate drunkards, the power of alcohol remains to enslave its victim; but just so soon as it is destroyed the craving for alcohol is gone.

The doing away with animal food as an article of diet will lead to human elevation. All have so affirmed who have ever had an experience justifying the same. They say animal food cannot be eaten without partaking of animal karma in accordance with occult laws. Moreover, they affirm that in eating flesh-food we must eat a portion of effete matter, waiting its turn for dissolution and expulsion from the animal's system; and also any lingering germs of disease of any kind with which the animal's carcass is charged. They in this way charge many human ailments and evils upon the habit of flesh-eating.

But, it is asked, was not animal food given to man by God? Only as everything he desires is. If man desires evil, God will not say him nay, but leaves him to suffer recovery therefrom by self-correction. The Israelites desired a king; God told Samuel to give them one; and to tell them, also, what would be the certain consequences. They could not have the king without those consequences. God gives man everything he craves for; but the consequences of his action—be it wise or foolish—must follow. The consequences of every foolish choice is the wrath of God, so-called; and of a wise one His approval. The consequences of flesh-eating are decidedly of the wrath of God falling upon the children of disobedience.

EVERY soul that bears itself nobly through the individual experience of earth life, bequeaths to humanity the enriching treasures of goodness, truth and undying love; such are the imperishable fruits of the tree of life. Races may come and go through successive generations, as the evolving cycles of time course onward, yet from the human personality that peoples our globe, is transmitted a spiritual power and energy that endures, and etherealizes the grosser elements of existence; making it possible for humanity to obey the ever-echoing call to "come up higher." Truly, there is no death, but "life is life forevermore."—Anderson.

HAVE you an ambition to gratify? Let it be turned in this direction where the holiest thoughts take birth, and deeds, enthused with immortal fire, bear on to consummate triumph the reforms that improve and bless the world. Strike for the down-trodden, suffering sons of men, and help build up society upon such foundations as will equalize conditions and make all better and happier than before. All this will embody "the greatness of goodness," and carry the soul safely through the darkest hours of fate.—National View.

ALL things in nature praise God by growing to the perception of man His perfect beauty and involved Wisdom. The being that does not grow the blossom of Universal Existence gives no praise to God, no matter how much it may pray. Only the "Tree of Life" is God praised.

It is the night time of the world now and people have been sensually dreaming their time away; but now the Day is Dawning and the real life-work will begin.

For The World's Advance-Thought.

CAN WE NOT DO BETTER.

THOMAS BUCKMAN.

ARE there better social, moral and political conditions under which humanity might exist than what we have to-day? The large majority will admit that there are, but they do not seem to have any definite idea as to the means to bring about better conditions. When asked if they are ready for the change to take place, they hesitate; and when pressed for the answer generally say: "Others are not ready for the change and I cannot go on alone."

At present we are in the dark gloom and fog of selfishness. We are pushing and pulling and crowding and crawling over the many victims that fall by the way. And yet we know that we are not going in the right direction; but we heedlessly rush on, away from the light, while we deplore our condition of darkness. If one does stop, and turn towards the light, he is liable to be run over and crushed under the wheels of Mammon.

The light that would illuminate the pathway, is the light of spirituality; and when it is once seen and known, one would as soon think of finding light in a cave as they would of finding it in worldly sensuousness.

Humanity at the present time are little better than cave dwellers. When some of them dare to step out of the cave of ignorance they are mostly driven back by the storms of criticisms and abuse that continually pour upon them. But the uneasy, dissatisfied feeling, and the longing for pure air, is growing; and soon enough will get out to lead the way for all.

It has so long been preached, that outside were ravenous wolves, ready to devour the daring adventurer; and that the storms would beat wild, and the thunders roll over the head of the poor unfortunate who might slip out from the sheltering fold, that, though he might aver that he had found shelter from the storms, that the thunders rolled harmless over his head, and the wolves skulked away from him, it would avail nothing to the timid. All that he could tell them of the bright sunshine, the flowers and the luscious fruits, would be thought an idle dream.

Were the nations of the world to proclaim from this on, universal peace, disarm their warships and disband their armies; then see that every one was provided with a sufficient portion of the face of the earth to be self-supporting; look with a fostering care after the weaker ones, and see that those who were strong, took no undue advantage, because of their superior strength; the sunlight of happiness would shine upon the faces of millions, where now the dark clouds of care shut out the light. Luxury and ease would be the heritage of all, instead of only the pampered few. The beauties of purity would shine like gems in its own brightness; and manhood and womanhood will come out in all their brightness and goodness instead of being distortions, as they now are, covered with the slime of selfishness and sensualism. There is a bright kingdom, where a spiritual commerce is passing

and in which we might take part, and of which we might share, if we would wash ourselves clean in the waters of contrition, and climb up and ask for admission into the bright kingdom. We never can bring heaven down to earth so long as we entertain the conditions of animalism. We must make the conditions for a heaven by rising out of the darkness, by kindling the fires of spirituality in our own hearts. We act now as though the author of our being had not provided for us; and we had to fight to get the wherewith to live; and each one expected to have to live a thousand years, and had but fifty years in which to get enough to subsist on for the one thousand.

Our better senses revolt at our actions if we take time to think; but we only stop for a moment, and then on we rush again as wild as ever in the race.

It is criminal to hold that from others which we do not need, and cannot use, while they are suffering for the need of it. It does not matter under what pretext we come by it, there is a law that will call us to account, and we will have to answer before the bar of eternal justice, regardless of man-made enactments.

It is high time that we should stop a moment in communion with our better sense, and say to the man of avarice that enough is enough, and demand a fairer division of the bounties that are placed here for us. The earth is something that no individual should be allowed to monopolize; but he should be secured in the right to use a sufficient portion of it, upon which, by proper exertion, he could produce a living; then he could have no excuse, if he did not fare as well as his neighbor, for it would not be from the fact of having privileges withheld from him.

WHETHER it be our approaching quadricentennial of Columbus, or some cause even broader and more profound, that is prompting us to speculate as to the possible developments and changes of the immediate future, certain it is that the air is full of rumours and the heaven of portents. The feeling seems to be that a dispensation has closed, and that a new dispensation is about to open. Politics, science, religion, society have all, as it were, paused an instant, and drawn breath, previous to taking a leap into the unknown. Is it the millenium that is knocking at our door? I have lately read a couple of vivid and impressive little volumes by Prof. Totten, of Yale, which makes out a startlingly clear case in favor of the theory that the end of the present century will see the end of a number of things which we have been wont to think everlasting. And the book stands are full of new romances, the scenes of which are placed a hundred years ahead of the present era, portraying social and economical conditions of a more or less extraordinary character.—*Julian Hawthorne*

MRS. CARRICA LE FAVRE is trying to establish societies of vegetarians in New York, Chicago and Boston. She believes that a diet of fruit and cereals promotes health and longevity, and condemns meat intemperance as worse than whisky intemperance.—*Ex.*

PERSONALITY.

PERSONS beginning the study of Divine Science find it difficult to understand what it is to become impersonal, to lose personality. They do not see how man can become impersonal without becoming a nonentity. They imagine it to be such a diffusion of consciousness that he will be wholly deprived of mental activity. In other words, that approaching God in this way may be a gain to God, may enable Him to perpetuate Himself by absorbing at one time that which he has given out at another time, and thus, by feeding on His own life, continue to be without decrease of substance—it may be gain to God, but it must be loss to man; in fact, the loss of himself. Such an opinion has made no distinction between personality and identity. By personality is meant simply the belief of mentality or thought that life is individual, whereas we hold life to be universal—to be God. And that man, living, moving, and having his being in God, must be universal with this life, which is one. Any one who has lost this consciousness, or belief of the division of life, or separate lives, has become wholly impersonal, but he is "a man for a' that," and you will observe no change in his appearance; he attends to business duties just as he did before; in short, he looks and acts so much like other men, that you may not be able to distinguish between a universal and an individual man; between an impersonal and a personal man. But, if you observe closely, you may discover that his carriage is slightly changed, he may have a different poise, he may be a little more erect, for he may express, even to the letter, the equilibrium which he has reached in "diffusion."

This adjustment is the result of the "death of the cross." The cross is the symbol of the union of two wills. The personal will is laid across the Divine will, the earth-man is crucified, and the resurrected man is the Christ, the Truth, or True Man, who is the beginning with God, and without whom is nothing made that is made.—*Mrs Merriman in Harmony.*

THE preachers in the world who have done the least to pluck out the Tree of Evil in their breasts, and that of their congregations, are loudest in denunciation of its products and fruitage. He who has most assiduously cultivated wrong lives most under the shadow of its growth and, therefore, is loudest in denunciation of that which impedes his darkened vision.

WE read in the daily papers that Cassius M. Clay, aged eighty years, recently made a speech in the Kentucky Legislature, and at its close he took from his pocket a whisky flask and drank therefrom. "Thereupon the house shook with volley upon volley of deafening applause." The source of inspiration of the average politician of the day was thus fitly recognized; and it is doubtful if the wisdom of a God would have been welcomed as was this demonstration of the devil-drink coming from this old man.

NEITHER the past nor the future can be improved. Progress must ever come from improving the now.

COMPULSORY EDUCATION.

SOME reforms move with amazing slowness. Compulsory education is one of them. For years the Legislature has been confronted with the fact that ignorance is on the increase in this great Commonwealth—which flatters itself upon its intelligence—that, notwithstanding the enormous annual outlay for the support of our common school system, the number of children who never see the inside of a schoolhouse more than keeps pace with the growth of our population. In his report submitted in 1889 the Superintendent of Public Instruction showed by a reference to carefully compiled tables that “the attendance upon the schools, when compared with the number of children of school age, is fifty-seven per cent. less than it was in 1861 in cities, while in the towns it has fallen off seven per cent.” It is obvious that there is urgent need of the passage of a good practical measure to supersede the dead letter now on the statute books.—*Ex.*

The most of parents, however ignorant they may be themselves, desire to have their children well educated, and will give them the opportunity if it is possible. But the money curse, put upon the people by the present competitive system, compels so many parents to send their children out to earn a few pennies when they should be in school. The present system is also responsible for the continual increase of criminals. Children stunted physically by the close, foul air of workshops and factories and mentally ignorant for lack of education, are fertile soil in which the seeds of vice and corruption flourish rapidly. So long as humanity will remain in their present selfish condition disorder in all its forms will curse the race.

For The World's Advance-Thought.

SPIRIT CONTROL.

A. C. DOANE.

SPIRIT control is manifested on the animal plane amongst the four footed animals, as well as amongst the human animals; but self-control is only manifested by Soul Unfoldment. The Christ that we read of, that made a scourge of small cords, and drove out the money-changers, and those that sold doves, was the Soul-Power predominating over the animal in humanity; making it a fit temple for the Soul-Power to dwell in. This is the Christ-Power, born of the Virgin, or virtuous actions; and it only comes from the Celestial Soul part of humanity. The Soul is the child of Deity, manifesting itself in matter; clothing itself in highest form of animal life—the human animal body. The redemption or development of the soul is mastering the world, the flesh and the Devil—these are the various powers belonging to the animal body, and when it conquers all of them, then it has all power over matter, and can pass from planet to planet on the magnetic currents that hold worlds in sympathy with each other; just as thoughts pass and repass between those on earth that are in soul-sympathy with each other. The material or animal mind cannot comprehend Celestial things; they are only comprehended by Soul Unfoldment.

STOP MAKING THE CONDITIONS.

THE killing of one boy by another in a friendly prize fight at Portland a few weeks ago was a sad affair, but no more than should be expected as long as older people encourage and even worship men who are engaged in this brutal business. Such fellows as Sullivan, Dempsey, Mitchell and others can obtain a crowded house and thousands of dollars for a couple hours of brutal slugging. Their every action in life is telegraphed all over the nation, as much so as the actions of the President of the United States, and it is no wonder boys envy their position and endeavor to imitate them. There have been many cases where the result was the same as that at Portland. If the general public would cease to encourage prize fighting it would die out very quickly.—*Eugene Register.*

This is true not only of prize fighting, but of all fighting as well; no evil will cease to exist until the general public cease to sustain it. The trouble is that every one is waiting for his neighbor to reform while himself decrying the evil he encourages. The universal tendency in humanity is always manifest in the daily papers. They decry the very evils they sustain.

“SPIRITISM,” by Eidelweiss, gives a truer conception of Spiritualism than most of the works written on the phenomena of Spiritualism. These works usually arouse only the wonder-seeking spirit, instead of inspiring the reader to seek the true spiritual life. The phenomena related in “Spiritism” are made to arouse the better nature in man, and any one reading it cannot help being attracted to the teachings of its loving philosophy. The book contains one hundred and thirty-six pages. Price twenty-five cents. Address United States Book Company, 151 Worth St., New York City.

THE franchises now held by corporations, for the forwarding of public necessities, would, if owned by the people themselves, pay all the taxes. Of course the present corrupt political system would have to be done away with before the people could reap much benefit from owning the gas, water, transportation and other plants, for with the present system the politicians and corporations are working together to rob the people. But until humanity can evolve enough honest men to fill the different offices there cannot be any remedy for the ills of the present system.

MONEY idolatry must be misplaced by growth in Love and Wisdom before we can hope to have equitable forms of government. To this end new principles, not simply new parties, must rule. The very idea of party is partiality, while principles are of the Universal, and respect all persons who adhere to them.

THE annual camp meeting of the Spiritualists for 1892 will open at New Era, Clackamas County, Oregon, on June 10th., and close June 27th. For particulars inquire of W. E. Jones, Secretary, 91 Alder Street, Portland, Oregon.

THE END OF THE CYCLE.

THE proof that the end of this cycle is near at hand is found in the fact that society generally is returning to its second childhood in the revival of the vicious amusements and inharmones in politics, religion, etc., that were the very life of our barbarous ancestors in the childhood of this cycle. In the Eastern States the wealthy are building castles after the model of the mediæval pattern; and even the servants are to be dressed in a livery representing the retainers of old baronial estates. Laws are being passed that reminds one of the times of William the Conqueror. The following is one out of a large number passed from time to time. It was passed in Elizabeth, New Jersey:

“Any female under sixteen caught attending any picnic, ball, dance-house, or like place of amusement, not accompanied by one of her parents or legal guardians, shall be arrested and fined ten dollars for each offense; and any person, society, club or association, conducting such amusement, and admitting her, shall pay a fine of fifteen dollars. The chief of the police is instructed to see that these provisions are enforced.”

IT is said that General Booth's plan of relief work in England has been very successful in the first year of its trial, and has cost less than was expected. However, the scheme has been a positive evil to workmen engaged in trades for he has put his men to work at pauper pay, and it is only serving to enrich employers in these trades by enabling them to reduce the already meagre wages of their employes to the pauper standard. This is the real reason why the press that represents monopoly praise the scheme and uphold it. This is the cause of the workingmen's riots in London against the Salvation Army, chronicled from time to time in the papers, but without any explanatory reason for the occurrence.

FOREIGN contract laborers robbed by “Company” stores of their pitiful earnings, and held to their work by armed guards in this country, and railroad employes in England who work forty consecutive hours without sleep, are some of the fruits of monopolistic selfishness. Society complains of Anarchists, but ignores and permits the shameful treatment that creates the madness and insanity of Anarchy.

OVERCOMING is subordinating the passions of the senses to the principles of Truth. People usually term this self-sacrifice, but in reality they are sacrificing self most when they allow their matter senses to rule them.

As the country is governed now Legislators do not enact laws for the good of the people generally, but to strengthen the positions of their own party and weaken that of the opposing party.

LET all nations unite in Universal Soul-Communion this 27th of June. Let every one unite in the prayer for “Peace on earth and good will to men.”

WAITING FOR THE LAST.

JOHN PULSFORD.

WE are late on the stage, but we may congratulate ourselves that we are better off for being late. We have waited long to be born, but, by so much, we were richer when we were born. Those who preceded us were waiting for us, and are still waiting. They will be stronger and happier when we join them, and add our natures, our experience, our acquirements, to the common stock. Our knowledge, our grace, our force of character, and the fruit of our labor, will not more enrich ourselves than them. And, in our turn, we must wait for those who shall come after us. The generations to come will make much more of our capital than we have made. We cannot foresee the energies and abilities of the races that shall succeed us. They will be great contributors to our inheritance.

Every generation is like so much virgin-soil brought under cultivation. The angelic men of the earlier and earliest ages are peculiarly interested in this new soil, and the produce thereof. They are delighted to sow into it the choicest seed of heaven, and to watch its growth until harvest. "We are compassed about with so great a cloud of witnesses," interested witnesses. Every new harvest enriches the eternal commonwealth. Men are the chief wealth of men, as all men are the wealth of God. The more men, the more creation is opened up, and the broader it becomes. It is known better, it is cultivated more, it yields more. The greater the number of men, the more fully do they possess God, and so much the more is He brought out to view. Both physically and spiritually there remains very much land to be possessed by the men of the future. The heaven which the past generations have reached, interests them less than their hope for the generations to come. They look to receive their grandest quickening, and their liveliest youth, from the spirit of inspiration which shall come to them, through the later developments of the fullness of God in mankind.

MAN must labor for the Truth in the winter of his existence (the lower man), amidst the biting frosts of his hates, and the tempests of his passions; but when he has conquered these, the Celestial Sun appears, and brings to fruition his good labors; and he enjoys the fruitage of Peace that he has produced. The Peace of Jesus, and the Nirvana of Buddha, are only different terms for the same soul state. But none can have this until they have outgrown the stormy evils in their beings. The Christ lives only in the Immortal and Celestial states; and there is no Christ for us until we have self-grown that life. We are only one with God, consciously, when we are completely purified by the living principles of Love and Wisdom.

GENIUS is the infilling of matter with Celestial potencies and power and the highest order of genius that is displayed upon this earth, is to be able to make of a murderous, unspiritual animal man or woman an orderly being—a harmonious being.

EVIL DOES NOT PRODUCE GOOD.

THE teaching that an evil priest, if his life be free from scandal, can yet lead his flock to the good of life, was referred to by us, not in any way to depreciate the necessity that a minister should lead a good life, but simply to point out how completely the doctrines of the Church teach us that it is the Divine Truth that is the source of the minister's power. That it is possible for an evil priest to lead to the good of life, is not to be understood as encouraging a priest to evil; nor is the word "scandal," as here used, to be interpreted as something necessarily disreputable, but as anything that might prove a stumbling-block to the members of the flock. It should also be remembered that it is a statement of the doctrines of the Church, not ours, which says that evil priests may move the hearts of their hearers to piety.—*New Church Messenger*.

Divine Truth is not a verbal utterance; it is a life lived. Evil cannot produce good any more than you can raise wheat by planting apple seeds. A priest might, to an extent, be evil, and yet have some good that another does not possess, therefore, might impart that good to the other; but evil cannot impart good. A Divine Truth does not need verbal utterance; whoever has it gives of it continually—it is a continual flowing stream of Life.

HANDS construct, mind builds and soul fashions. The first uses matter; the second thought-force; and the third soul-force. Each structure built by either of these is real and tangible in its appropriate realm. A mansion in the Celestial spheres, built by soul-force, is just as tangible on that plane as is a house built of matter on the earth. As we must have matter to build a material home, so we must have mind-force to build a spirit home; and soul-force to build an immortal home. We are beggars in these realms if we have not evolved the force that is needed to make us these homes.

THERE are spiritual and material counterparts for every Celestial Truth, but we must be on the Celestial plane to make clear the spiritual and material counterparts to the intellect and sense of man. Celestial Truths are only inexplicable when we view them from lower planes of thought. The man on the mountain can give a description of the view in all directions; but the one in the valley can only surmise what the prospect from beyond looks like, and, therefore, his descriptions can only be misty and uncertain.

This training of children to repeat, parrot-like, accepted thoughts, without teaching them to think for themselves, is a very great mistake. Most all the evils in the world are maintained because of the lack of power to think for ourselves. Any system, whether social, religious, political or commercial, that prevents people from thinking for themselves is a curse to the progress of humanity. Evil is generally the result of thoughtlessness.

The Light is the Life of the world, the Ark of Safety in the Temple of the Soul.

SUGGESTIVE.

HARMONY AND CHAOS.

WHEN God is absent the Devil commands, just as the darkness is here when the day is absent. The Devil's Army is inharmony in all its multitudinous forms. Harmony controls the hosts of God. The conflict is ever between Harmony and chaos; but Harmony always eventually conquers. Harmony brings from chaos order. Everything made by the conquering power of good ideas is a triumph of Harmony over chaos.

IMPATIENCE is the destroyer of growth. The impatient want fruition to come immediately, before the seed has time to grow. They pluck up the seeds of good every few minutes, that some one wiser than themselves have planted in their beings, and then reject them because they do not bear fruit. All good things come to those who can patiently wait for the germs to grow, and meanwhile tends and cultivates these seeds of Truth. "Seek ye first the kingdom of righteousness and all else shall be added" is the very essence of Messianic power.

A DOMINANT idea fixed in the mind becomes our God; and spirits represented by that idea become our masters. Opposition to new ideas is caused by the spirit of the dominant idea refusing to be displaced from its abode. The greatest oppressors of men are the tyrant ideas within us. Any idea that we allow to crystalize in our mind cannot grow, it cannot assimilate anything new, therefore it becomes a tyrant and the being must do its bidding.

ALL the workings of Creation are done invisibly; and are only fully revealed to the outer senses when the inner processes are completed. A new creation of good must be made in the laboratory of the soul before it can be externalized. Those who look to external, crystalized workings for a New Order of things will never obtain it. The redemption of man must be an inward work in each soul, else there can be no redemption.

MEN have imprisoned themselves in the darkness of their own ignorance, and the cataclysm of their own creating has overwhelmed them in its furious wrath. Dearly does ignorance pay for the inharmony it is continually creating. Learn, O world, that growth in goodness, and wisdom is precious beyond all else; and that it is the only Savior and Constructor of humanity.

It would be considered the greatest insult if a friend would bring with him into your house a hog or an ox, yet, how many who are made up spiritually of the essence of these animals, expect to take it into heaven with them.

IMMORTALITY cannot be realized, save as a conscious condition of the soul. To mentally realize that we are immortal, and to be consciously immortal are as different as dark and light.

NATURE is the outer temple of the Universal Soul. We are ever within the sacred precincts of the Holy Temple "not made with hands."

[Extracts from a sermon by Rev. Earl M. Wilbur, associate Pastor of the First Unitarian Society, Portland, Oregon.]

THE SECTARIAN SPIRIT IN RELIGION.

EARL M. WILBUR.

Only that in every way, whether in pretence, or in truth, Christ is proclaimed; and therein rejoice, yea, and will rejoice. PHIL. I: XVIII.

ONE of the facts about Christianity that has given its friends much grave concern, and its enemies occasion to make capital against it, is, that it has so many sects. Their name is legion. A man seizes upon some fractional part of Christian Truth, emphasizes it into a cardinal doctrine, or exalts some rite into an important ordinance, and lo! we have a new sect. Sects are not peculiar to Protestantism, though we are sometimes told that they are. The Catholic Church has also its divisions, though they are not so numerous, nor so important as those among Protestants. Nor is the Christian religion the only one among the faiths of the world that is not all at-one within itself. I think it may safely be said, that, in the nature of things, every religion that has the power of growth, that is capable of adapting itself to varying conditions, and to different minds, and that is making any substantial progress in the world, must take on different forms, or, which is the same thing, be divided into different sects. Some think, and say, that the division of Christianity into sects is a reproach to it. I think that it is rather a credit to it. If it were alike in all its parts, and under all conditions, it must perforce be less efficient, and less able to adapt itself to the many different conditions it has to meet in the world. Christianity is not a system of dead facts, which, once written down, must always remain steadfast, and unchanging, and subject to only one interpretation. It is rather a living, active principle. It is not a belief, but a life. And that life will change, as all life does, to meet the requirements of its changing environment. Men have different needs; but Christianity is broad enough to meet them all with some of its various forms. The man of fervent nature, whose feelings constantly struggle to find expression, will find that the glowing enthusiasm of the Methodists satisfies his religious nature, in services of worship, when the comparatively cold forms of the Presbyterian or the Unitarian Church seem empty and dead to him.

One whose æsthetic sense asks for gratification in the service of the Church, will find much to appeal to him in the elaborate ritual of the Episcopal or the Catholic Church; when that of the Baptist or the Congregational seemed to lack much that was needful to awake the feeling of devotion within him. And, as in the service of worship, so in the form of belief, each one finds in his own sect a creed that agrees more nearly with his conceptions of the truth than does any other. Some religionists look forward to the vision of Church Union as the thing most to be desired in Christendom. But it seems to me that it would mean only stagnation, if it could be realized. The Church Union that we need very earnestly desire is not a union of belief, nor of ritual, but a union of pur-

pose in the struggle against unrighteousness and materialism in the world. The evil of sects is not in the fact that they exist, at all, not that they have differences of opinion among each other, but that they spend anything of their force in strife against each other, instead of using it all in furthering the things on which they all unite.

We see that these differences are as old as Christianity itself. There were those in Paul's time, he says, who proclaimed Christ of faction and were more earnest in raising up affliction for him, than in conquering unrighteousness. No doubt he felt that some of the things to which they were devoted were untrue, but he does not emphasize these; he does not even mention what they were. He shows the true loftiness and breadth of Christianity which were his, in suppressing these differences, which were, after all, comparatively unimportant, and cares only for the main thing.

The strife now, as in the past, is over minor matters. We all agree in the main objects, for which we unite in our several churches; our differences are in respect of the means through which we hope to attain those objects. The great strifes, which are now attracting so much attention throughout the religious world, are almost entirely over the question whether Christianity shall develop fast or slow, or not at all. It is the contest, in other words, between the radicals and the conservatives. It is the contest against the spirit of Liberalism which is slowly but surely leavening all the churches. There can be no doubt what will be the end of it all. The witness of all such strifes in the history of the Church is the unfaltering testimony, that Liberalism will prevail at last. The progress has all been in one direction. Concessions are more and more made to it. And what is once conceded in any subject of thought is seldom won back again.

When we compare the beliefs of the Church in the past with the beliefs which it holds to-day, we can see that a multitude of changes have taken place. But it is remarkable to note that they have all been in the same direction; there has been no backward step. Many of the old dogmas have been weakened or done away, but none of them have been strengthened; and no new ones have been added. The development of creeds in the whole history of the Protestant Church shows that every change which has been made, has been toward a form of belief which is simpler, and, at the same time, more in accordance with our reason, and with our knowledge on other subjects. All Liberalism asks, or has ever asked, is that religious belief should be perfectly simple, and perfectly in accord with reason, and with our knowledge of other things in the wide universe.

Now, while much of this progress in religion has come in the natural course of religious development, and could not have long been put off, yet much of it has come directly through the efforts of those churches which are, by distinction, called "Liberal"—the Unitarian and the Universalist Churches. During the past century—which has

seen so marvelous a progress in breaking away from traditional beliefs as there has not been since Luther's time, if even then—it is they that have been the pioneers in the great host of advancing Christendom. It is they that have had the hardships to bear that come to all pioneer workers. They have had the reproach of heresy to bear. They have been put out of the synagogues, and have been shunned as infidel or atheist, until, in some instances, they have compelled recognition. Pioneers are never many in number, compared with those that follow—these have not been. Their fewness has been considered a reproach to them, and has been cast in their teeth as the evidence of a waning cause; but without reason. These two denominations are among the smallest. The Unitarians have only some four hundred churches in America, and the Universalists not many more. But Universalism and Unitarianism are by no means so narrowly limited, in American Christianity. Liberalism has spread some under its own name, and is now spreading faster than ever before. But it has spread far more under the banner of Evangelical Christianity than under its own.

The gospel which Channing first preached, a little over seventy years ago, and which was then counted the rankest heresy, has since become commonplace to many in all the churches. There are multitudes of "Channing Unitarians" to-day, if they only knew it. But the most of them are in the Evangelical Churches, not in the Unitarian. The Unitarian Churches which have adhered to the views of religion which their first apostle preached have died, or are dying; because to stand still in any form of faith is first to cease growing; and then to die. The faith of Channing flourishes to-day most in the Evangelical Christian camp. The Unitarian churches, at least those of them that are growing, and accomplishing much in the religious world, have gone on from the thought of Channing to that of Parker, who was himself, counted so great a heretic fifty years ago that there was hardly a Unitarian Church that would receive him. And it would not be very rash to prophesy that, in another half century, the Liberal wing of Christianity would have gone on another stage, as yet not outlined, and that many are still calling themselves Orthodox Christians would be no longer Channing Unitarians, but Parker Unitarians. The main army invariably pitches camp on ground that the advance guard has been forward to reconnoitre for them.

The pioneer has never an easy lot. He must suffer hardship, that others may go in ease. It is so in religion. No hatred in the world is more deep and lasting than the hatred against the heretic. No intolerance is more unrelenting or narrow than intolerance in religion. Liberals have had, and still have in many cases, to feel this hatred, and to bear this intolerance. It is not a thing to be easily borne by one to whom the religion that Jesus taught is more dear than any other conviction in the world, to feel that others think of him as though he were not a Christian.

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There are now sixty settlers in the colony and claims enough for 10 to 15 more families. Call and obtain particulars.

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When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:03 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada.	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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The Universal Republic.

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June Number, 1892.

PORTLAND, OREGON.

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MAN AND HIS SOUL.

A. P. BROWN.

FROM whence came thou, O conscious Soul?
Come, tell me true, that I may know
From whence and when I came to you,
And lodgement found—abode secure—
That life which you could not maintain
Where I was not thy constant aim?
Say where did you first to your heart
Take me to be that constant part,
Which measures all thy wanderings
Through space—amidst the earth and stars?

In time far off man's thought was not;
In that unknown, couldst thou tell
Where life came from or spirit reigned?
Could sense thee tell of sun or earth,
When worlds were naught but cosmical force?
Mere *vita* with the Infinite?

I live in thought, and thou in sense;
So, blended, we one soul become,
Which time unrolls as conscious man;
Soul and body thus made one in
Infinite wedlock, we become
One ego, being set in space;
And sensuous living comes through us;
But ere the stars, or you, or I
Was that creative *vita*—force,
Germ, nucleole—from whence we came.

Whence this living spark? our sacred fire.
What hand Promethean brought it hither,
As feeling, sight, smell, hearing, taste?
Five flames the outward world to test;
Five senses of the ego—man;
From whom and whence did we get them?
Pray tell me, Pysehe, if you can.

Ah! man, my outward, external self,
My thought to you thus would I give—
The fact to you would thus reveal
Had I myself remembered it.
Unrolled from cause into effect,
We came alike in the result:
Not knowing whence, or whither from:
Unconscious of the past, which lies
Far back of present state or form,
Yet conscious of the present—here
We rest, and potent are to give
That life which now sensation knows.
Thus thought and soul in earlier time
Was cause, perchance, to present state;
And outward body thus took on
To view itself and worlds adorn;
But, of that time, 'tis not for you,
Nor I, to fully enter in.
For ages so remote we've seen
That evolution covers all

With countless eons of its past.
Evolving worlds we've seen, and left
Millions of ages back of us:
But 'neath the veil of that past state
Our earliest union must be left;
Though, in the change which comes to us,
Mind is the eye we both see through;
Our vision, life, conception, sense;
Our union thus conserves for both,
And makes us an eternal truth.
One sentient being—nature's work,
Unrolled from her cosmical vanit,
Amidst the stars to ever roam,
Eternal, Living, Immortal Man.

Immortal, Sentient, Living Soul!
Crown jewel from the Infinite!
Creation grand, surpassing all
Conscious, living, animate things!
O, mighty force! yea, son of God—
Or name whatever we may bear,—
We'll scan the skies, all worlds explore,
And wisdom learn, that we may know
As seer and sage, man's greatest power!
Coming to him from Infinite!
Eternal, ever to endure
As Conscious, Living, Sentient Soul!
Evolving higher, higher still
As ages, cycles, eons roll around,
Until the farthest star we've seen,
And every universe explored.

UNCONSTITUTIONAL LAWS.

ANY states pass laws in direct violation of the Constitution of the United States, and the laws are enforced and remain on the statute books of the States until fought through the courts by the tedious and expensive processes of law, by people of means, with whose interest they come in conflict. Legislation in the interest of some religious sect, dominant in the State, enforcing Sunday legislation, or giving its schools or charitable institutions special grants of the people's money, is carried out in some of the States as if there were no Constitution of the United States prohibiting these questionable proceedings.

Cities place a prohibitory tax, in the form of excessive license money (in some places as high as five or ten dollars a day), on one who desires to sell within the limits of the corporation some little thing to make a living.

The rights that the Constitution guarantees to all citizens alike are rode over rough shod, because they who pass these unconstitutional laws know well enough that not one citizen in ten thousand has the time or the means to take his case through the courts.

This unjust state of affairs should be remedied by those who have the time and means to attend to it.

A HEART full of Love and Wisdom is the only acceptable offering to God.

ALL THINGS ARE POSSIBLE.

THE "Open Court" says: "There is no chance whatever for improving the cosmical conditions of the world, the order of the universe, or the laws of nature. And truly it is good for man that he cannot interfere here, because he could never succeed with his improvements. Dominion is given to man over the whole creation, but his dominion ceases where the Divinity of nature, the Unchangeable, the Eternal, the Unalterable, of cosmic existence begins."

It is truly fortunate that the present strife-bound and warlike man cannot directly influence the order of the Universe; for he would use his power mainly for destructive and selfish ends. It is also true that there is no chance for humanity in its unspiritual condition, to improve the cosmical conditions, for the reason that Universal forces can only be directed and controlled by that God Power of Universal Love, and, as man's Love thus far has been limited to that which ministers to his partial and selfish state, he cannot realize the potency of his will power to govern on the plane of Universal Love.

Man is given dominion over the whole of creation, including all the universe of forces, and Nature's dominion ceases where man's Divinity begins; and it is the Eternal, the Unalterable, and the Unchangeable in him that will evolve this Divinity.

Man will then be able to subdue all the destructive commotions of earth—the storms, earthquakes, etc., which are due to the passional magnetisms, generated by ignorant, sensual man, disturbing the harmonious currents of the planet.

GOOD MONEY.

EVERY dollar—whether it be paper, linen or leather or gold, silver or copper—that is given for a dollar's worth of legitimate labor is a sound dollar, and an honest dollar, and has a legitimate basis. All other dollars have a fictitious value, because they do not represent a dollar's worth of labor. Neither the gold, or silver dollars represent more, probably, than one quarter their value in labor expended upon them. They were dug out of the ground in the first place from mines that some one has appropriated by legal or illegal methods. The real labor value of a gold dollar is, let us say, twenty-five cents, while a paper dollar paid by the Government to any laborer in its employ for labor performed would represent a full dollar's worth of labor. Labor money is the only money that could not be depreciated. If the laboring people would refuse to take any money but this, the monopolistic financial scheming would soon be broken up, and there would be no limit to the circulation of good money, backed by expended labor.

For The Universal Republic:
THE TOILERS.

GEORGE W. GOODWIN.

WHY are they cowering
In poverty hovering?
Has not God spread His bounty like manna around?
That all may have plenty;
Not one, nor yet twenty,
Nor thousands, but millions who encumber the ground?
All flesh lives upon it;
All wealth must come from it;
Drawn by the hard hands of Labor alone.
Shall they not, then, share it?
Who win it should wear it;
Claiming by title that which is their own.
Shall they not possess it
In peace? They who dress it
With buds, and with blossoms encircling each home?
Love's labor the duty
Of age, youth and beauty;
Pressing sunshine in ages to come.
The helmsman controlling
Some good ship, when rolling,
Has no Right Divine his possession to call
The wild spreading ocean;
Nor claim as his portion,
Tribute from that which was given for all.

THE RESULT OF DIET.

WHEN the human family shall eat of that which produces purity in their beings, mostly all of the costly machinery of this strife-bound era, such as soldiers, doctors, lawyers and preachers, will be unnecessary; for, understanding the necessities of their own being, and not polluting their bodies with passion-breeding food, like flesh, whisky and tobacco, they will enjoy harmonious health and need no physicians; void of inharmonies, which are greatly the result of bad diet, they will be just and live in peace with their neighbors, therefore, lawyers, judges and police courts will not be needed; realizing the benefit to themselves of a peaceful life, they will no longer risk war with foreign nations, hence, they can dispense with the soldiers; and, being at peace with themselves and neighbors, they will be in a condition to receive immortal knowledge, and will not have to depend upon others to tell them how to obtain eternal life; and there will be no need of preachers. Thus we see that the inharmonious and expensive social system, by which men are governed, are greatly the result of the bad diet which men assimilate to build up their lives. "Verify the pure in heart shall see God," for immortality cannot come to our consciousness while we are corrupt in nature.

THE DAILY PRESS.

A FREE and untrammelled daily paper is not found in this age of competition and strife. The greatest monopolists in business and politics own the daily press, and run it for their especial interest. Those who own the press of the country own the people, mostly; for the press makes "public opinion" that leads the people to their own destruction. The news is doctored to suit the schemes of the entrenched Mammon and Moloch idols. The nominations for all political positions are made by those owners of the press in advance

of the conventions, and, as a rule, the men who obtain these positions will serve their masters faithfully, for it is to their interest to do so.

The cause of this is, that, with rare exceptions, all are striving to become monopolists, and are, to the extent of their ability. Everywhere you will find one neighbor trying to overreach the other. Therefore, it is evident that men, generally, in their present condition will serve the master who will pay them for it, no matter what the service required. If speculators, usurers, monopolists and corrupt politicians pay editors and writers for their services, then their selfish sentiments will be the daily mental pabulum fed to the reading public; and as ideas are the soul of things, the methods of the speculators, usurers, monopolists and corrupt politicians will be the power that rules.

The importance of what they read is not realized by the people, in their present state of mind. They do not know anything of the subtle operation of the laws of mind acting upon mind. Mental slavery has spread its ramifications over the people until they have almost universally submitted to it; and their only salvation must come from a different education, that will arouse their consciousness to realize their slavery and show them how to free themselves.

The daily newspaper, published in the interest of Mammon and Moloch is an insidious mental poison that is sapping the foundation of the people's moral strength.

THE PEOPLE REPRESENTED.

THE time has arrived for the people to represent themselves in their various councils, conventions and legislatures. Thus far they have been *misrepresented* by men they have placed over them, because of the imperfection of the system by which such representatives are nominated and elected. Men are not chosen for their fitness to fill the offices they are elected to, because, instead of each legislator representing some trade or occupation of the people, he is chosen to represent, the people of a certain county or district. The result is, that, in the main, lawyers with glib tongues get the offices, and legislate for all manner of trades and occupations whose wants and necessities they no more understand than the people in these various businesses understand the profession of the law.

Political parties, while essential in the early growth of the country, have now about outgrown their usefulness. When all the people have grown a little more into the reality of the brotherhood of humanity they can apportion their representatives according to the occupations and trades; and allowing each their quota of representatives, according to their numbers, instead of appointing representatives to stand for certain districts. Say, for instance, there are one hundred and fifty thousand carpenters in the United States, this would entitle them to one member of Congress on the basis of the present appointment by districts. This same method could be adopted in choosing members for the common council etc. Each trade or occupation would nominate the very best men,

and they would do all in their power to forward the needs of their fellow members; their needs being identical they would know best how to supply them.

The present Congress has two hundred and four lawyers, forty-three planters, twenty-six bankers, thirteen manufacturers, sixteen journalists, two farmers, three teachers, two publishers, two public officials, one physician, one dairyman, one printer, one hotel keeper, two clergymen and two miners.

On the basis of appointment according to numbers in a trade or occupation, lawyers and bankers would probably together not have more than three or four representatives in Congress, so would be shorn of their great power for mischief that they wield under the present system.

Under the system proposed the members of each occupation would hold its own primaries and elect its own representatives. Professional politicians and parasites and idlers would be excluded from legislating for their own schemes. It would kill machine politics, corruption and bribery at the ballot box, and all other schemes to enslave the people to the few. The strife, waste and war of party politics would disappear.

GOVERNED BY THE PAST.

SOCIETY to-day is mostly governed by the past. The dead govern it through the acceptance and living out of their ideas. Ideas not bodies govern the world. If the ideas of our ancestors are put into practice by us, our ancestors still govern and not ourselves—thus we are ancestral worshippers. We think more of the minds of our progenitors than we do of our own. We are carrying on the world to suit their ideas not ours. In this way their spirits live in us. They urge us to oppose all innovating ideas for the reason that it interferes with their government of things, and compels them to seek the new.

But new ideas, or a new order of things, must come. The Day of the Old has passed into Night, and the Light of a New Day is upon us, and all the old must build anew or remain in Darkness.

Already we see the first faint glimmerings of Light; and everything that cannot bear the Light of Day is trying to conceal itself; and thus we have the disturbances and discordencies that are everywhere visible. When the New Day fully dawns it will all disappear; everything will have found its proper place.

THE Messiah is a living Ideal, held up to show humanity the power each individual can attain to by faith in, and working for the Good and True.

THE Universe speaks Perfect Wisdom in all its movements, but in our ignorance we fail generally to interpret it aright.

THE evidence of one who is infantile in spirituality is no more reliable than is the evidence of the senses of the infant.

THE only Government that is for and by the people is one whose every law is founded upon Divine Principles.

[Extract from a Lecture by Dr. Kate Lindsay of the
Battle Creek, Michigan, Sanitarium.]

THE PRINCIPLES OF HEREDITY.

HEREDITY means what comes to us in the way of privileges or tendencies from our ancestors. One often hears remarks of commiseration regarding parents who have bad children, but my sympathies always go to the children; because they have parents who have given them tendencies to be bad. Children have nothing to do with choosing their parents, but parents may always have just such children as they choose. We have proof everywhere that children resemble their parents, and when parents complain that they do not see why they should be afflicted with bad children, they are simply advertising themselves as pretty bad parents.

After children are brought into the world, the responsibility of parents sits so light, on most people, that they allow their offspring to come up with all their evil propensities strengthened by exercise. Small effort is made to make them healthy, morally or physically, and, in consequence, the living generation suffers more from the evils of the generation past than from their own. Young people marry every day with no thought of the heredity which they must bequeath to their children. Sometimes a consumptive woman will deliberately bring a child into the world with the selfish idea of prolonging her own life; but what moral right has she to endow a child with tendency to that dread disease? I remember pleading with a girl, four of whose brothers and sisters had died of consumption, not to marry at all; certainly not with the young man to whom she was engaged, for his family were also consumptive. Or if she would marry, I told her she ought never to have any children. But they chose to consult their own selfish interests, and not only married each other, but within seven years brought four weakly, sickly children into the world, and buried three of them. One died of bone disease, one of eczema, and another of tuberculosis of the brain. The eldest was born an imbecile who, unfortunately, survived its parents. The father and mother both passed away within fifteen years. There is a great deal of sentiment which is really selfishness, for, granting that these two young people truly loved each other, which their unhappy married life did not demonstrate, would it not have been much better for them to have sacrificed their own feelings rather than to wickedly transmit such a dreadful heredity to helpless children?

The work of getting rid of bad heredity lies largely with the mothers. Women and girls have a strange idea of marrying a man to save him. They do not stop to think that the "wild oats" which he has been profusely sowing is an unhallowed preparation for fatherhood. There never was a man morally too perfect to be the head of a family, and the husband of a good woman. Men and women need to be enlightened as to the sin of laying up a store of moral and mental diseases for their posterity.

Popular sentiment is strong enough to demand

that a girl's morals shall be looked after, and yet, if she squeezes her waist, thus displacing her stomach, liver and other internal organs, and breaks down her nervous system in this way, aided by a round of gayety and fashionable dissipation, her preparation for the office of maternity is not much above that of the young man who puts in a crop of "wild oats." It is not so well understood as it should be that a disordered nervous system is very apt to result in criminal tendencies in offspring. The brain of the man who drinks, undergoes a process of degeneration and cell-hardening almost identical with the process in the brain of the insane, and so children of drunkards have a strong hereditary taint of insanity in their veins. The statistics of an asylum for the insane will bear startling testimony to this fact and its results.

This is a dark picture, but it has a bright side. The tendency of everything evil is always toward reform. In disease, the body is always in warfare against it, and whether the disorders are moral or mental, if they are placed under favorable conditions Nature will assist bravely in the strife for a return to the normal. It is a great deal easier to exercise self-control than indulgence; it is always easier to do right than to do wrong.

DEATH.

CALEB S. WEEKS.

OPEN wide your eyes to the great truths that God and Nature are everywhere teaching through their works, to the grand revelations so continually coming to the receptive mind! See! They are so moving the inner consciousness of old creed champions that they must find new explanations! O look at them freely! Then, from all sources—yes, from the *least-expected*—shall beam upon you the light that illumines the soul, and emancipates from the slavery of superstitious-fear.

O the riches of those pearls of truth that abound in our pathway, but which we unwittingly trample beneath our feet, unconscious of their existence; looking at them, but seeing them not! Even the *humblest*, ah! the most loathsome to many, of all creatures—the caterpillar, the worm, crawling upon the earth—may teach a lesson that will lift you out of the bondage of the fear of death. Let no false pride, then, prevent you from going to so lowly a teacher! Do any of you tremble lest the doctrine it teaches be not orthodox? Does love of popularity and fear for your reputation hold any of you back? Go, then, like Nicodemus, by night, and, when you have well learned the glorious lesson, you will joyfully proclaim it by day, and on the house-top. See with what fidelity it perseveres in its present duty; its work of to-day—never darkening the present with fears of the future, but employing and enjoying all the powers given it, till the period of its change arrives, when in a business-like manner it provides for that, as the natural ultimate of its existence. With what seeming confidence in its future life it proceeds to its task. No shrinking with dread from the course over

which the Creator has located its path of progressive development.

No superstitious-terrors becloud its future, nor paralyze its present activities, but; with the most philosophic coolness, it weaves its own shroud; infolds itself within it; and resigns its present life with beautiful instinctive faith in the new and more glorious one to which it only thus can attain.

Thus, in the ascent of the butterfly from the broken chrysalis of the caterpillar, we have a beautiful illustrative revelation of nature's ever-acting law of progressive outbirths, one that well represents the change called death, if it is not identical with it. In this case the worm-life ceases, but the new form holds the old from decay till it is completed and withdrawn, and the ascending life is visible to our eyes. But the finer matter more readily enters into organization, and more easily passes into the invisible condition, showing, were there no other evidence, that the invisible organizes, and that the finest and most perfected organisms must be invisible. This lesson of life-ascent may, perhaps, be more easily read, but everywhere in nature such revelations are opened to us. Even the rocks, if you examine them by the light of science, furnish a chapter to the volume of life-revelations. You will find them full of the remains of once-living creatures, whose actuating principles had cast off their forms, and ascended to higher conditions ages before the earth's atmosphere had become so constituted that man, or any breathing thing, could exist.

Such is death. And the day of science, now rapidly approaching, will soon make it clear to the unclouded perceptions that the great chain of being, connecting all forms of life, from the lowest vegetable up through the animal to man, is not broken by death, but runs on, uniting man to the angel-world, and all to the great spirit Father and Mother.

Even now the horizon is gray with morning rays. Not only are the creeds transforming in the minds of their votaries, but thousands have fully awakened to a perception of this great truth. To-day they are rejoicing in the full assurance of communion with their friends in the angel-world. To them that world is no dim, undefined distant country, from which no traveler returns, and with pit-falls in the pilgrim's path who journeys thither; but a beautiful adjoining state, within God and Nature's Union; the residence of departed friends, and their own future home, separated from them by a thin veil of grosser materiality, which prevents the outer eyes from beholding its realities, but not debarring them from converse with loved ones gone before. Thousands more would see this truth could they escape the shadow of the old dogmatically-interpreted Genesis allegory, and discover that while it seems to show death as a "curse, brought into the world by Adam's transgression," it really admits that it was here before, inasmuch as it shows that before his "fall" Adam needed to eat. Eating necessitates the death of that which is eaten.

OUR PENAL LAWS.

WITH scarcely an exception, our penal laws are keyed to mere revenge. They are based in the savagery of our race, and date in the remote past. The plea in their defence is, that they are protective to society, when in fact, they engender the very mischief sought to remedy. They appeal to human passions, the selfish, the retaliatory, and never to the higher considerations of character building. What is justice? Is it not restitution for the wrong done? If a man violates a physical law, the remedy does not consist of torturing himself to a further degree, but in healing the injury to his person. So it should be in all modes of punishment. It should be disciplinary to the ends of reform. But justice also implies satisfaction—a balancing of accounts. If this cannot be done voluntarily, then it must be collectively enforced. As now legalized justice is seldom secured. It is made a buying and selling process. Men steal, and when found out, are made to pay for it to society in money, and they are free again, and they can repeat such practice and make money at it. Liquor sellers violate the law, pay the fine, and repeat the act. They can afford to satisfy society so. It is, to say the best, a vice-breeding subterfuge. This passes for justice! I would not lessen the certainty and rigor of punishment, but would rather fortify it with stronger demands. Suppose the crime is murder. The immediate impulse is to kill in return. This method restores nothing to the injured party, nor to the guilty. To obtain justice here, imprison the man and compel him to work at specified wages—for all labor implies compensation—which earnings, above cost of personal board and clothing at the expense of the State, should be turned over to the support of the injured party or to the family, if such there be, of the murdered man, to the dependent children, for their support and education; and that continuously until the sentence of the law is fulfilled. The guilty will thus be made to learn what justice is, what burdens it imposes, what fearful responsibilities. But the ban of the law should not be lifted until reformation ensues. The guilty must not only work for the party he has wronged, but be subject to a discipline that lifts him out of his moral darkness. His environment must be educative. He should have set before him the incentive of confidence in his ability to rise, and of hope to lead himself forward. Thus justice and mercy blend. When by earnings the debt is paid, and reformation is certain, he should have the precious boon of liberty again.—*Saturday Evening Spectator*.

MILLIONS of stringent laws can be placed on the statute books to prevent dishonesty and corruption, but even the most stringent will be of no avail against the cunning power of evil to override them. There is only one law that can bring man back to honor and purity, and that is the fulfilling of the Law of Love in his own being. We need honest legislation in the soul before we can obtain it in the world.

No faith is a burden that Faith dissipates.

THE WORLD AGAINST HIM.

How is it possible that Christian people can rest while such conditions exist as the following statement of Peter Dubois shows? But the few faithful workers for their fellow-man may rejoice for the signs of the times plainly indicate that humanity is awakening, at last; and such conditions will be of the past. Society will no longer treat criminals in the spirit of revenge. The present system of prisons will give place to educational institutions, and those who enter them will only come out as good honest citizens:

The tears stood in the eyes of the spectators of the criminal term of the superior court at Buffalo, N. Y., when Peter Dubois told the story of his life. He was indicted for horse stealing and pleaded guilty. When Judge Hatch asked him if he had anything to say the man looked the judge squarely in the face and said:

"I am guilty. Do your worst and send me as long as you can. I was convicted of stealing nine years ago. Well, I went to prison and served my term. When I left prison I decided to live an honest life, but the world is against me. I got out and went to work at the Gilbert car works. The foreman knew that I was an ex-convict. I did not stay to draw my pay, but left. At last I got work with another firm. I told the manager that I was an ex-convict, that I wanted to reform. In a short time a detective came and said the superintendent had sent him to see how I was getting along. The manager wrote a letter to superintendent Morey, telling him to keep the detectives away, that he knew my history. I got along for a while and was happy with my wife and family. Two detectives came and asked about me on Friday, and on Saturday I was discharged; and I don't know what I did. I have no recollection of stealing this horse and buggy as I had not drunk in seven years; the liquor made me mad." Then his voice grew deeper, and he said: "I do not ask for mercy. Punish me as you will. I will not take my liberty and stay here. I tried to live an honest life, but the detectives would not let me. I want the longest sentence possible."

Justice Hatch showed much emotion and postponed sentence. The man's story caused a great deal of comment and an effort will be made to give him another chance.—*Exchange*.

The above is a common occurrence in all our large cities, but seldom reaches the public. Many an ex-convict has been turned back to crime by just such treatment. Those who have had the pleasure of reading "Les Misérables," Victor Hugo's masterpiece, remember Inspector Javert, and with what determined and cruel persistency he hounded Jean Valjean. The ex-convicts of today have to contend with just such men in detectives of our large cities. There are very few of them that will not arrest them on sight, it does not matter whether they have committed a crime or not the name "ex-convict" is enough. He has half a dozen aliases put to his name; is represented as a dangerous criminal, who is very cleverly eluding the authorities. After being photographed for the

rogue's gallery, he is taken to the police court, and is either sent to the workhouse or given hours to leave the city. He may be struggling to lead an honest life; he may be earning an honest living; that makes no difference to the average detective who claims that "once a thief always a thief," and works on that principle. Many a discharged convict has been met at the very prison gate and told to get out of town. This is his treatment wherever known, and is only a beginning.—*J. D. in Prison Mirror*.

The latest statistics tell us that out of London's four or five millions of people, more than three hundred thousand earn less than three shilling a day per family. Between forty and forty-five thousand children in the Board schools alone, go to school hungry every morning, and rarely know at any time what it is to have sufficient food. They tell also that one week's income of the owners of London's ground, the value of which increases at the rate of over four millions annually, would provide a dinner every day in the year for each one of the forty thousand ill-fed children, and that London's million poor could be decently housed on the unearned increment of a year. Facts like these, pictures like the one before us, naturally makes us question whether the time is not ripe for the favored and happy to stop and "consider" the problem of the poor. The same pitiless statistician, who goes on building a pyramid of proof by piling convincing fact upon fact, states that London has over thirty thousand people who have no home and no shelter, but that afforded by the fourpenny Doss House and the Casual Ward.—*Mary Love Dickinson in Harper's Bazar*.

We notice that the English High School of Boston has furnished its pupils with a complete outfit for the buying and selling of stocks. The money is, of course, printed to order, but as an object-lesson in gambling, of a very objectionable character, it is a success. If the result of tuition, at the English school is to fit boys for gambling, the broker's department of the English High school will "fill a long-felt want." If, upon the other hand, the teachers of the school aim to turn out good citizens, and to develop manhood, then the new department is a sad prostitution of the public school system of this city. The spirit of gambling is already moving upon the waters of business. Even laborers and domestics, seeing how many fortunes are made by fishing in the troubled pool of speculation, buy lottery tickets, and it is an old-fashioned merchant indeed, who limits his activities to the staple goods upon the shelves of his shop. It is not a little demoralizing to find even our public schools training the youth to gamble.—*The New Nation*.

THE best cosmetic for the complexion, and to prevent wrinkles, is the milk of human kindness continuously and assiduously applied.

ERROR is hell, because error is bondage. Truth is heaven, because truth makes free.

EDITORIAL COMMENTS.

TEACHERS INSTEAD OF GUNS.

RUSSIA has arranged for the construction of twenty-two great war vessels, during the next four years, to cost thirty millions of dollars. In several quarters we see criticism of the expenditure of this great sum for warships while so many of the people of Russia are suffering for food. But the building of these ships will give a great many people employment, and it may be set down as a general principle that one dollar earned is worth five dollars received in charity to be expended in idleness. Russia will strengthen her navy, and distribute among her working people the cost of building it."

The thirty million of dollars could give people employment to a good and glorious advantage, if this money was used to pay teachers to instruct the people in lessons of Universal Peace and Harmony, that would have no end of results for the betterment of the race.

It is the temptation of evil that would give employment to starving people, to still further build up that which has been and is the cause of all their increasing miseries and woes. charity would be unnecessary if hatred ceased. The millions are starving to pay enormous interest upon millions of debts that the corrupt idlers, politicians and speculators of all ages have made to satisfy their own selfish greed.

We need to build the bulwarks of Peace as strong and enduring as education and harmonious effort can make them, instead of building up the destructive enginery of war, if we ever hope to attain an era of prosperity and happiness.

AN exchange says: "The exports from this country amounted to one billion, six million dollars in the twelve months ending March 1892," and then says, with arrogant pride, "this is a billion dollar country under Republican rule." This is a very empty boast. It would be something to boast of if they could say that, under Republican rule, all in the country were living healthily and prosperously; and that not one person was deprived of his or her right to life, liberty and happiness, who deserved it. "Party" has nothing to do with this being a billion dollar country, but labor has everything to do with it. There is nothing of use to humanity that labor does not produce; therefore, it is labor and not Party that deserves the credit.

In answer to a speech of Senator Morgan, in favor of free coinage of silver Senator Sherman said: "When America was discovered eight ounces of silver was worth one of gold, and now it takes twenty-three ounces of silver to buy one of gold." That is to say that the clutch of the money power on the labor of the people is therefore stronger than it was in those early days. If the worship of gold continues much longer there will be nothing left whatever for the laboring man to live upon.

MEN who steal railroads, mines and land are not apt to be over scrupulous about stealing the labor to them.

RESULT OF IGNORANCE.

THERE is a phase of society found in portions of the central belt of the United States, comprising the States of West Virginia, Kentucky, Tennessee, Missouri and Arkansas, that produces every year a startling number of violent deaths. The basis upon which this condition of society rests is usually a family feud, engendered in the prejudice or wrong of a past generation, and handed down from sire to son with a fidelity that isolation and ignorance alone render possible. Nourished as something sacred, cherished as a household god, this feeling of family enmity lies constantly in wait for occasion, and finding it, manifests itself in murder, which in turn is avenged in like manner. Pressed for a reason, these intensely antagonistic forces could give no better one than that of "bad blood" between them—an element which is ever on the alert for provocation and eager for vengeance.

Now in one locality of this feudal belt and now in another, a neighborhood or family war breaks out—a sharp crack of the rifle is heard and a funeral, with rude festivities and accompanying threats of vengeance follows. Impatient of restraint, scorning the slow and dignified processes by which order is maintained and punishment meted out in law-abiding communities, these people, who are made clannish by intermarriage for generations, make common cause of a supposed insult or slight or injury against any member of their respective "sides," with deadly purpose.—*Oregonian*.

The above applies equally on a larger scale to the whole human family. Yet the press generally point out the terrible evils brought about by strife in a small community, as a calamity to be deprecated by all lovers of peace and progress, while they advocate the same state of warfare for the world at large, and claim for it the highest benefit for the advancement of humanity.

Mrs. RUSSELL, matron of the Washington City jail, says: that numbers of girls are committed not over eight years old. There is no reformatory in that city, and these children become still more hardened in vice by contact with older criminals. Society does not realize in the least its responsibility in relation to the purification of these children of tender age. Gen Curtis, of New York, who introduced the bill to establish a Reformatory and House of Detention for Women and Girls, in the District of Columbia, says: "that outside of Maine, Massachusetts, New York and Indiana, there are no suitable places in any of the states for girls or women prisoners." There certainly must be a marvelous power of inherent goodness in women, that, notwithstanding all the oppressive disadvantages they labor under, there is not more than one-tenth the criminals among them as compared to the total number among men.

By selfishness we gain the perishable goods of the world, but it only increases the poverty of our souls, and when we have put off this body of flesh we shall find ourselves in an unknown world with nothing whatever to live upon.

JUSTICE WILL COME UPPERMOST.

A REMARKABLE institution in Chicago is a Law Bureau founded by some humanitarian to aid the poor in obtaining their rights before the courts. In his last annual report the President says: "I congratulate you on the magnitude of the year's work. You have received three thousand seven hundred and eighty-three individual appeals for justice, and you have responded to them at the cost of four thousand five hundred and fifty-five dollars—or less than one dollar and twenty-five cents each. If the work were one of mere charity, it would be very worthy on account of its cheapness. But it is dignified and ennobled by the fact, that each one dollar and twenty-five cents raises a man or a woman or a whole family in the scale of civilization—inspires its beneficiary with fresh hope and courage to renew the battle of life on a higher moral plane." Not only does the bureau sue employers for wages due their workmen, but it prosecutes in the criminal courts those rascals who fleece the poor. It is sustained by voluntary subscriptions collected among the large business firms of the city.—*New York Evening Post*.

Nothing will so tend to bring in the era of justice, as for the wrong-doer to know that any advantage he may take of any one, even the poorest will immediately be righted, and must be compensated. Justice should never be allowed to be made the subject of a war between lawyers; and its administration rebound to the enriching of judges and detectives.

THERE are seven million five hundred thousand young men in America. In our jails there are one hundred and fifty thousand prisoners, seventy per cent. of whom are young men. Only one-fifth of the active criminals are ever in jail at any one time. This would make our criminal population number seven hundred and fifty thousand, of which total five hundred and ninety thousand are young men. These are appalling statistics.—*St. Louis Republic*.

Appalling indeed! This makes one young man in every fifteen an acknowledged criminal; and the unacknowledged ones would no doubt more than double the number. It is about time that Orthodoxy should begin to investigate the truth of its tenets if these are the deplorable results of a Christian Civilization.

Those who protest against State ownership of natural monopolies, because the State will inevitably pay high wages, should notice that the profits involved in these private speculations on Reading stock alone were eight million dollars, or as much as all the governors of all the States in the Union receive in half a century.—*Christian Union*. The protest against high wages generally comes from those who are intent upon appropriating enormous profits. If the workman gets his just share (and no one but a workman is entitled to a share) they think where will their unjust dividend come from.

THE exercise of selfishness, individually or collectively, leads to inevitable misery.

WOMAN'S GREATEST WORK.

THE greatest work of woman has been the uplifting of man to the plane of consciousness, wherein he recognizes woman as his best earthly gift from God. She is the earthly symbol of charity. She suffereth long and is kind.

Throughout the ages, woman has been like a mighty giant, chained, but waiting. And in this, the hour of her deliverance, the world is taking on new beauty, and humanity is budding with blossoms of new perfectness. Coming into consciousness that, during her imprisoned state in the past, woman has been absorbing spiritual wisdom, and to-day is qualified to serve as a guide in the grander civilization but just dawning—woman is rending the shackles and moving to action.

They who suffer know how to sympathize; while they who are arrogant through might grow dulled in perceptiveness. The moulding force in the civilization of the future, must be keen through sympathy, quick to recognize the principle of justice, and bravely patient in carrying out the decrees of these principles. I claim the scepter of the world's greatest civilization is woman's, because, through long suffering she has learned sympathy; through injustice she knows the need of justice; and brave through her power to endure, she will patiently persist in her battle for human rights.

In the establishment of woman's code, man's strength will be glorified anew, as it finds its manifestation based on the external principle of justice. When the great lost energies of the world, lost to-day because wasted in contentions, strife and unholy dominance; when these energies are conserved, and turn the wheel of progress, man's mightiness will be freshly crowned, but the glory of woman will be in the crowning, the wise discrimination guiding the human destinies, the insignia of rank and worth. This will be the ultimate of woman's progress.—*Mrs Kate Buffington.*

THAT the want of work is the cause of much of the prevailing criminality is evidenced by the fact, that, wherever in Germany aid colonies for workmen have been established, crimes of all kinds have diminished over thirty per cent. These aid colonies are stations where men are given shelter and food and a small sum of money for work furnished them by the State. It would be the ounce of prevention worth the pound of cure if the nations everywhere would furnish work for the idle. With our present system we make paupers, and the result is they become criminals, and it costs ten times more to look after them than it would to furnish work in the first place; besides they are a constant menace to the peace and security of the community.

It would be evidence of true Christianity if Orthodox Christians instead of boasting of their many machine charitable institutions, could show one country in the world where Christianity has accomplished so much good that charitable institutions are not needed.

THE sin-sick must be healed; the death must go.

A STAUNCH FRIEND OF WOMAN'S RIGHTS.

OUR staunch Representative in Congress, Col. Greenleaf, has had the moral fortitude to stand before the country as a champion of the women of America. He is the first member of the House to offer a Constitutional amendment in the Fifty-second Congress providing for woman suffrage, which will give them the right to vote at Federal elections. No grander measure could have been championed by Colonel Greenleaf than this emancipation of one-half of the human race in the United States—the better half, we may add, for none dare deny that in point of morality, intelligence and spiritual development the women of America are the superiors of the so-called "Lords of Creation." The emancipation of women in this country means the liberation of the nation from political corruption, and a condition of things that develops the worst passions of men. The co-operation of women in the administration of national affairs will purify the political atmosphere and clear the way for unparalleled reforms. He voices sentiment of the greatest among the living, and there will cluster around him the unseen but potent forces which have accumulated through the ages of the past. As the presence of woman glorifies and dignifies the home circle, so may she illuminate and purify the legislative councils of our country. The emancipation of woman is the culminating point in the process of natural law that will open up all the avenues which lead to the Brotherhood of Man.—*The Jury, Rochester N. Y.*

THE British navy costs seventy millions a year, and its own admirals call the best bottoms "rotten hulks." Ignorance and poverty stalk the United Kingdom. While we have savagery in the halls of legislation, expending millions for nothing, we must expect famine and pestilence and all the terrible brood that follows them. We survey the world and we find war and its equipments costing more, the world around, than it would take to introduce improvements sufficient to employ the idle poor of every land under the sun. We waste, and then wonder at the want. Let every father and mother teach, at their hearthstones, the horrible results of war.—*Progressive Age.*

THE foreman of the grand jury, in New York City, in inditing the police of that city for wilful negligence of duty, says that nearly ten millions of dollars is collected annually—unlawfully—from saloons, gambling houses, etc., for special police protection from enforcement of the laws directed against them. He said it was as much as the lives of the grand jury were worth to give this information to the public. There is no doubt but that keeping municipalities under the rule of party politics has much to do with the corruption in city Government, where criminality is more connived at than lessened.

THE Satan of usury holds the glittering lamp of gold for the worship of the people, and they, like silly moths, dazzled by its glare, seek to grasp its delusive power and are crippled thereby.

THE SCIENCE AND SENSE OF MEDICINE.

SIR ASTLEY COOPER, the famous English surgeon, says, "The science of medicine is founded on conjecture, and improved by murder."

Dr. Benj. Rush, University of Pennsylvania, says, "We have assisted in multiplying diseases, we have done more, we have increased their fatality."

Prof. Gregory, of the Edinburgh Medical College, to his medical class said, "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies; and medical doctrines are, for the most part, stark, staring nonsense."

John Mason Good, M. D., F. R. S., says, "The effects of medicine on the human system are, in the highest degree, uncertain, except, indeed, that they have destroyed more lives than war, pestilence and famine combined."

Dr. James Johnson, F. R. S., editor of the "Chirurgica Review," says, "I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man mid-wife, chemist, apothecary, druggist, or drug, on the face of the earth, there would be less sickness and less mortality than now prevails."

The above extracts are the opinions of the most eminent men in their profession; and yet the demand is being made by physicians all over the world to grant them special legislation to monopolize the practice of medicine. In France the doctors have succeeded in passing a law in their favor so stringent in its provisions, that no one is even allowed to give another a new culinary receipt.

MARRIAGE, wisely understood, is the key that unlocks the pearly gates of Eden, and ushers the happy pair into the enchanted realms of Paradise, but to the unwise, unclean and impure it opens the door to quite another realm, where passion lures to deceive and sways to disgust the unhappy, disappointed victims.

Sexuality lies at the very base of being, and extends and permeates the whole, from base to summit, from center to circumference. Whatever of physical, mental or spiritual enters into the constituent elements of our being, is sexual. The comely, symmetrical physique, the brilliant mind, and the crowning glory of being, the spirit, would be shorn of all beauty, comeliness and glory, without the potent element of sexuality.

Marriage, then, is the union, blending or balance of the sexuality of man and woman; not upon the plane of passion, or any other special plane, but in the totality of their sexual natures—in that sexuality which has its root in the physical, germinating, budding and blossoming all the way up through the whole being.

FUTILE dreams are those of the past. The real lives in the now. The dreamer who is of use dreams ahead. Dreams of the past are too often nightmares projected into a progressive age to frighten people away from new and better things. The pessimist ever dreams of the past.

WOMAN MUST EMANCIPATE HERSELF.

WOMAN has ever been dominated by man, under the curse, but the irresistible spirit of evolution now whispers within her: "If you would help to lift the burden of sin and suffering from humanity, and lead them up into the heights of peace and joy, destroy man's dominance of your mind and person. Keep your thoughts and body pure for the sacred functions of motherhood, for which use alone these functions were given, and devote your surplus strength to the elevation of womanhood to this standard. Follow man no longer as his slave; step forward as his peer; advance, and if he does not keep pace, be his leader in progress." Woman is beginning to respond to this law within her, and to demand freedom wherein to exercise her love of purity and virtue. This is her evolution; her highest duty to herself and humanity. Day by day she sees it more clearly set forth, and soon no man, nor set of men, will have power to discourage her in the exercise of her duty, or stay her progress. And, further, man will be forced to advance also to keep pace with her, for in morality woman will lead the world, even as she now maintains a higher standard of virtue for herself than man does for himself. But when woman frees herself from man's dictum, and stands his equal before the world, his superior in moral force, she must necessarily accelerate his moral evolution until he rises to her standard. The helpmate nature of woman could never rest otherwise than by that accomplishment.

A few more turns in the great wheel of evolution and woman will more universally recognize her great inherent power to uplift; the power of purity and uprightness, developing more perfectly first within her own person, and thence extending into her every relation to society; and she will be willing to sacrifice even more than she ever has before, to unite and organize all the efforts of noble women in developing the highest possibilities of the race. This is the grand work that the inner power imposes on the outer womanhood; and we believe that from such high incentive her success must compensate all her sacrifices.—*Alice Fox Miller, in The Athena.*

THE French Cabinet is discussing a scheme for the establishment of a workmen's pension which would provide an amount ranging from sixty to one hundred and twenty dollars annually for the relief of those entitled to money after they have been thirty years at work. The money to carry on the scheme will be obtained from a fund to which the masters and men will contribute equally, and to which the State will supply a proportionate amount. The cost to the State will be about twenty million francs annually. All these humanitarian moves are indications of the dawning of the New Dispensation.

It is a waste of time and a sign of spiritual weakness to run away from trials instead of overcoming them. If half the effort were used to stop sinning that is employed to get rid of the penalties of sin, it would soon disappear from the world.

MUST SUCH THINGS BE.

AMONG the twenty or more vagrants and disorderlies sent from the police court to the workhouses, yesterday, were four little colored girls—the eldest of whom was not more than thirteen, while one owned up to being only nine years old—convicted of being vagrants and immoral characters. "Here's a quartet of candidates for a reform school," said Judge Kimball; "but since we have no reform school I must send them to the workhouse. They will learn little good there, but it would be like turning wolves loose, to let them go into the streets again. Ninety days each this time."

Now the pressing and immediate need, and the only need, which the community at large can be made to see, is a Reform School for all such children. But this is not going to the root of the matter. We have conditions all over this city that are breeding such children. Society is doing a small part of its duty in trying to care for these when they become dangerous and criminal. There is no necessity for the conditions that breed them. Think of the neglect which those children must have suffered; of the vile surroundings in which they must have lived, to become so hardened and dangerous at their tender age. If society has any right to protect itself by taking such children from their relatives, on charges of vagrancy and immorality, it had a right, it was its sacred duty, to take them at an earlier age, and to guard them from the evils to which they were exposed. Then think, too, of the immorality of the sentence which puts such pupils in a school of crime, because there was no other place to send them.—*Rev. A. Kent.*

THE mails and public schools we have at cost, but for everything else we must pay just what the monopolist chooses to ask. It almost seems absurd to ask why we cannot have money at cost (a representation for a dollar's worth of labor). It certainly is evident to everybody that what the people do collectively to minister to their needs is well and cheaply done; whereas, if the right to control public necessities is given to individuals the service is defective and many times more expensive.

THE millions of acres of arid lands should be reserved for actual settlement. No single individuals should be allowed to purchase more than three hundred and twenty acres, and that for actual settlement only. The National Government should have full control of all the water courses for irrigation.

A SEPULCHER is always a sepulcher even if it is painted. If women would only live for truth and goodness, and cease flesh-eating, and gourmandizing generally, they would not need paint and powder to hide the ravages that are the offspring of corrupt living.

THE awakening and exercise of one's faculties will produce a human form as much superior to this form we now have as this is superior to the form of the monkey.

THE WORKERS PAY.

THE cotton is nearly picked in Texas, and the crop is heavy; but the price is now lower than it has been for many years. A bale of cotton is worth in ordinary years about forty dollars. This year, at all the markets where an inquiry could be made, we find that a bale is worth only twenty-five dollars, and that just pays the actual expense of production, so that the producer finds, after he has done eleven months of hard work, raising his crop, that he receives back just what he put into it, and has no profit.—*Saturday Evening Spectator.*

This twenty-five dollars is the price paid by the broker or middle man for the cotton, and, while the producers hard work is a total loss, all the people who ship it from port to port, until it reaches Liverpool, will make a big profit without having done a stroke of work to produce it. There can be no more unjust system than that which leaves the workers to starve, while the men who handle the products on paper only, enjoy the comforts and luxuries of life. No wonder the idlers despise the workers when they allow the former to reap all the benefits of their labor.

GREAT numbers believing a thing does not signify by any means that it is true. In an age where the great mass of people are ignorant, and governed by their passions and prejudices, a popularly accepted idea is more likely to be false than true. Millions believe in the use of whisky and tobacco, but that does not make them good for mankind. It is only the few, usually, who have true ideas. As a rule, if an idea is disputed and fought for by the masses it is a certain indication of its truth and worth. The reason of this is that spiritual truth cannot enter into a consciousness governed by passions and inharmony. Humanity needs to think more, grow more, and believe less. Belief in the Orthodox sense has dwarfed the soul, and made this humanity sin-sick both in body and spirit. The belief that one may, by believing in something, be saved from the consequences of his wrong-doing, is a curse to humanity, and the cause of most of the evils that now afflict the world.

The New Age will not say, "Believe or be damned;" but it will say, "Know thyself."

THE people love their prejudices better than their rights. The politician shrewdly caters to the first, and steals the last. He filches their freedom while engendering strife and contention; they sacrifice their liberties to be slaves to the war-fiend. Hate is not only a poison for the soul, but is the enemy of the Republic. Monarchies retain their power by war; Republics by peace. Love is the truth that keeps men free; and if Love of the human race had not animated our forefathers they would have founded a Kingdom here for themselves, instead of a Republic for the people.

The American who fosters hatred for any race, in his being, is subjecting himself to all manner of political evils; and when Moloch and Mammon influence this weak spot in his nature, he bows down to them as surely as he would to any tyrant who would say, "slave do my bidding."

They Must Circulate.

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MOTHER CELESTIAL.

ALICE ESKEL.

O, Woman, Queen of Love and Genius of Life!
The ages have striven for thee, earth's best and rarest product!
They have travelled and groaned and slaved
That thou, blossom of Celestial Loveliness,
Might be born Queen over all the Nether Powers!
They have tried thee o'er and o'er in purifying fires,
To fit thee at last for the Divine Rulership!
Thou the bringer forth of the New, the True, the Good,
Bringest forth at last the marvels of heaven—
The Light of Immortal Glory, Peace and Harmony!
The stars salute thee, Queen Mother of the New!
The heavens bend low in homage of thy worth!
Thou hast travelled in giant pains to conquer death,
And bring to Life and Light the Immortal Fruit
That shall nourish sick and starving hosts
With Love-born Strength to conquer Peace for All!
Humbly obedient, the moon kisses thy feet!
Clothed with the Sun, thy Soul in radiance shineth!
Whilst overhead the twelve-winged wisdom stars do shine
To guide the All-conquering Love within thy Goddess-heart
To save the sin-tossed throng, the Dragon held in chains!

ESSENTIAL PRINCIPLES.

A COMPLETE Reform Political Movement must have Seven Fundamental Principles, because harmony is made up of these, (symbolized in the seven notes of music);—a universal and world-embracing government must contain them to combine all diverse and contrarious elements into complete oneness. These Seven Fundamental Principles are:

First: Universal Equality of the Sexes. This includes sex ethics in all its forms.

Second: Universal Vegetarianism. No advance step can be made toward the realization of Universal Brotherhood, and all that it implies, unless the blood currents (and thus the thought currents) of humanity are cleansed from the corruption produced by a flesh and blood diet. The growth of mankind into purity depends upon the relinquishing of animal food in every form. When this is done there may be brought into the world a Superior Race, void of the lusts, passions and countless inharmonies that now afflict mankind.

Third: A Universal Language. There cannot be a community of interests between the members of a family who do not understand each other, because of the diversity of their language. Universal

sal Language is, therefore, essential to Universal Co-operation.

Fourth: ~~Universal~~ Money. Money represents Labor. The comfort, sustenance, progression, welfare and harmonious continuance of the world is based upon Labor; therefore, money based upon labor performed should be the Universal Currency.

Fifth: Universal Peace. Let us try to imagine the condition of affairs that would reign in a family if each member was obliged to carry a gun for protection against the others. Universal Peace is, therefore, essential.

Sixth: Universal Co-operation. There can be no harmony in a family without the co-operation of all its members to do all things for the comfort and happiness of each other. The members of a family whose wills are opposed, live in continual strife and division, and the competition of selfish wills leads sooner or later to disruption and ruin. This is the sad condition of the World Family to-day; and peace and good-will can only be restored by all nations combining, after the model of a kind, loving family working each for all and all for each.

Seventh: Universal Love. This includes all the others and all there is. The family, heretofore, has been, on a very restricted scale, an illustration of this Divine Principle. The offspring, good, bad or indifferent, are all provided for in the family until capable of taking care of themselves; and when they go out to do this the love of the parents follows them and aids them in their efforts to walk alone; and they are ever willing to overlook weaknesses and mistakes in their children.

Mankind must now learn that we are all children of one family, and that the good and bad and indifferent people in all nations are but representatives of the divers dispositions we find in a large family; and their partial love must expand into the boundless Universal Love that animates the Eternal Soul of the Mother-Father God. This will cause all to take an active part in the Redemption of themselves, and thus the Redemption of the Racial Family.

These Seven Fundamental Principles will constitute the platform of the Religio-Political Fraternity. This platform embraces within its scope the welfare of all nations, all peoples, irrespective of clime, race, belief or condition. It is not the birth of a New Party, but of a new Political Life. All will eventually take their stand under its white rainbow-spanned aegis, the flag of a United World.

THE known is partial and limited; therefore, they who trust only in the known and seen put their trust in the least part of God.

STRIVE CONTINUALLY.

THE workers in the field of spiritual reform should fully recognize the importance of their work. They should live in the spiritual, the good, the orderly thought, continually. The goods appertaining to the mere physical existence should be of secondary importance—when they become spiritually balanced the physical will act in perfect accord with the spiritual and will not have any wants but those the spiritual will supply.

Every opportunity should be taken advantage of to do the good whether by the use of silent thought-power or the spoken word or by acting.

There seems to be a disposition on the part of some who are trying to get things in order, to think there is to be through their efforts a heaven for a special few chosen ones; but one cannot be doing efficient work unless their work is for all humanity. We either rise or fall together. There cannot be a heaven for any unless they have made room in it for all; and each one will have to work the redemptive power until the last one is redeemed.—until then order, harmony, cannot reign.

* *

THE voice of the Seer-Prophets is seldom heeded until too late. Their spiritual consciousness having awakened, they see from the topmost heights, and the destiny of mankind is mapped out before them, and they warn the dwellers in the valleys of materialism, what they may expect if they continue to travel in the delusive pathway of the physical senses. Those living entirely in the material life are walking blindly, and, as they cannot sense the words of the Seer the moment they are expressed, they go blindly on, like the drunkard who refuses to heed the warning nature gives of the results until they are upon him and cannot be cast off. The Prophet of to-day may say as did the Christ in the olden times: O, Jerusalem, Jerusalem which killest the prophets, and starvest them that are sent unto thee; how often would I have gathered thee to my bosom, as a hen doth gather her brood under her wings, and ye would not!

* *

ONE of the most needed reforms is the education of the race in sex ethics. The soil in which vice grows rankest is mystery and ignorance. The whole human system must be wisely educated and governed to ensure happiness. We cannot suffer even a small mote in the eye without the whole body being in discomfort until it is eradicated. The world is awakening to the crying need of education in sex ethics, and it will not be long before it will be agitated in all civilized countries as an outcome of the growing demands of the times.

SIGNS OF THE AWAKENING. SAD INDEED.

151 146 200
WHAT sadder sight is there to be found in the records of the hunted than the one of a dead-beat fox, worn out, with lolling tongue, heaving side, bedraggled brush, with the bay of the nearing pack growing every moment more distinct, struggling on in search of safety for his doomed life, dodging now here, now there, surrounded by a hostile field, the fiendish tally-ho sounding in his ears, the cracking of whips which warn him against any further attempt at escape? Then the hounds rush in. For one brief moment he turns at bay. *Cui bono?* The next all is worry, worry, worry, as the poor, weary, but gallant Tod is torn limb from limb, disembowelled, and reduced to a shapeless mass of bloody, bedraggled fur.

A fitting death it is, indeed, following on as a sequel on the hunted torture which the poor brute has suffered from find to finish. I have ridden to hounds over many a hard-fought field, yet even in the days when I did not scruple to join in this animal torture, the death of a gallant fox always affected me unpleasantly, and reproach knocked at my heart louder and louder each time, and I have asked myself, "cannot we have sport without cruelty?" Assuredly we can.

Much of this barbarous taste and callous indifference to the sufferings of animals is bred with our childhood and upbringing. None but those who have indulged largely in sport in its many and varied branches can realize the holocaust of animal suffering that is day by day offered on the altar of sport. I have seen and gauged it to its fullest, and I can safely say that, save in self-defence, I will never in life again raise gun or rifle to destroy the glorious animal life of creation, which, alas! I have so often and so wantonly taken part in bringing to destruction. Savagery still dominates us in a great degree. A higher education and civilization will teach us to despise amusements which are purchased at the expense of suffering to animals.—*The Guardian*.

If you wish to do good to a man, you certainly will not strike or maim him or do him any physical injury, not to say kill him. If you wish to do him good, you will not drive a hard bargain with him or take advantage in any way of his ignorance or weakness. On the other hand, since you, too, are a man, you will do good and not harm to yourself, you will take care of your health, you will seek to cultivate your mind, you will seek in every way to make a full man of yourself; and any instincts or impulses or hereditary tendencies that would go the other way, you will seek to control. And there are not only these immediate applications of the rule, but the race has learned something by its experience that we could not know immediately as to what is good for man.—*Wm. M. Slater*.

LIVING in continual lust, as the purely worldly do, they cannot realize the power of love anymore than one living in the perpetual night of blindness can comprehend the grand vista of nature.

WE WONDER.

WE wonder at the monstrous cruelties of past ages. "How could they have been possible," we ask, since "human nature has always been the same?" But human nature has not always been the same; it has always been changing; it is changing now, and it will always continue to change. And the rate of improvement is continually accelerating. Those born since the war find it difficult to comprehend the barbarities of even one short generation or age. Their children will find the barbarities of to-day equally incredible. The horrors of Siberia, of the Russian persecution of Israel, of the no-less infamous sweatshops in our own country, may relegate the latter third of the nineteenth century to the same limbo of infamy to which the ages of Nero and Simon Legree are condemned, notwithstanding the comparatively great ameliorations in the average condition of the human race.

Still later generations will wonder at the possibility of inhumanity which in our day condemns the many to life-shortening and life-embittering toil that the few may consume in luxurious idleness the price of their sweat and suffering; at the travesty of justice which punishes the criminal who robs his one victim with his puny arm of flesh and bends the knee to the ruffian who despoils his thousands with his mightier brain; at the selfish greed of the titled idlers who partition the soil among themselves, and take heavy toll of the multitude of earth's children for presuming to live on the bosom of their common mother; at the unspeakable cruelty of the sex, that drives by its tyranny another portion to starvation, suicide, or infamy.—*Popular Science Monthly*.

MR. EDITOR: One of my Shaker friends kindly sent, amongst other reading matter, a copy of your publication which contains a few remarks bearing on the character and conduct of T. L. Harris as promulgated by a Miss Chevaillier. I feel truly grateful to you for the Christly spirit with which you deal with this matter. It was my privilege to have a residence of several months with the "Brotherhood of the New Life," when that organization had its pivotal center at Salem-on-Erie. During that period I had social intercourse with its members and leader, Mr. Harris; justice to that community compels me to say that the most scrupulous Shaker might have lived there without the least fear of "losing his faith." The "sense of chastity" is as a wall of fire to protect the truly loyal, and as a scorching flame to the unfaithful that may dwell amongst them. I have no motive in writing you in regard to this "evil report" beyond that of giving my experience, that the truth be not hindered and that fair play have its effect.—*Frederick Heaton, Washington Pa.*

MEN work arduously for the ideas they have engraved in their being, and whose representative they are. But men should be masters not subjects of ideas. The thinker is a master; the thoughtless is a slave.

CRUEL THOUGHTLESSNESS.

THERE is a good deal of talk, and I am glad of it, just now in London over the cruelty of those women who insist on adorning their heads and gowns with bird corpses. Thousand of birds, says the Society for the Protection of Birds, humming birds, kingfishers, orioles, and others are shot down to supply the demands of fashion. Many are mangled, the wings being only cut off, others are flayed and left to die in the woods, in order to gratify the ignorant, worthless women who decorate themselves with borrowed plumes at the cost of so much pain, torture and death. Many sin from ignorance, it is said, yet I wonder do those women ever think, and if they do, how do they imagine the birds are procured? The white and colored aigrettes, so much worn, are even more cruelly obtained. The species of heron called the egret furnishes them, and those feathers which are so fashionable only grow on the bird during the breeding season. They are finest just when the young egrets are fully fledged, but not yet able to fly, and it is then that the hunters are keenest in their pursuit of the parent birds. The plumes are torn from them, and they are left to perish, the young learning, all too soon, how to take care of themselves. These feathers are called "osprey" by the milliners, which is a misnomer.—*Toronto Mail*.

A CORRESPONDENT sends to the London "Spectator" the following anecdote: "The servant man of one of my friends took a kitten to a pond with the intention of drowning it. His master's dog was with him, and when the kitten was thrown into the water the dog sprang in and brought it back safely to land. The second time the man threw it in, and again the dog rescued it; and when for the third time the man tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pool, ran all the way home with it, and safely deposited it before the kitchen fire, and ever after they were inseparable, sharing the same bed."

THE sex which is first in the Sunday School and last in the jail, which is most strongly represented at the Church, and at prayer-meetings, and at the missionary meetings, and most feebly represented in the liquor saloons and tobacco shops of the land, which does the least of the world's preaching and the most of its practicing, which makes a poor figure in a battle between Christian nations, and a splendid figure in a battle between right and wrong—such a sex forms a very large part of the power that makes for righteousness. To turn this purifying stream away from politics is equivalent to asserting that politics have no need of righteousness.—*Wives and Daughters*.

"BLACK BEAUTY," the "Uncle Tom's Cabin" of the horse, is being translated into almost every language spoken. Send for a copy of this excellent work to the American Humane Education Society, 19 Milk Street, Boston Mass. Only six and twelve cents a copy according to binding.

NATURAL RESPIRATION AND SPIRITUAL RESPIRATION.

T. L. HARRIS.

NATURAL respiration, true to itself, ignores humane distinctions; but spiritual respiration recognizes all. Natural ethers are destructive or conservative of life as the tissues of the organism are healthful or diseased; they eat and corrode, they nourish and preserve, independently of the fidelity of the conscience, or the purity of the affections. The sweet bride may die, while the meretricious woman of the world lives on; and genius perish, winged for its high career, while imbecility and brutality renew for long days their vigor.

But the higher breath, whose essence is virtue, builds up the bodies of the virtuous, wars against disease, expels the virus of hereditary maladies, renews health from its foundation, stands in the body as a sentinel against every plague. It is the friend of all friendly natures, a father in protecting care, a mother in fostering and sheltering sweetness, and mightier as the defender of the system than a legion of armed men. It restrains the impetuosity of an excessive zeal; it overcomes the inertia of constitutional indolence. It retards the hasty, premature flowerings and fruitings of the intellect, which exhaust the organism; but matures all noble growths, at once preventing excess and removing sterility. It is the great regulative power.

Natural respiration knots and gathers up the race in clans and parties. There is a perpetually recurring tendency in families to discrete themselves from the interests of humanity. The same thing is true of sects, which are families in Religion, and of parties, which are families in the State. In the finer air these breaths form a vortex, rushing into the lungs, and in their ascent to the brain begetting infatuations, not always amenable to reason, not always to be exorcised by virtue. Where mere natural respiration rules, social harmony is impossible, and, in the highest sense, there is no Church and State. Men are drawn together upon their lower corporeal levels; they fly apart upon the higher grounds of spirituality.

Directly opposite, the breaths of the Divine Spirit, as they prevade and encompass the frame, lift the being from the slough and mire of the mere corporeal affinities and relations. As in the mind they separate the fatuities from the verities, as in the heart they disintegrate the lusts from the affections, and as in the body they cast out diseases from the healths and sanities, so they sift and winnow the world, breaking up the magical relations that, Mezentius-like, condemn the living to the embraces of the dead. The Family rises reconstructed by the attraction and the consent of generic types of men. The Church appears in glory, holding in its embrace the human myriads whom one divine breath fills, animates, and unitizes; while in the State, the true order of society knits itself together in the universal relations of a unitized and inspired humanity.

In an era of mere natural respiration, men

jostle, impede and destroy each other in the pursuits of life. The business of existence is conducted at a wasteful cost. Colonies perish on unfriendly and malarious shores: fertile and salubrious regions become deserts with the horrors of war, or are made the miserable abodes of barbarians. In other regions, great cities swallow up the life of myriads who unwholesomely exist and perish like infusoria in ulcers. Peoples become the slaves of predatory chiefs, of civilized task-masters, of the oppressors and mal-administrators of industry. Competition is the universal law, instead of social co-operation.

Otherwise with spiritual respiration. When it descends and takes possession of the frame, it consummates the adoption of the just man as the child of the Infinite Parent, and affiliates him to the universal brotherhood. There is henceforth a guiding power, a positive inspiration, which selects his calling, which trains him for it, which leads him to favorable localities, and which co-ordinates affairs upon a large scale. It deals with groups as with individuals; redistributes mankind; it reorganizes the village, the town, the workshop, the manufactory, the agricultural district, the postoral region; gathering human atoms from their degradation and crystalizing them in resplendent social unities.

Moreover, natural respiration serves the ends of power, irrespective of virtue. Human colossi, giants of ponderous intellectual might, sun-like in the flame and radiation of the intellect, wielding more than Thor's hammer in the downright strength of the inflexible personality, exact tribute of all the circulations of the atmospheres, and are served by the genii of their powers, whether they are builders or destroyers; the uplifters or degraders of mankind.

Otherwise, when respiration is from the great Head and Fountain of existence, the breaths that do His will concentrate their forces on the natures organized by genius for a composite service, and consecrated to it by absolute self-abnegation. Given Cromwell, he is a hundredfold the Protector of the Commonwealth; given Washington, he is a hundredfold the father of his country. Whatever be the function of the man, he becomes an embattled host within himself; out of weakness he is made strong, and puts to flight the armies of the aliens. Man, whose breath is in his nostrils, is as the flower of the field; to-day brilliant in the summer sunshine, to-morrow withered in the autumn blight. He labors, and an unknown race enters into his inheritance. He is the architect of an abortive fortune, gathering possessions from the universal waste and anarchy of man. Others rise to scatter his increase; the fortunes of individuals, of families, and of nations are houses built upon the sand; they fall, they are swallowed up in ruin. In the divine respiration all is different. Men, families, peoples, who breathe in God, by Him labor, endure, achieve, obtain prosperity, diffuse the riches of art, letters, religion, and civilization. They execute as He plans, and their work is permanent on the foundations of His decree.

SOCIAL CHEMISTRY.

THE chemistry of life acts by general, not by partial laws. Nature is the interpretation of our being. We give to nature the very color of our love and thought. As with a plant, there is a central key to human character. In nature, we call it an acid; in our selfhood, it is probably called a principle. If we could discover and apply it understandingly, as the chemist does the acids and gases, we could more readily balance character when out of order. A familiar illustration may help us here. "The vibratory rate to the reed or wire, in the middle of a musical instrument, determines the pitch or individuality of the tone. To raise the pitch, we increase the rate of vibrations in a given time. But if we thus change the individuality of C, we must also correspondingly change the vibration of all the other reeds and wires. If they are not keyed alike, a most disagreeable discord ensues. If we could only find the pivotal note, the middle C, so to speak, in our make-up, we could more readily adjust all other notes or intuitions of our being to it, evolving harmony of character on the plane to which we have gravitated. We wonder at the social dissonance all around us, and fret and stew over it, as if everybody were out of joint but ourselves. We are all the time trying to reform others, and that too by arbitrary force. The coercive interference often thwarts the healing operations of nature. The practical farmer is wise enough not to put hoops around his colt to give proper shape to his horse. He subordinates him to gentle, loving order under the law of liberty to grow. Full long enough the experiment has been tried to save souls by dogmatic appliances; such proselytes become "ten-fold more the children of hell than they were before." If Reformers would use more common sense, and be patient for results, what a splendor of social economy would ensue! Political reformation—legislating morals into human nature—what down-right stupidity! Social chemistry—it is about time to study it.—*Progressive Age*.

Love and Wisdom is the tonal note whose key is fixed within the soul of each. Strike the key and the whole harmony of being stands revealed.

The following incident, recorded by a humane observer, indicates a case of self-evident neglect, but one which would not come within the province of the law. The writer says: "Going down town the other morning, rather early, I saw standing in a deserted potato patch on the brow of a hillock, alone, weary, dejected and sad, a poor old horse—his bony back, flanks and mane as white as snow; for the frosts of the night had gathered deep and heavy upon his stiff, bloodless frame,—trembling from hoof to ear under the keen rarefied air which penetrated to his very marrow! The mute, patient-eyed pleading of that once noble and majestic animal was too much for my manhood; and tears unbidden sprang to my eyes as I gazed upon this neglected and shamefully treated servant which God had made for the use of man."—*Our Animal Friends*.

For The World's Advance-Thought.

TRUE JUDGMENT LIBERATES.

A. G. HOLLISTER.

"The time will come when it will be the most blessed sound mankind ever heard, that souls may repent."

SIN is transgression of the law: Where there is no law, there can be no transgression, and no sin. Sin cannot condemn itself. When, therefore, a person feels condemned for having sinned, it is proof of a superior light in the understanding, which, if properly heeded, would lead to correction and avoiding all sinful acts.

That man possesses a sinful, lawless nature, opposed to the law of righteousness in his understanding, we believe none who are striving to practice the best that is in them will dispute. It is a humiliating and painful experience for one conscious of the superior law of life to be held in a lower caste by his base and lawless element, to which at times he feels himself a slave.

Hence, it is of utmost importance, to the welfare of such to discover a remedy that will banish this lawless element, and set the will at liberty to obey the law of right implanted in understanding. So much is this desired, that some devotees have sought it by inflicting dreadful tortures on their bodies. Some, by hermit-like seclusion from all companionship,—others by abstaining from food, till body and soul are greatly weakened from lack of proper nourishment. Others practice various methods termed penances, or bestow a portion of their worldly gains to charitable objects, hoping thereby to atone for their sins and purchase a seat in heaven after the things of this world can no more be enjoyed.

Is it not singular that people of piety and fine intelligence in other directions prefer these inefficient means to accomplish so desirable an end, in lieu of the one effective way appointed from heaven? Namely: by confession and repentance and the daily cross of Christ. Repentance here means to turn permanently from evil to good.

Many who admit the obligation to confess sins, say it should be done in secret, and in hearing of no one but God, who is supposed to dwell in their own heart. Or, if in public, only such sins as are publicly known should be mentioned. A sincere public confession, that goes to the bottom of iniquity and humbles the penitent, may be of great utility to the penitent and neutralize the influence of bad examples. But as "he that does sin is the slave of sin," we aver that the secret God who cannot or will not preserve you from sinning, will not by your secret confession take away your sin and restore you to liberty after you are captivated.

It is a frequent assertion, implicitly believed by the common mind, that God is everywhere present. Yet the unseen presence is so impalpable to the sinner that it is not enough to preserve him from sinning. In the more palpable presence of temptation, he forgets the august presence of pure, invisible, all-knowing Intelligence. But the presence of a good man, whose opinion he respects, would annihilate some of his temptations, or at least prevent his yielding to the vilest of them.

This proves that a visible man has more power to protect him from sin, and from dastardly mean practices, than his invisible God, however strong he imagines Him to be, or terrific His punishments in a far off future.

The sinner feels less guiltily, less dishonored in view of his Deity within, to appear in his real character, with all his secret corruption, and to increase the latter when lust entices, than to manifest the same in the far more palpable presence of Deity looking through the eyes of man. Then which is purer and stronger,—the Deity of imagination before whom he feels no reproof, or the Deity which hears with the ears and sees with the eyes of an upright man or woman? To hide his real self from the latter, he is often at great pains to appear what he is not; carries two faces; becomes a hypocrite! If the hypocrite would take as much pains to be that which he wishes to appear, as he does to appear that which he is not, he would cease to be divided in soul, and stand in no fear of mortifying disclosures.

We have found that a sure and safe way to accomplish this honorable purpose, and to dry up the cowardly undercurrent of unholy desires that enslave and pollute the whole man, and make him insincere, is to strip off the mask of hypocrisy before the stronger light,—to uncover the hidden works of darkness, and disclose the secret springs of action, in presence of the more dreaded Deity, that a remedy may be discovered and applied. That is, by honest confession of all our misdeeds before a witness or witnesses of the same sex, previously baptized in this river of Judgment, as a testimony against the sins, and the nature of sin in ourself, with a resolute purpose to forsake them forever.

This operation brings us wholly into the light of God in His saints, and into fellowship one with another. "If we walk in the light as He is in the light, we have fellowship one with another, and the life (spirit) of His anointed witnesses cleanses us from all unrighteousness."

It mortifies and liberates us from that nature which leads souls so commit sin,—it cleanses the conscience from dead works,—plucks out sin by the roots, reinforces the light within, makes clean separation between right and wrong in the heart, weakens temptation, strengthens conviction, clarifies interior sight, erects barriers against further sinning, and binds "the man of sin" that the little child in Christ may inhabit us and grow in the purity and freedom of the Eternal Spirit.

In the commencement of spring, as the sun rises higher in the horizon, it causes exhalations of miasma from the swamps, as well as the growth of the flowers in the fields. So it is in the spiritual springtime, the dawning of the Sun of Truth brings to expression the degrading thoughts as well as the thoughts of Immortal Truth in the spiritual minded.

No one really wants to do anything to create misery for himself. All wrong-doing is simply the mistaken ways of ignorance in search of happiness.

FOOD.

FOOD may modify character; may mold, develop, or depress the different faculties by the effect of its odors or flavors. For illustration, we would feed a person in whom the social organs were deficient upon food in which the sweet odors and flavors predominate. When we wish to develop the intellect we would feed the person upon wheaten bread or other food having alkaline odors and flavors. The flesh of animals, when used as food, stimulates the base of the brain. It chiefly excites the Impulsive, Defensive, Sensitive and Perceptive groups. It is not adapted to develop a noble, refined and intellectual character. Its use as an article of diet belongs legitimately to savage life and the lower phases of society.

Our food may affect us by calling the various faculties into exercise in cultivating and procuring its different varieties. The culture of grains and fruits tends to develop the social faculties and the intellect. When a people settle down to the pursuits of agriculture, it is at once an indication that the arts of peace are beginning to prevail over those of war. In savage life, hunting and fishing were common means for procuring food, and these required the exercise of perception, sensation, destruction, cunning and mobility. In civilized life, the slaughter of animals for food called the same faculties into exercise. The structure of the teeth and other digestive organs in man proves that he is naturally adapted to live on grains and fruits when he arrives at man's full estate.

In a harmonized life, the cook must understand well the relations of food, and be as truly an artist as the musician or painter. In a far higher sense than in past times, the cook must cater to the appetite, but the appetite will be educated and trained to appreciate and seek the higher harmonies of food; and the pleasures conferred are increased to a corresponding degree.

The senses are the Portals of the Mental Temple. Through them all harmonies must enter to reach the halls of thought and feeling. These harmonies must be the effective instruments for reaching the most refined culture and the most exalted spirituality which a human being is capable of attaining. The education of the senses must therefore take a leading place in a true system of culture.

The color of the skin has an effect on the development of the senses. The most perfect complexion, in all respects, is that between the blonde and the brunette. It belongs to the Caucasian race, distinguished alike for its high energy and sensibility, and its capacity for advancement.—*Siddhartha Merton.*

The germs of all good lie hidden in humanity, just as the seeds of the apple are buried within the fruit; the outer must be consumed in order for the seeds to be cultivated and increase.

As mere physical beings we are parasites living upon the bounties of Mother Earth; as spiritual beings we may make earths.

The shadow is to the thing what the thing is to the spirit or idea it represents.

For The World's Advance-Thought.

SCIENCE OF CORRESPONDENCES.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

HERE has been much said about "The Missing Link," but all depends upon the nature of the outlook what the same may be. To all appearances there is a missing link somewhere, which should serve to connect the things of the seen material world with the unseen things of the spirit world, and so bridge the chasm which few can look upon with composure or without realizing strange dismay. What then—we would ask—is the Science of Correspondences at ail, if it be not this very missing link?

We are assuming that the Science of Correspondences is an expression with which our readers are quite at home and familiar; but we are not fully warranted in making the assumption. We may regard it as a bridge enabling us to make an easy and safe transit over a very dangerous and bottomless chasm; or we may look upon it as a ladder reaching from earth to heaven—from the material world of effects to the very heaven of causes—and furnishing us with the wherewithal to make the passage in comparative ease and comfort. Anyway then it comes before us as a subject of transcendental importance; and the nature that can eye it with unconcern and disfavor must be of very inferior calibre and hardly merits being deemed sentient, human or responsible.

To step from things that are seen and temporal into the vagaries of mere superstitious credulity, hoping against hope to land thereby safely on the shore of things unseen and eternal, is to blindly take a leap in the dark. We are neither called upon nor expected to attempt such a mad freak. Between the shores of the material world and those of the unseen spirit world stretches a vast ocean, and unless we take passage on the ocean ranger now under consideration named the Science of Correspondences, we may safely calculate upon being thrown back upon the shores of the material world from which we blindly and foolishly leapt with all our vain hopes and expectations rudely wrecked.

What is this Science of Correspondences, then, which proffers to man a safe passage under these circumstances? We must become all things to all men if we would be successful in doing the greatest good to the greatest number. We see some, then, fondly clinging to the scriptures as the bridge calculated to carry them safely over. Very good! they are calculated to do all that, provided the destined use and not the mistaken abuse of them be relied on. There are two ways of applying the scriptures, and the one is the savor of life unto life, but the other is the savor of death unto death. Unfortunately man's imperfection crowds upon him so overwhelmingly that it obfuscates his higher nature, and leaves only the lower nature at liberty to act. That being so the great majority drink in the sad experience of the scriptures being the savor of death unto death; the very small minority, however, so separate themselves from all human and mundane influences that a widely dif-

ferent experience dawns upon them; and to them the same scriptures prove to be the savor of life unto life. With such thoughts in full view well might the Apostle Paul say: "Who is sufficient for these things?"

Those who apply the scriptures rightly will do so by means of this very Science of Correspondences we are considering. A clearer statement of this very essential cannot be than Paul gives in Rom 1: 29: "For the invisible things of God, from the creation of the world, are shown clearly by the things which are made;" that is to say, His eternal power and Godhead, depriving everyone of excuse, "The things which are made" are the things of matter which are cognizable by our bodily or material senses. Well, then, these show clearly the invisible things of God. How is that possible? Because the seen and unseen worlds or planes are fashioned on the lines of this Science of Correspondences. If the object of our study be Light, as pertaining to the unseen planes, we are furnished with Light on the material plane; and by analogy or correspondence we may clearly see mentally or spiritually all that will help us on the invisible plane. It will be noticed that the scriptures say that the invisible things are not only shown, but that they are shown clearly. This can only be by the laws discoverable on the material plane perfectly corresponding to the laws working on the higher planes. Man cannot be "without excuse" unless all we say be true.

Suppose we take another item from the world of matter, that of birth or generation. In like manner it has its exact correspondences on the unseen planes of soul and spirit as it has on that of mere matter. That which is born of flesh is nothing more; and that which is born of spirit is spirit in the same way and degree. Flesh brings forth flesh, soul brings forth soul, and spirit brings forth spirit; but the laws that operate all through correspond minutely at every point; in fact, the lower plane of matter, with all its detail of law in operation, probably serves no higher purpose than to reveal all that is needed to be known relative to the higher planes of soul and spirit, both of which may be regarded as the unseen planes in which man has concern. The lowest grade of birth is on the plane of flesh; the next higher is the birth of soul and is from above—not belonging to the flesh plane. The one realizing the birth of soul is enabled thereby to see, or have some perception of the next higher plane, where spirit reigns. The still higher birth is that of spirit, and none save the one Universal Spirit can attend to that. The one thus born is born of God; and being thus born cannot commit sin, for sin is impossible to this Divine part of man when once it is brought into being. The one thus born is an inheritor of the reign of spirit or of the heavens, and shows it by the demonstrations of the same in the natural and necessary manifestations of the powers that inhere in spirit. The flesh is low born; the soul is born from above and is holy; the spirit is born of God and is the holiest, or the holy of holies. The things of soul cannot be realized by the fleshly en-

tity; the things of spirit cannot be realized by the soul entity; but the spirit as the highest commands each and all, and when necessary can set forces in motion to create material or soulish entities.

The three are stages in progressive development, and man is now in a very few isolated cases beginning to awaken, and so to be born to the experience of the highest plane. The many are still in the very depraved and imperfect condition represented by the body; the few are realizing an experience on the still imperfect and intermediary plane of soul; very, very few indeed have yet won an experience agreeing with the requirements of the true spirit plane—which is the plane where perfection inheres. All on any other plane than that of spirit are consciously imperfect, and not only so but they seem unable to admit the possibility of perfection. Those on the plane of spirit know perfection is attainable; for they are assured that when God commands as follows: "Be ye therefore perfect; even as your Father in heaven is perfect," He only commands what He knows to be well within the range of possibility.

Apart from the reality of spirit life and consciousness there is no possibility of perfection, nor yet any possibility of conceiving it possible. The fact then of being unable to conceive of or to admit the possibility of perfection infallibly marks said entity as having no higher consciousness than that of the intermediate and imperfect soul plane. Thus the working out of the Science of Correspondence furnishes results of a conclusive character on points that would otherwise be quite moot and unapproachable.

On the 15th of November, in the evening, the Moslems of Liverpool were at their devotions in their mosque, and engaged in performing the "Maghrab Nimaz," whatever that is, when several hundred Christians, chanting their battle hymn, "I do believe, I will believe, that Jesus died for me," broke down the doors of the mosque, and, pouring stones and lighted fireworks upon the kneeling worshipers, they scattered the astonished Moslems like stubble in the blast. Many of the Mohammedans were seriously injured, and one little boy narrowly escaped a violent death, as a "arf brick" struck within a few inches of his head as he knelt in prayer. There is a deep humiliation in all this, not only to those who believe in the Christian religion, but also to all of us who belong to the Christian race. The Nizam of Hyderabad protects the Christian missionaries in his dominions; he allows them liberty of worship, and freedom to proselyte his people, if they can, while his missionaries and their converts are driven from their humble prayer house and pelted with stones in England. Oh, Nizam of Hyderabad! send some missionaries to England, and especially to Liverpool.—M. M. Trumbull in Open Court.

We see God's Truth pictured in matter inverted, like the mountains mirrored in the lake. To partake of this Truth in its orderly relationship we must look at it from its real position.

CHRISTIANITY AND INFIDELITY.

CALEB S. WEEKS.

CHRISTIANITY! the great central principle, the power and living energy. All that is new, all that is vital in this religion—this propelling spring of humanity's progress—is what our semi-Christianized Pagan churches to-day call infidelity!—opposing human reason, inspiration and interests to all ecclesiasticisms with their dogmatic creeds and authority. This is what cost its first teacher his life. The Churchisms of his day called it infidelity, or what meant the same; Churchisms still do. It is infidelity to them, but it is fidelity to Humanity's God, to His children and to His truth.

What, but the view I have taken, can explain the rapid spread and constantly increasing influence of so-called "Infidelity" throughout Christendom, while it scarcely germinates elsewhere? Can anything grow and flourish in a soil that does not contain its ingredients? Where it does thus flourish, do you not recognize it as a proof that the soil is just adapted to it? What else, then, can it be that causes "Infidelity" to grow spontaneously in Christian lands, and so rapidly as to overtop church influence, notwithstanding the continual digging to root it out, by these great organized institutions, which use every means for this purpose? Why, with nearly all the colleges and schools under their control—superintending the education of the youthful mind, and with an innumerable army of "clergymen" distributed through every city, town and hamlet, to teach their dogmas and oppose all that questions them—are they so powerless to prevent its growth? Why does "Infidelity" toward the prevailing religion scarcely exist, as native, in any but Christian countries? Why, when pure and simple it is carried there by sojourners, does it take no root and soon wither and die? And why, when converted to the Christian religion, even in its semi-Pagan forms, do the races, before so docile and submissive to institutionalism, so soon begin to manifest the development of individuality and skepticism?

These questions suggest their own answers; proving sufficiently, if we had not direct evidence, that the germ-developing and nourishing principle of what the churches call infidelity is in the Christian religion; that the transfer of even these adulterations of Christianity to other lands carries with them a soil to which "Infidelity" is indigenous, which, mingling with the native soil, soon so far changes its character as to make the new plant a thrifty exotic, and finally a natural product.

Yes! there is no disputing the fact! Christianity is the religion of individualism, of reason, of manhood. Its character is self-reliant and active, not confiding and passive. The churches are Pagan institutions, which it is decomposing and remodeling for humanity. It will not affiliate their dogmatism and superstitions; it repels their authority; it absolutely rejects their ecclesiasticisms. It destroys all these, that the true institutions—religious societies—may be perfected, and made faithful and obedient servants of the individual man's

religious nature, his inspirations and aspirations.

Church devotees, witnessing the process, but understanding it not, are frightened at the sight; supposing it to be the "irrepressible" devil prevailing over God's truth. Thus viewing it, they war against the work, but it still goes forward; still the Christian principle inspires and moves religious society; performing its purpose, carrying with it and making instruments of even its opposers.

Its earlier manifestations, though crude, nevertheless display its nature and power. Its essential characteristics are always apparent. The religious history of Christendom is a record of its labors and gradual success; of its struggles with dogmatic authority and its triumph over it. It commenced by the powerful example given by the Nazarene. It was continued by his disciples, though they but faintly comprehended and were less faithful to the idea. It quickly developed the tendency to disintegrate the church organization which they formed, and to cause the people to choose their own leaders. Some were for Paul, some for Apollos, and some for Cephass. This was regretted and remonstrated against, but in vain. It soon commenced to construct and teach a popular theology—a philosophy of religion adapted to the public mind. This work, which in its progress accepted and exaggerated old mythologies into still more monstrous absurdities, was, nevertheless, in its origin and in the inspiration which so long sustained it, an instinctive recognition of the importance of the individual man, and the sovereignty of his intelligence.

The old religions had dogmas, but no public philosophy. Their theologies consisted of secret doctrines for the few who were initiated into the mysteries of their Temples, not explanations for outsiders. They made no appeals to reason, individual or public, only to submissive piety. Christian theology, though constructed mainly of mythologic dogmas and deductions from them, still, by thus appealing to man's intelligence, unconsciously acknowledged that intelligence as the umpire; helped to arouse it to a perception of its official character and duties; excited thought; exposed its own absurdities and contradictions, and promoted their displacement by rational truth.

SUBLIME expansion of the heart! universal communion of souls! thrice-holy bliss! what have they said of you those who have given you their praise? They have called you transient, O, Creatress! And they have said that your ephemeral appearance illumined their passing lives. Universal Love! thou all-breathing and ever-living principle that sustains the world. Precious Celestial fire that infills and inspires all nature, as a sleepless vestal who incessantly watches in the temple of the soul, how can you be but a transient illumination when all that moves and has its being draws its life, light and liberty from the golden essence of your inmost heart!—*Translated from Alfred de Musset.*

The God of Love does not answer the prayers addressed to the God of an infinite hell.

LOVE AND WISDOM MUST CONTROL.

LOVE and Wisdom must control our Being before we arrive at conscious Immortality.

Every evolutionary cycle must first be comprehended by the Celestial and Spiritual in woman before it can make its material advent. The same laws apply to progressive movements as they do to the birth of the infant. First the imagination conceives the idea-germ, then the intellect gestates the embryo, and then it is born in material form.

How wondrous are thy works, O Universal and All-Creative Essence of the Soul! Thy greatest laws are typed even in the least of things! The atom speaks of Thee as eloquently as does the potent Sun; and it shows Thy marvelous power of Love and Wisdom to all who will study the pages of Thy holy bible, typed in every feature and expression in nature's realms.

DO YOUR OWN THINKING.

To assimilate other people's ideas is to incorporate their life within our being. We live, move and have our being in God when we make universal principles the dominant ideas within us. Most people live in some other person or person's thought.

The potency of ideas is self-evident, and yet so many imagine they can be rewarded for some other person's good thought if they only say that they believe in it. The Christ lives in an idea(1) world, which is the world of causation and infinite. When Christians learn to live there, in ever-expansive thought, they will have outgrown their narrow ruts, and "be with Jesus in Heaven."

How much we need men and women who are idealists—those who will carry the flags of progress so hopefully, so daringly, that even the busy majority of mankind may be tempted to consider them impractical. These are the Saviors of civilization, for civilization can only last by solving the unsolved, by eventually doing the supposed impossible. The man who uses the forces of to-day, content in their utilization, has his work to do, and his place to fill. But the world needs men and women who grasp the future with unerring power, and these are the idealists whom no wave of recession in human history can discourage.—*Progressive Age.*

"The great bell of Cologne Cathedral, known as the "Empress Bell," was made from twenty-two cannon taken from the French at the battle of Sedan." The blasphemy would have been complete by stamping upon its surface, "Love one another." It is, however, most fitting that Christian ministers, in favor of war, should consent to have a bell made of cannon, that has served to send thousands of their brother men into the other world unprepared.

The eye and the soul were controvertible terms in ancient magic, because the eye was supposed to be a prolongation of that part of the brain in which the soul was located. The eye is the outward window of the soul, and the soul's purity and innocence is manifest in the eye.

For The Universal Republic.
THE CRISIS.

GEORGE W. GOODWIN.

WHEN Oppression, ever hateful,
Ever hating Freedom's form,
Strives to crush from out the people's hearts
The hopes that ever burn,
'Till they turn in madness, darting
From their eyes on every side
Flames of lightning shot at Power—
Clothed in majesty and pride—
Wrong, firm on its foundation,
With relentless iron will,
Wrings red drops from out our nation
And endurance drinks her fill.
Now, the People's anguish rises
To the Spirit of the Lord,
In the cry, "Revenge us Heaven
For these life-drops daily poured!"—

Poured to satisfy the greedy,
They who thrive on chartered wrong.
Shall Thy remedy come speedy,
Lord, or Vengeance tarry long?
Dares that Power beneath the castle
To degrade our people still?—
Will it tempt the God of Battle,
He who holds the people's will
In subjection, 'till hope vanish?—
Then bid Fury mount her car,
And with brand and fagot banish
From our land such fiends afar?
No monk revered more earnest prayed
For heavenly laurels won,
Than I that Vengeance be delayed:—
God's holy will be done!

ORDER.

KNOWLEDGE of God or Good does not come by a warfare of ideas. Knowledge of God is putting into practice eternal principles of Good; that is, growing the being in order.

God does not give us clothes and houses ready made, but the material from which to make them is furnished in abundance; and everything is good, but it must be put to its proper use, else it creates discord—inharmony. If we undertook to feed our bodies by eating the ground it would fail of the purpose and instead produce only pain and death, and yet the earth properly used furnishes us all the food the body requires.

Thus it is with all things. All the troubles and cares that come upon mankind, come, not because of evil, but from trying to put things where they do not belong. The only way to restore harmony is to go to work and restore order. This cannot be done by destroying the material that is thrown in in all this disorder; it must carefully be gone over and everything placed in its proper place.

By conforming to certain laws in the construction of various machines, we can concentrate and disseminate through them the powers of electricity, steam, magnetism, etc. So by making ourselves fitting instruments, the Divine Power can concentrate itself in us, and disseminate its Almighty Force throughout the world. This power cannot be had by making frantic appeals to God, any more than electricity could, by inviting it, work through a machine made for the use of steam. Whenever we make ourselves fitting instruments, Divine Power will manifest through us.

BIRTH AND DEATH.

WE have an endless variety of births. We are born into the material body, but the intellect is not born at this time; that exists in germinal form, and first has to be developed before it can be said to be born. Every faculty of the brain exists in germinal form and needs unfoldment before it is born. The unfoldment of any series of powers is in verity a new birth in that direction.

We have also an endless variety of deaths. There is the general death of the physical body; but any sense or any member of the body is dead when it becomes useless. The child is dead when it has grown to manhood. Ideas also that we have outgrown, have died, for us. Recognition is the life of an idea; it is dead to us until it is recognized; and it is dead to us after it has served its purpose.

What we desire to make plain is that the development of any germ of the being is essentially a new birth. No germ of any order, whether physical, intellectual or spiritual, can lead to a birth of new power in these various directions, if left barren and unfructified.

Both the physical life and the spiritual life have started from germs, and have had to exist in embryotic states before being born.

The New Life will not manifest its highest power at birth, but it will rapidly unfold, until we shall realize what it is to live. We will then know that to restrict this knowledge and to fear to look beyond our narrow thoughts, is but to confine ourselves to a gloomy dungeon, shut in by walls that we cannot penetrate. We will then aspire to Immortal existence and learn to develop the Immortal germ. It must be conceived and gestated before it can be given birth to, and it grows by further birth into deeper knowledge of Universal Love and Wisdom.

O, the marvelous glory of existence that mortals have not yet conceived! Life is full of undreamed of possibilities! With our eyes to the ground and our bodies weighted down with night-mare dreams of gold and honors, we live a life of eternal torment, each acting as a torture to another. Let the New Life be born, and live in the happiness thereof.

SPIRITUAL infection of evil can be transmitted through a garment or through food as well as physical diseases. In fact the latter is a correspondence of the former. The millionaire is as liable to be infected with the spirit of suicide, transmitted from the thought of the under-paid and half-starved working woman or man who made the garment he wears, as would be the man who labors for his daily bread.

Thought is no respecter of rank, wealth or position. There is nothing so tenacious of life as thought. Often thoughts that have been gone for years come back with all their old time vigor. Thoughts can kill, and thoughts can cure; therefore, right-thinking is the one great essential of life. The good-will thoughts that go with a gift is a more tangible reality than the gift itself. The animal man sees but the surface of things, but he suffers from the products of wrong thoughts, and thus they finally arrive at the cause and set about to remove it—thus we have progression.

MATTER, MENTAL-SPIRITUAL, SOUL.

THESE terms are really but distinguishing terms for various degrees of the same power.

Everything is developing or growing to reach the Conscious Immortal Soul State. Matter is soul manifesting in its lower or rooting or primal stage of development. It is this undeveloped matter-soul that roams the earth after death, lost in the wilderness of error; and it is this soul that erroneous religious systems are striving to save.

The Mental-Spiritual is the soul in its more refined and spiritual state of unfoldment.

The last is the Conscious Immortal Soul.

The Soul in these three stages of development does not, in either of them, need to wait until the dissolution of the body to live in communication with these spheres, all of which are different manifestations of the same power.

Thought is the seed; matter is the soil; and the harvest therefrom is the Being.

Spirit needs to be planted in matter, as the seed needs the soil in order to germinate. Undeveloped spirits are seeds that have been uprooted while yet in the germinating period, and they must replant themselves and grow into perfection.

Matter is the past; spirit the present; soul is the future. All these are omnipresent; but only when we have become spiritually exalted can we comprehend them in their unity.

KNOW THYSELF.

PEACE is the offspring of Universal Love. Not until we love all the world, irrespective of what they are, or the sympathetic or antagonistic relationship they may bear towards us, can we realize the Peace that passeth all understanding. The one who hates anything or anybody is in a continual state of unrest, and is continually blaming here and there for the inharmonious state of feeling engendered by his hatred. The happiness of his being can no more unfold in such a chaotic state, than the spring blossom can come forth in the storms and tempests of winter.

No one but ourselves is to blame for our inharmonious condition; and the sooner all individuals realize this greatest of all truths, and apply it to the development of their daily lives, the sooner will the millenium come, and strife and inharmony cease.

God's Bible is unfolding in every acre of the world's soil. It is everywhere bringing forth its tomes of wisdom that appeal to the understanding of the least wise, if they will only consult their own souls instead of wordy priests or printed book for their true interpretation.

We are all the offspring of Celestial Parents—Love and Wisdom—who place us during our earthly existence under the guidance of invisible teachers. When we do not heed the voice of conscience—the admonition of our spiritual guides—we are playing truant from the spiritual school; and we ignore our Heavenly Parents and leave their home of Peace for the paths of darkness, and we stumble and fall into the pitfalls, and are maimed and bruised and suffer agonies untold.

[From S. S. Cox's "Diversions of a Diplomat in Turkey]."

MOSLEM FAITH CURE— THEIR LIBERALITY.

"THERE is more toleration among the Turks than we have been accustomed to believe existed. They tolerate many sects in their own creed. There are several orders of Dervishes. These are distinguished one from the other by the canons of their faith. There is a sect that is materialistic. There is another that worships the Virgin Mary; and still another that believes in the Savior and the twelve apostles. Each of the various orders has some peculiar characteristics, but all are tolerated. Some are known as howling and some as dancing Dervishes. Of course there is more or less superstition in connection with the Dervishes. They pretend to cure diseases. So far as I could see, with my fallible sight, they succeed in the mind cure. I have seen long rows of patients lying horizontal—babies and soldiers among them—and the Dervish walking upon their bodies. They arise—well. Is it faith that cures, or what? These Dervishes are versed in astrology. They have quiet, and perhaps I might say cunning, manners. They are skillful enough never to be enmeshed in the intrigues of the court or the cabals. How rarely have I read of any scandals connected with the Mahometan religion! Our own journals are full of scandals in the Church, both in America and elsewhere. Only one such Moslem instance can I recall: at Broussa, in a certain quarter, there was a Tekke (this a name for a quasi mosque). Its Imam yielded to certain temptations of the flesh and the devil, and made his place the resort of bacchanals and worse. It was not long before he was removed, for such practices cannot exist in a Mahometan country.

"The Turk has always admired intellectuality, or the 'Men of the Book.' One of the most celebrated of the Mussulman saints had a tender attachment for a Christian monk. At the request of the Mussulman they were buried together. Their twin-tomb still exists at Iconium. The Christian head of the Iconium monastery possesses a privilege superior to that of all the Ottomans, viz., the girding on the sword of Osman, the Conqueror, upon the Sultan, in the mosque of Eyoub, upon his accession to the throne. There are evidences in history of Christian nuns asking and receiving the kindly regard of the Moslem; and, at times, for some adornments in the shape of carpets for their chapels. A few months ago, there were reciprocities, presents and assurances of friendship between the Sultan and the Pope.

"Those who inveigh so strenuously against the alleged bad faith of the Moslem, must remember that there are always two sides to a question; and more especially when it is one of a religious quality. In the year A. D. 1444, after the sword had been flashing over the Balkans, and through Greece and Asia Minor and along the Bosphorus and the Danube, it was agreed that it should be sheathed and have absolute rest for ten years. The Hungarians through their leaders, among whom their grand champion, Hunyades, was

prominent, gave the sanction of soldierly honor to this truce. Cardinal Julian also confirmed it, by the rites of the religion of which he was an exalted representative. It was signalized by oath upon the Gospels—the most sacred oath possible to a Christian. On the part of the Turks, the Sultan Amurath, in the presence of his civil and ecclesiastical servants, swore to the pact upon the Koran. This peace was strictly observed by the Turk. How was it observed by the Christians? As they never intended to keep it, they broke it. Its breach was made on the plea that there was no faith to be kept with the Infidel. In disregard of its sanctity, the Christian Powers move upon the East. It seems as if the Ottoman would be swept out of Europe. But what is the result? The Moslem starts the old war-cry. He has the morale of the issue. In every mosque there are solemn appeals to Allah. The Sultan leads the hosts of the Faithful against the invaders at Varna; and at the head of the Janizaries, on a truce and in a field between the two armies, he reads aloud the violated treaty. It is held aloft upon a lancehead within sight of the Christian armies, and with a thunderous voice the Sultan utters this most singular invocation:

"Oh, Thou insulted Jesu! avenge the wrong done unto Thy good name, and show Thy power upon Thy perjured people."

"It is not necessary to say upon whose banner victory alights. The perjured are routed. The Turk is dominant over the field. The Moslem faith has, by this victory, a new lease of power and a larger dominion; and that too, through the intercession, as believed at the time, of the Jesus Christ to whom the Moslems appealed.

"The Mahometans have always revered our Savior as a great judge and prophet. Even at the great mosque in Damascus, which I have seen, there is a minaret dedicated to the name of Jesus Christ."

For The World's Advance-Thought.

THE NEW MESSIANIC ADVENT. G. W. CUSHING.

THE sound has gone forth through the land that Christ has come again in the person of another. First one carried the claim in the Northwest, until persecution drove him from his post, when he left the field open to another, and stronger than himself, to carry the work forward. That other is doing it according to the light he has received, with his center of activity in the great city of Chicago. He takes for the ground-work of his system the statement that our present views regarding the heavenly bodies are false; and that we, in place of dwelling upon the outer or convex surface of the earth, are really within it upon the concave side. Further, he states, that, "If this be not true then all else is untrue."

If we were upon the inside of the earth, and the sun at the center of this interior space, there would be no night; no need of stars nor moon; for the sun would equally light the whole inner surface of the globe.

It is claimed, to answer this objection, that one

half the sun's body is dark; but how could any great luminous body be dark or light upon one side only? It is contrary to all reason regarding smaller bodies upon the earth-plane giving forth light and heat. Then how could we accept it for the larger one in space?

We move toward the sun in our easterly revolution, and it rises to our view; we still move on and leave it behind as it sinks in the west only to light up the moon's face and our world with its reflected rays. All this could not be if we were upon the inner side. It is claimed that the old proof of the convexity of the earth does not hold good. That for all we apparently see only the top of the mast as a vessel disappears at sea, yet if a glass be put to the eye we see the whole vessel again. A man's horizon is merely the limit of his vision—the point where sky and water meet; and though it is affirmed that while a man at the level of the ocean can only see the masts of the vessel, and that another at a high altitude can see the hull, we admit it may not really prove the fact desired, as a more lofty point expands the field of vision. However, there seems one fact which of itself alone should overturn the statement underlying the Koreshan system of Religion and Astronomy.

Only recently the scientific world awaited the casting of the earth's shadow upon the moon—think of it; the casting of the earth's shadow upon the moon by the sun, and then claim we are upon the inside of it.

Have men gone mad through too much poring over books and unquestioned inspiration? If we live too much in the mind and become too metaphysical in our thought, without due weight being given to the material world about us, we are liable to make some of the gravest errors possible; and even erect them in the wilderness of modern thought for others to accept as well as ourselves.

Jesus came not seeking to overthrow other than the religious belief of His time. He left to science itself, and her teachers through all the several departments of knowledge, to do that, taking alone the religious line.

There must be balance in the true Christ. He must wield not the single blade, but "the two-edged sword of Truth." The knowledge from on High must be balanced by that from below. He must know the extremes of good and evil; he must have borne the sins of the world up on his own shoulders, or in his own experience, so as to "become wise unto salvation" himself, before he would make others so. More than this, the nature of his sufferings and humiliation must be such as would make him rejected, despised and crucified in the minds of the uninitiated, even if no hand were laid upon him.

In Moses we had the Law-giver; in Jesus the Love-giver; and he who would be, and prove himself to be, the Christ of this age, must give us Wisdom, or his claim will fall to the ground unsupported. Theories are not wanted so much in this age as Facts, and he who can best give them will prove whether he be the true or the false Christ expected.

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ENLIGHTENING THE WORLD.

JAMES G. CLARK.

I SEE a nation half in chains—
The mingled blood of all the earth
Is surging through her fevered veins,
And striving for a nobler birth;
The New World's warp, the Old world's web,
In all her garments come and go,
While from her life the old taints ebb
And new ones rush to fiercer flow;
Her snowy sails, her keels and helms
Go forth with stores of fruit and bread
To all the kingdoms, climes and realms
Where man is asking to be fed.

Her star-crowned head proclaims the light
That seers and poets long have sung,
Her feet and skirts are wrapped in night
Where Wrong is old and Hope is young;
No more the lions tread her coasts
In war's red pomp and force arrayed—
He leads a far more cruel host
That plunders by the law of trade.

Her soldier band whose sabre stroke
Released from bonds four million lives
Are weighted by a usurer's yoke
More galling than the blackman's gyves.
Though gone the auction block of old,
The soul of slavery lingers still,
And chains are forged of power and gold
To bind the white serf's brain and will.

The poor man—robbed of lands he earned—
Goes wandering homeless o'er the moor,
And eagles into vultures turned
Stand guard beside the rich man's door;
The masses move with fettered feet,
The classes feast on Labor's toil,
The eagles with the lions meet
To gather and divide the spoil.

I am not blind, I see and feel
While Mammon rules the broad domain,
And stretches forth his hand to steal
The garnered sheaves of ripened grain.
I am not deaf, I am not dead,
Though Mercy groans in travail pain
While chartered murder rears its head,
And children wall for fathers slain.

No longer shall my arm be stayed,
No more my trumpet call retreat
When Truth, by lying lips betrayed,
Is dragged before the judgment seat;
The line is crossed; the doom draws nigh;
Lo! Justice wakes with lifted hands
To write her mandate in the sky,
And not upon the shifting sands.

But Justice; listen and behold!

My star upon the darkness gleams,
My upraised torch has not grown cold,
The world is moaning in her dreams;
In dreams of grander conflicts won
She yearns for freedom, light and air,
And can the child of Washington
Be dumb to her unanswered prayer?

The ages cannot pause to wait
The counter-moves of Mammon's hoard,
While labor lingers at the gate
To beg the crumbs at Dive's board,
The world shall onward, sunward swing
Till torch and star are merged in light,
And all the nations rise and sing
Their triumph o'er the powers of night.

I see a mighty feast outspread
Where gilded Lords their honors wear,
The banquet King sits at the head,
The guests are drunk on vintage rare,
And far below on every side,
No more by cringing fear subdued,
And murmuring like a rising tide,
I see the countless multitude.

As rivers to the ocean roll,
All tongues and races join the throng,
One purpose burning in each soul,
And on their lips a single song,
One common cause, one flag unfurled,
They kneel to neither king nor clan,
Their country is the round wide world,
Their creed the brotherhood of man.

The feast goes on; the proud rejoice;
They hear a sound of distant waves,
And think it but the torrent's voice
Complaining through the highland caves;
It is no mountain stream that leaps
Rebellious of its rocky bands—
It is the lifting of the deeps,
The sinking of the ancient lands.

Resistless as the pulse of doom
The ocean sways from shore to shore,
And frightened kings flit through the gloom
Like the stars that fall to rise no more;
The high sea-walls of caste are gone,
The pent-up floods their chains have burst,
The toilers face the golden dawn,
The first are last, the last are first.

The Old goes down, the New ascends,
Its sunny isles in glory rise,
A rainbow o'er the deluge bends,
And Labor's curse dissolves and dies;
The gods of gold no more hold sway,
The people bow to Truth alone,
And He whose voice the tides obey
Remains forever with His own.

THE PEOPLE'S PARTY.

THE very large vote that the People's Party received at the election in this State, the first Monday in June, shows that there is to be an evolution in politics. The era of competition and selfish strife for position has about served its purpose; and something better takes its place. The

education of the various nations under these partial and exclusive methods is complete, and they cannot longer remain upon the field of human action without detriment to the advancement of the race. All the peoples will blend the separate knowledge they have acquired into a harmonious whole. Political action will now be taken to bring about this much to be desired consummation, to unite nation with nation in a world-embracing brotherhood.

While the vote evidences the fact that the seeds for a better condition of political action has been sown, the speeches of many of the party leaders do not show that they have grown sufficiently yet to make very much reform. The speakers mostly, instead of presenting the principles of their platform, and trying to educate the people to understand them, spent most of their time abusing the other parties and telling how honest our people are—the same old story that we have heard from childhood, and most of the papers that represent the People's Party—and all other reforms—fill their columns with personal abuse. In this there is no reform. Purity in politics will not come until every party leader, every editor, and the people generally, reform themselves. Until this is done the Platforms will be paper Platforms only; there will be no soul in them.

The success the People's Party movement has received, so far, in this State is due greatly to William H. Galvani, their Chairman of the State Central Committee. His efforts contain the real fructifying soul-force; for his work is entirely unselfishly given for the good of humanity. He could not be bought; but refused to sell either himself or his party, although the bribe offered was a big one in a worldly sense. It is the few of this kind in the work that will evolve the force that will arouse the consciousness of the people, and win the goal.

It is not so much a new party that is needed, but the conception of an entirely new element in politics. As Mr. Waldrop says: "We need to put religion in our politics." Thus far it has had no place either in parties, platforms or politicians; so politics sink to the level of the corrupt thoughts of the would-be leaders, who pander to the prejudices of the masses irrespective of principles.

Each for all and all for each must be the watchword of all political reform movements that are a success.

The cyclones, earthquakes, etc., are just as much the growing offspring of humanity as are bad children, conceived in ignorant lust, that grow up to embitter the lives of their thoughtless parents.

THE SOURCE OF THE EVILS.

Men seized by the attraction of objects which flatter the senses give themselves up to unbridled desires. They are not satisfied with the fruits which the earth offers them or their own industry produces; they covet those which their fellow-creatures produce by their industry. The strong rise up against the weak to take from them the profits of their labor.

Ignorance and the love of accumulation are the source of all the plagues that infest the life of man. They have inspired him with false ideas of his happiness and prompted him to misconstrue and infringe the laws of nature, as they relate to the connection between him and exterior objects. Through them his conduct has been injurious to his own existence, and he has thus violated the duty he owes to himself; they have fortified his heart against compassion, and his mind against the dictates of justice, and he has thus violated the duties he owes to others. By ignorance, and an inordinate desire, man has armed himself against man, family against family, and nation against nation; and the earth is converted into a bloody theatre of discord and robbery. They have sown the seeds of secret war in the bosom of every State; divided citizens from each other; and the same society is constituted of oppressors and oppressed—of masters and slaves.

They have taught the heads of nations with audacious insolence to turn the arms of society against itself, and to build upon mercenary avidity the fabric of political despotism; or they have taught a more hypocritical and deep laid project, that imposed, as the dictates of heaven, a sacrilegious yoke; thus rendering avarice the source of credulity. In fact, they have corrupted every idea of good and evil, just and unjust, virtue and vice; they have misled nations in an ever-ending labyrinth of calamity and mistake. Ignorance and the love of accumulation—these are the malevolent forces that have laid waste the earth; these are the decrees of fate that have overturned empires.

Since, then, it was from man's own bosom all evils proceeded that have vexed the life of man, it is there also that he must seek the remedy, where only it is to be found.

Public works are considered the legitimate spoils of party workers. The workmen who have been employed on the Cascade Locks in this State say that the work performed on the Locks is largely make-believe; that the work mostly consists in carrying bricks to one place and carrying them back again; that the Locks could have been finished long ago, but that it would be a formidable competitor to railroad corporations, and, therefore, the work is kept waiting from year to year.

CARPENTERS in Germany when arrested for arson, said they burned the buildings to create a demand for their labor. It is a bad state of affairs when a system is so inimical to the needs of the working poor that they destroy what is already erected to save themselves from starving.

A TRUE REPUBLIC.

No existing civilized nation has anything to boast over as far as moral principles are concerned. All sustain usury, war, the worship of the rich and the degradation of the poor. America is no exception to the rule. This country was intended to be a beacon light among the nations, but she is not fulfilling her mission by copying the evil that exists elsewhere. It is about time that precedent was largely done away with in this country if we desire progress. Precedent belongs to monarchical institutions, and is for the purpose of their preservation. A Republic, to maintain itself as such, must continually advance and improve. Much is said about the Government instituted by our forefathers, but in practice more heed is paid to laws instituted in Europe. In many States people are being persecuted by blue laws placed on their statute books by English monarchists before the foundation of the Republic.

People must awaken a new consciousness if they would maintain a free Republic in America.

"THE newspaper is the helper of the church and the school; of religion, science, literature, art, industry, agriculture—of everything that concerns the good of society and the State. It is the very prop and stay of charity and public spirit; the most potent enemy of public wrong or injustice; and it must necessarily be so, as it is but public sentiment reflected in type. It depends for its success upon popular favor, and the aim of every one connected with it is that of winning popular favor by running upon parallel lines with public morality." The above item is taken from a daily paper the larger part of whose columns are given up to accounts of prize fights and murders, and whose editorial columns contain articles in favor of war. We cannot see how this is a "help to the church, to the school and society." It is pandering to instead of being the "potent enemy of wrong and injustice." The newspaper should never be the reflection of public sentiment in order to be popular, when that sentiment is demoralizing, as is prize fighting, murder, war, etc.; but its endeavor should ever be to make public sentiment what it should be.

THE whole United States navy is to be employed to protect the seal slaughtering interests of the Alaska Commercial Company in Behring Sea. Man murders to protect seal murderers. Millions of dollars are to be spent to protect the interests of a useless and brutalizing business of this company, that has not one redeeming feature. That much money used to furnish work to the unemployed; who are willing to work, and begging to be given work enough to even earn a living for themselves, and those dependent upon them, would do more to advance the interests of the United States than anything that has ever been done by fighting.

If there is anything we should be ashamed of it is our capacity to injure anything, yet there are thousands whose main boast is that they can kill so much game on a hunting expedition.

RIGHT MUST WIN.

THE Government in Germany is beginning to persecute the Socialists there. Several have been arrested for high treason. The Emperor has warned Socialist deputies that any agitation aimed at the existing order of things will not be tolerated. Force is to be relied upon to keep in subjection all demonstrations of New Thought. But that force cannot prevent the oncoming of ideas that will emancipate labor and make the world a fit dwelling place for mankind. These ideas have already been planted in the souls of men all over the world, and the decaying and outlived Old Order only hastens their growth by opposition.

The reign of Might is waning, and the reign of Right approaches. Darkness must disappear when Light comes in. Selfish man, whose power of might has so long governed the world, must give place to the unselfish womanly power of Right.

PETER DAVIDSON has issued the first number of his new twelve page magazine, entitled "The Morning Star." In announcing its advent he says: "The morning Star comes to aid in its humble way in the grand work of social and religious regeneration which is now commencing to operate at the present time with an outburst as unanimous as powerful, for it is a New Earth and a New Heaven which we scan in its aurora." We hail "The Morning Star" as another brilliant light in the literary firmament of the New Order. This first number is filled with many good things for the student of the occult. Subscription fifty cents. Five cents a copy. Address Peter Davidson, Loudsville, Georgia.

MRS. SARAH E. V. EMERY, of Lansing, Michigan, the noted reform writer and speaker, now delivering addresses in this State, has sent us her latest work, entitled "Imperialism in America; its Rise and Progress." It is a concise dissertation of the methods whereby the money power has gained control of the Government and the labor of the people; and it sets forth the subtle step by step methods whereby the money, land and transportation systems have been absorbed by dishonest men. The work is very valuable to all who wish to inform themselves on these matters, as all should. Single copies ten cents. Address the author, Lansing, Mich.

By the Reading coal combine sixty thousand miners in the Lehigh valley are thrown out of employment half the days in each week, and ten repair and building shops in the town were put on half time. The output of coal has thus been reduced one-half in quantity, for which the consumer will have to pay a higher price to the trust. The eight millions of dollars made by speculators on the "deal," as usual, comes out of miner's and consumer's pockets.

PROGRESS is the external manifestation of the soul of Love. The more one loves the more progressive ideas he is evolving in the world. Conservatism and non-progression are the guiding shadows of hatred.

For The Universal Republic.
POPULAR IGNORANCE—THE
LOGIC OF EVENTS.

EMMA ENDRES.

VOLUNTARY co-operation on the part of the people is a lesson of such difficulty that it is never mastered until the necessities of humanity force its acquirement.

It is surprising that with the examples of Syndicates and Pool Rings before them the people fail to grasp the meaning of Socialism. A Syndicate, a Pool is Socialism on a small scale—small that is in point of numbers, not small as to results.

The pooling of the Erie and Pennsylvania Railroads and Vanderbilt with the Standard Oil Company resulted in the latter company, which started with one million dollars capital, being enabled to pay a dividend to its stockholders of one million dollars a month. A Syndicate of bankers, presidents and directors of railways—many of them living in foreign countries—own vast tracts of land in Minnesota, Dakota, Texas, Kansas and California. This syndicate obtains special rates from railroad companies of fifty per cent. below those which other farmers are obliged to pay; it buys all its farming machinery of the manufacturers at a discount of thirty-three and one-third per cent. from the published rates, and by these means when wheat was only seventy cents a bushel realized the first year twenty per cent. on its capital, and the second year fifty-five per cent.

As it is by labor that man takes his place amongst the creative forces of the universe, it ought to follow, that those who do the work of the world are honored amongst their fellows.

Are they? Is it the Capitalist or the Laborer who carries off the prizes of honorable, creative work. The Capitalist; although capital only enables labor to be productive, and produces nothing itself. Capital, therefore, is the withheld wages and prizes of generations of workers; and such withholding having been made legal, show the difference between law and equity.

But the harm does not end there, far and beyond the accumulation of wealth accruing from such injustice is the fact that the morality of the people is fearfully injured by the economic system under which we are living.

The people see that wealth is power, wealth is enjoyment, wealth supplies wants; and as civilization advances men's wants increase. The present commercial system of obtaining wealth, being the parent of fraud, dishonesty and hypocrisy, practically says, "get wealth honestly if you can, but get it you must."

Capital has killed individuality it has put exchange value in place of human dignity; it has made marriage a commercial transaction; and prostitution an established institution of society.

Capital involves not only the dependence of the masses, but, further, it has rendered subject to its diction the talent and genius of the professions.

Royal Academicians and other leading European artists compete for prizes offered by a soap manufacturer for show cards of his wares; men of letters

through tears of blood our children and our children are found devoting their gifts of prose and versification to the elucidation of catchpenny advertisements; lawyers of distinction employ their talents on behalf of railroad corporations, to prove that when accidents happen to the travelling public, due to defective construction of bridges, tracks, or the use of inferior materials, instead of being attributed to the greed of railroad companies, can only be traced to some occult agency wholly inaccessible to human control, or else credited as "acts of God," and therefore out of the bounds of human responsibility.

The last census demonstrates that Capital—call it Unrestricted Private Enterprise or the Free Use of Private Property—is monopolizing production, transportation and exchange.

Four persons practically decide the entire production and sale of the anthracite coal of the country; the Standard Oil Company already controls the oil business; the sugar refining business will soon be owned by a couple of houses; a few magnates control the whole telegraphic system of the country; and the entire railroad system of the United States is practically in the hands of four companies.

Thus day by day, month by month, year by year, enormous capital aggregating in a few hands the rich growing richer; the poor growing poorer.

Unrestricted private enterprise has taught individuals how to get rich at the expense of the people; it has succeeded in accumulating more wealth in this nineteenth century than during all previous centuries. But it is individual not national wealth.

Capital in private hands involves the dependence of the working class, the people.

For the working class is like no other class; it is the nation; the people. And the people are becoming more and more intelligent; they are becoming conscious of their wrongs, of their rights, and of their power. The present order of things can only exist until its work is finished. Like some giant orb it has taken centuries to grow and mature, but like that same orb one night's storm can lay it low.

For with culmination comes change; comes crisis. Increasing civilization means increasing needs, and with less and less ability to satisfy these needs, discontent stirs Society from foundation to turret.

In a dialogue on "Political Optimism," published in the "Nineteenth Century," occur these pregnant words:

"We see that political systems, in all progressive societies, tend toward socialistic democracy. We see everywhere that it must come to that. We all of us feel this conviction; or all of us, I suppose, who have reflected on the matter. We feel, too, that nothing we can do can avert, or possibly long delay, the consummation. Then, we must believe that the moment is being guided, or is guiding itself to happy issues."

Before the end of the next century, whose dawn has almost reached us, hopes, at present called utopian, will have become realities. It may be

dren's children will see them grow and strengthen, for the Martyrdom of Man will not, cannot last forever.

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

WHEREIN is the life of that man who merely does his eating and drinking and clothing after a civilized fashion better than that of the gypsy or tramp? If the civilized man is honest to boot, and gives good work in return for the bread or turtle on which he dines, and the gypsy, on the other hand, steals his dinner, I recognize the importance of the difference; but if the rich man plunders the community by exorbitant profits, or speculation with other people's money, while the gypsy adds a fowl or two to the produce of his tinkering; or, once again, if the gypsy is as honest as the honest citizen, which is not so rare a case by any means as people imagine—I return to my question: Wherein, I say, is the warm house, the windows hung with purple, and the table covered with fine linen, more divine than the tent, or the blue sky, and the dippings in the dish?—*Geo. Macdonald.*

It is certain that the giving up of animal food cures many illnesses which no medicines can reach. Everybody knows the bad effect of butcher's meat in gout and rheumatism. In affections of the heart it is often the only remedy; and the wonderful results are not difficult to explain in a case where rest often means cure, if one reflects that while the meat-eater's heart has seventy-two beats in the minute, the vegetarian's only has fifty-eight beats, therefore twenty thousand less in the course of the twenty-four hours. Insomnia and nervousness are affected in the same way; there is less wear and more repose in the constitution. I could enumerate many other illnesses in which a vegetable diet does marvels, but will only mention those of the skin. Most vegetarians have unusually clear and often beautiful complexions.—*Lady Paget, in The Nineteenth Century.*

To sacrifice for experiment, or pleasure, or gain all the other races of creation is the doctrine taught by precept and example from the thrones, the lecture-desks, the gun-rooms and the laboratory tables of the world. The gladiatorial shows of Rome might be more brutal, but were at least more manly than this "sport," which is the only active religion of the so-called "God-serving classes." It is hereditary, like scrofula. If old pictures and old drawings and etchings are any criterion of the modes of life of their own day, there can be no doubt that animals were much freer and much more intimately associated with men in earlier times than they are now.—*"Ouida" in Fortnightly Review.*

THE most poverty-stricken people upon the face of the earth are those who live in the wastefulness of over-abundance, while all around them are people suffering for the necessities of life.

For The Universal Republic.

EVILS OF FLESH EATING.

HERBERT E. CROSSWELL.

I SHALL attempt briefly to show from the hygienic and moral sides of our subject why we should cease eating, not partially, but wholly, animal food; and to offer for your consideration some thoughts on the barbarous practice of taking from the lower, defenseless animals their life that we might live.

It is a well known physiological fact that the flesh of living animals contains more or less poisonous matter,—probably taken into their systems with their food,—but by the healthy action of certain organs of the body this poison is eliminated; nevertheless, the flesh of the ox, for instance, must contain constantly a given amount of poison; that is, while a certain quantity of this matter is continually passing out of the system, a corresponding amount is always coming in, so that, at whatever time the slaughter takes place, there remains in the flesh of the animal more or less of the poison; and you will readily see that those who eat the flesh must necessarily take the poison, also, into the system.

Inspectors do much to keep diseased beef, that is really known to be such, out of the market, but there are some maladies for which cattle have affinity that pass the skilled eye of the inspector. For example: an animal may have a tumor or cancerous growth in some part of its body, which can be easily removed by the butcher so that the inspector will pass the meat; yet the whole system of the animal must be infected with cancerous humor; and cases of this kind are not rare. It needs no comment here to see the danger to health that is quite possible if such beef is used for food.

In the report of a "diseased meat" case in the "Leeds Mercury" a short time ago occurs the following:

"Mr. J. Ellis, President of the Leeds Butcher's Association, stated that there was no disease about the lungs of the animal at all. Blood had probably been forced into them by some person jumping on the animal's body after it had been felled.

This case is cited to show that healthy animals may be made a source of danger by inhuman treatment at the time of slaughter.

It is stated by medical authority that the terrible disease of cancer, now so common, and said to be on the increase, is kept alive and nourished by the peculiar properties of meat; and it has also been demonstrated from the same source that cancer has been successfully treated by a purely cereal diet. This fact alone on the hygienic principle ought to be sufficient evidence to warn every one of the danger lurking behind the slice of surloin, the roast, and many other well known dishes that swell the bill of fare of the meat-eating public. There are many cases at hand of cures effected in scrofulous diathesis, where a purely vegetarian diet was the remedy; and "Dr. Buchanan observes that these maladies, so prevalent in England, appear to be due to the excessive use of animal food." Medical works of the highest authority are em-

phatic in their utterances on this point, and give long lists of diseases whose existence depend wholly upon a meat diet; and whose cures seldom fail when treated solely by the cereal or vegetable method. Undoubtedly you know many persons who are meat-eaters that enjoy good health; so it may be said that in a railroad accident every passenger is not injured; nevertheless, you would not favor railroad accidents.

Dr. Austin Flint, of Harvard Medical College, is of "opinion that the use of flesh ought always to be forbidden in all cases of acute or chronic gastritis; because the stimulating properties of flesh are invariably ill-supported by a diseased and enfeebled stomach." And Dr. Jackson, senior physician of a health resort at Dansville, New York, observes that he "always found it impossible to benefit his patients permanently so long as they were permitted animal food," the use of which he "regards as an absolute barrier to a radical cure." Drs. North and Hayward cite numerous cases of epilepsy cured by the vegetable diet. "Nothing," says Dr. Kingsford, "is more common to witness than attacks of catarrhal icterus, or active liver congestion, in great meat-eaters;" and "the more or less grave affections of the liver from which so many Europeans suffer are due to the stimulating and over-nitrogenized character of their diet, which is composed largely of meat."

From the same authority, with regard to epidemic infection, we have innumerable statistics to prove the immunity from such visitations enjoyed by habitual abstainers from flesh.

"Among many similar examples we find the case of Dr. Rush, cited in the "Medical and Surgical Journal," of Edinburgh. This gentleman, during a frightful epidemic of yellow fever in Philadelphia, preserved his health and energy unimpaired by confining himself to diet consisting of vegetables, grain, and milk, excluding animal flesh in every shape.

"What is more remarkable from this point of view is the experience of the famous hygienist, Sylvester Graham, who, during the New York visitation of cholera in the year 1832, persuaded a considerable number of the citizens—in direct opposition to general medical advice—to abstain rigorously from all flesh-meats and alcoholic drinks, and to restrict themselves entirely to a vegetable diet. 'It is,' says Mr. Graham, 'an important fact that of all who followed the prescribed regimen, not one fell a victim to the disease, and very few had the slightest symptoms of an attack.' Drs. Pollard, Rees and Tappan, who also, during the same epidemic, prescribed a similar dietary for their clients, had the satisfaction to see all of them, without exception, preserve excellent health in the midst of the universal suffering and death which surrounded them."

Quoting Pierre Debreyne, physician to La Grande Trappe, Dr. Decaisne states that "the regimen of the Trappist monks, erroneously believed to be detrimental to health and longevity, is, on the contrary, most beneficial in its effects. During a

period of twenty-seven years he has not, in this community, met with a single case of apoplexy, aneurism, dropsy, gout, gravel, or cancer. Cholera has never entered any house of the order, even when the disease was making great ravages in the immediate vicinity of the monastery. It is notorious that no epidemic ever crosses the Trappist threshold."

The fear of contracting disease undoubtedly drives many persons into vegetarianism, yet we feel bound to say that principle, or the moral law enters largely into the matter in the great majority of cases. Though it may be said in a general way that benefit is desired individually, and so long as this is held as a motive selfishness is the primal reason for abstaining from flesh-food. This would be true if the desire for physical health could be defined as selfish, but good health is man's normal condition, and as essential to him as the centrifugal force is necessary in adjusting the motion of the planets; without physical health he can do nothing.

It has been urged in defending the use of animal food, that, if the practice ceased, we should soon be overrun with an increased population of lower animals. It would be quite a solace to the feelings in this matter to know, for a surety, that this compassion for humanity was the sole motive for the wholesale destruction of animals now going on in the world; but I think the cause is located in a different spot, namely, the palate or stomach of humanity. The truth is that the enormous number of animals that are killed for food are forced into life by the owners of ranches in the western part of our country; that, did we let natural causes alone, the increase of the lower animals in civilized countries would not be a nuisance to the public welfare. But suppose they did increase to dangerous proportions, vegetarianism does not withhold the right of man to kill a ferocious beast, or defend himself when he is in danger, but insist that he should exercise this right only in self-defence.

In regard to the moral side of the subject, it would require many pages to depict the cruelties, to say nothing of the loathsome habits, that become second nature to those engaged in the trade "which the gluttony and luxury of flesh-eating man imposes on the innocent herb-feeders,—sufferings which, whatever may be said to the contrary, are absolutely inevitable and inseparable from modern European habits of diet. Sufferings by sea and land, in transit from different parts, by rail and by road; sufferings in the live stock markets; in the pens of the slaughter-houses while waiting their turn for death; sufferings by thirst, starvation, sickness, overcrowding, cold, heat, burns, terror, exhaustion, neglect;" all or any of these should awake in us a sense of duty that we owe to them as well as to the higher order of mammalia.

To be continued.

A PROMINENT clergyman of this city in an address to the militia said: "God was a God of war." If this be so then Jesus was not God nor the Son of God, for he taught only peace himself, and said his Father was greater than himself.

LET YOUR OWN SPIRIT QUICKEN.

CHARLES DAWBARN, in *The Better Way*, says: "The great desire of the average investigator is to be assured that the phenomena he witnesses are free from mortal manufacture. So much is this the case that there are believers with thirty years' experience who are still devoting themselves to the manufacture of fraud-proof cabinets, and proclaiming their success when the medium has been passed through a securely closed door."

Those who claim to have been Spiritualists for thirty years and are still trying to make fraud-proof cabinets are yet thirty years from being Spiritualists. And they are the very ones that are oftenest defrauded and take the part of persons who claim to be mediums for departed spirits to manifest through, when they are the worst kind of impostors.

We are surrounded by and witnessing the phenomena of Spiritualism every moment of our lives. The real Spiritualist tries to understand spirit, and endeavors to live in it, rather than hunt for it in matter forms.

One spirit that can come into our own spiritual consciousness and commune with us there is of more benefit to us than all the manifestations that can take place from a "fraud-proof cabinet" or "fraud-proof conditions." If the "thirty years Spiritualists" would devote the time they spend in making "fraud-proof cabinets" and watching for results to the quickening of their own spiritual beings the result would be genuine spirit communion without any cabinets or darkened rooms.

What must necessarily be the manifestations "that come through mediums that you must put in fraud proof cabinets?" Would you bring into your homes, and consult them as to the proper course to pursue in life, people that you must chain and tie up to keep them from harming you? This is just what you are doing when you call for spirits that come through mediums that must be put under fraud-proof conditions.

This kind of Spiritualism is a detriment rather than a benefit; because knowledge that is not put to a good use is generally used in the opposite direction.

The power of inharmony produced by prize fights cannot be computed. Every such fight creates a force that increases the destructive and vicious power of those addicted to crime and debauchery. It helps to put dynamite in the hands of the Anarchist, and the knife in the hands of the assassin. It is demoralizing and brutalizing. "Dukes, earls, marquises, baronets and non-titled aristocrats,"—whom it was announced "attended in profusion" a fight that recently took place,—whose advantages should make them act a better example for less fortunate individuals, will have to meet this power of destruction they are helping to evolve, and woe be unto them when it comes!

GOD does not bring disaster. Ignorance of what constitutes God, or Good, causes misery, woe and ruin.

NEED OF THE TIMES.

THE crying need of the times is for each individual to reform himself. The will of the majority must change the present corrupt state of affairs; but that will to be effective for good must be a collectivity of wills that are guided by the desire for the good of all.

It does not matter whether it be the "Farmer's Alliance," "Prohibitionists" or "People's Party," there will not be any change for the better until honest men enough can be found to put into office. We need a change for the better in the people; then it will not matter what the party is—we will have honest politics. The rank and file belonging to all parties average about the same; it is stating what is untrue to say that the majority of the people belonging to any one party are more honest than the majority belonging to another party. There are honest individuals in all parties, and there are plenty of dishonest men in all parties. The best platform in the world will not make men honest. Honesty cannot be created by planks and resolutions. A dishonest "People's Party" man is as liable to sell himself to a corporation as is a dishonest Republican or Democrat.

So long as selfishness is the ruling power—and it will be so long as money is the God worshiped—we shall not only see no better conditions of things, but it will keep getting worse until the terrible climax will come. The only hope is in every voter reforming himself.

We welcome with pleasure "New Thought," the first number of which we have just received. It is a harbinger of the Spiritual Light that is to be given through Moses and Mattie Hull. It is a forty-eight page magazine, and this initial number is excellent. The opening article, "The Spiritual Alps and How we Ascend Them" by Moses, and the short articles by Mattie, are exceptionally fine. The printing office of the "New Thought" became a victim of the destroying flames on the eve of its issuance, and the stereotype plates of many books, with other valuable material. But the fire after all may prove beneficial rather than detrimental, because it may have put out of the way old thoughts that would be as a bar to the influx of the new. The manuscripts of old thoughts not destroyed obstruct the influx of the newer thought. We send our best wishes to Moses and Mattie and hope that the good work may be carried on without the terrible burdens that generally must be borne by those in a good cause.

"THE CHRISTIAN LIFE" is doing a grand good work in the interests of social purity. It should be read everywhere, by old and young, for it teaches the lessons humanity need so badly. The well known writers Lucinda B. Chandler and Frances Willard are among its contributors. The price is fifty cents a year. Address 104 Franklin Street, Chicago, Illinois.

THE first article under "Signs of the Awakening" should have been credited to F. Dixie in the "Westminster Review."

IN MEMORIAM OF EDA DURKEE CRIDGE.

WHEREAS: In the ever recurring cycle of nature the vigor of physical life is followed by the change that men call death; and

WHEREAS: In obedience to this cycle the soul of our sister Eda Durkee Cridge has left its worn-out tenement, and her circle of associates, to again await in Devachan for the returning cycle of earth life; therefore

Resolved, That we contemplate the change without regret; and while feeling the loss of her presence and counsel, have the hope that the work she so loved may be resumed by a speedy reincarnation in a new and more vigorous body.

Resolved, That we will pay the best tribute to her memory by practicing that philosophy which not only made her life one of admiration and esteem, but which enabled her to retain full consciousness, and with pleasure to watch the transition we call death with the assurance that beyond she would have rest and an opportunity for intellectual and spiritual growth denied her here. That the excellence of her life, and serene grandeur of her death, accord with the sublime teachings of Theosophy.

Resolved, That we extend to the family and relatives our sympathy; and, that in the coming cycles of reincarnation, we believe the harmonious vibrations now existing will unite them again, and in as delightful relationship as that just changed.

JESSE L. GREENBAUM,

A. SHULTZ,

MRS. A. R. READ,

Committee on Resolutions,

Council Rooms of Williamette Branch of the Theosophical Society, June 16, 1892.

A PRESS dispatch says concerning the Italian crisis: "The king and court party are thoroughly in favor of war; and when driven to bay by defeat at the elections, which is an event of the immediate future, Humbert would not hesitate to provoke a diversion of any nature. In order to avoid a revolution at home and the menacing disaster, he will seek to draw Germany into a war with France to accomplish this end." Here we have the origin of most wars. They are provoked by those in power for purely selfish ends. The misery of whole nations weighs as nothing in their estimation to their own personal worldly fame and profit. The people mostly sin from ignorance; but the rulers have been educated, and as a rule are gifted with sufficient intelligence to realize the great wrongs they are perpetrating upon nations and people by involving them in war.

BIGOTRY is the same in all countries; the Chinese say that Christianity is the devil, and this what Christians say of Spiritualism and all other religions. It seems that the God other people believe in is mistaken by bigots the world over for a devil.

THERE should always be a kind of a pig-pen apartment on all the car lines, in lecture halls, etc., especially for that intolerable nuisance, the man who chews tobacco and expectorates on the floors wherever he happens to be.

EDITORS' COUNCIL.

"Error dies amid her worshippers."

GREED, NOT TALENT.

MANY persons who have ability only to earn a mere laborer's wage appear to think it a crime that some men should receive salaries counted by tens of thousands of dollars. Why are such salaries paid? Merely because of competition in business and scarcity of talent. For example, Chauncey M. Depew, President of the New York Central Railroad, receives a salary of seventy-five thousand dollars; John A. McCall, President of the New York Life Insurance Company, seventy-five thousand dollars; R. A. McCurdy, President of the Mutual Life Insurance Company, sixty thousand dollars; H. B. Hyde, president of the Equitable, sixty thousand dollars; Frederic P. Olcott, President of the Central Trust Company, sixty thousand dollars; John A. Stewart, President of the United States Trust Company, fifty thousand dollars; Richard King, President of the Union Trust Company, fifty thousand dollars, J. W. Alexander, vice-president of the Equitable, forty-five thousand dollars.—*Oregonian*.

These salaries do not represent compensation for talent, but excessive greed and selfishness to gather in the product of other's labor, and the ability to make these immoral elements win. Probably none of these men have more actual talent, and do far less work, than an ordinary bookkeeper at a salary of three or four dollars a day. Under a system of co-operation such incomes, for actual labor performed, would be impossible.

It would be far better for all upon the face of the earth if we had none of the talent that requires a salary of fifty or seventy-five thousand dollars a year for its skill in watering and wrecking railroad stock and stealing the people's dearly-earned property under the guise of trusts, usury and land stealing conspiracies.

The working people of Ohio are sending the following petition to the Legislature of that State: "The foundation of the State's prosperity lies in the homes of its people. For a home one essential is the house. Conditions are such now that it is practically impossible for the wage earner to become the owner of a house. We therefore petition the State to purchase at fair appraisement, under the right of eminent domain, if necessary, land near our cities suitable for building sites, and on it to erect dwelling houses, the cost to the State to be repaid by a fair rent; (the State can readily borrow at four per cent. or less) the house to become the property of the occupant when the cost of construction has been equaled by the rent paid in." This will not only furnish homes for the working classes, but will also provide employment for the building trades. This would be a move in the right direction if the Assembly would grant the petition. The more homes owned the less criminals there will be. It is much better for the State to build homes than penitentiaries and prisons.

THE OLD IDEA.

WHETHER traceable to an element of total depravity in human nature or to the presence of a boastful spirit that denotes the unregenerate man, it is certain that the knowledge that we have something to fight with gives more real satisfaction to the average citizen than the most scholarly oration upon the gentle and benign influence of peace that it would be possible for an agent of the Universal Peace Society to deliver. Until, therefore, the world is made to the order of the humanitarian (which will probably not be during this generation), it may be well to respect and encourage a spirit of pride in the material means which "preserve us a nation." The popular enthusiasm already displayed at the presence in our local waters of the new navy proves that this spirit is strong in our people.

The daily paper from which we take the above clipping, published, recently, an editorial on the blindness of people who eat raw ham instead of cooking it, and thereby incur the danger therefrom. It concluded the article by saying that "those who will not hear the voice of wisdom must feel the pains that ignorance causes them." They, too, will have to learn through pain and sorrow that this is a law of universal application; and that it applies equally to all who eat of the trichina of evil in all its multitudinous forms.

IRONCLADS and magazine guns will do more to promote free institutions among the nations of the earth than will peace congresses.

If this opinion be true, then the nation that has the most ironclads and guns should have the most free institutions and be the freest in the world. The reverse, however, is true. The most heavily armed nations are the most despotic on the earth, and their people the most enslaved."

In the infancy of America our forefathers wrested this country from the most warlike nation upon earth, and instituted a free Government; not because of their numerous ironclads and magazine guns—for they had scarcely any, but they were animated by the spirit of freedom, and a desire to make better conditions for humanity. This was the power that conquered the minions of despotism, though they were trebly armed against them.

The agitation for coast defense precedes the demand that is to be made for a large increase in the army. Mammon and Moloch are cunning and hide their ultimate schemes.

The football season, in England, was the occasion of one hundred and thirty-seven injuries to the players; fifteen of which proved fatal. All of these were the result of vicious kicks and pushes in the competition to obtain the ball. This is a miniature picture of the injuries continually inflicted by the selfish competitive system of these times.

The bad man, who uses religion as a cloak to hide his wickedness, is more dangerous to the moral health of the community than an avowed thief and brigand.

REFINED CRUELTY.

THE following communication appeared in the columns of the Liverpool "Daily Post." The correspondent says: "Will you allow me a small space for a few remarks in the pure interests of humanity, upon the broad principle of which I feel that a very large majority of your readers are agreed? I have just returned from New York (to Liverpool) in a well-ordered steamship. We had on deck one hundred and thirty-two head of cattle, reared and fed on the other side of the water, but shipped alive, to be slaughtered in England within a week of their arrival, so as to be supposed to merit the name, and, therefore, the higher price of "prime English beef." During the first week of the passage we encountered strong westerly and northwesterly gales. Gradually the heavy seas washed away board after board of the cattle sheds. The poor bulls were rolled about the deck at the mercy of wind and waves. Thud after thud told us how the fine, strong bulls, of a ton weight, wore struggling in vain for a footing. No fodder or water could be given to them for a day or two. Their horns were broken off at the root, and you could see them hanging from the head, with blood pouring off. Their knees were raw, their legs broken, and their sides gored as they tumbled against the iron winches and bulwarks of the ship. Whole days and nights you could hear them rolling backwards and forwards across the deck with every lurch of the vessel. Then came, not the loud roar of the bull, but the quiet moan of the poor dying beasts, unless, as in many instances, the water mercifully washed them overboard, and so shortened their sufferings. Out of the hundred and thirty-two we landed only sixty-seven, or one more than half. The sight during those gales of this slaughter by inches was most heart-rendering, and never may it be my lot to witness it again."

And yet, O, passion-blinded humanity, after eating flesh and blood submitted to such agonies and tortures you wonder why it is this earth is filled with all the horrors, miseries and murders that exist.

The claim is made that the gold dollar is the only "honest dollar," while it is really the most dishonest dollar of all, for it makes all other dollars dishonest that are not up to its standard of value. Every dollar that stands for an equivalent in some honest labor is an "honest dollar;" and every dollar gained without some return equivalent to its value is a dishonest dollar.

For the first time in fifty-six years, a murder occurred in Iceland. The population is sixty-six thousand but the island has no use for jails and criminal courts. The recent murder has caused as much excitement as would be felt in the capitals of Europe over a general war.—*Progressive Age*. Women have equal rights with men in Iceland.

We are living in the midst of universal intelligences. Everything voices its inherent knowledge. We have only to open our ears and listen.

THE SPACIOUS FIRMAMENT ON HIGH.

JOSEPH ADDISON.

THE spacious firmament on high,
 With all the blue ethereal sky,
 And spangled heavens, a shining frame,
 Their great Original proclaim;
 The unwearied sun, from day to day,
 Does his Creator's power display,
 And publishes to every land
 The work of an Almighty Hand,
 Soon as the evening shades prevail,
 The moon takes up the wondrous tale,
 And nightly to the listening earth
 Repeats the story of her birth;
 While all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.
 What though, in solemn silence, all
 Move round the dark terrestrial ball?
 What though no real voice or sound
 Amid their radiant orbs be found?
 In Reason's ear they all rejoice,
 And utter forth a glorious voice,
 Forever singing, as they shine,
 "The hand that made us is divine!"

LEGISLATION.

THE best way to educate the people politically is to have them vote for laws rather than for men to make the laws. If, for instance, the question of peace or war was left to the people to be voted upon, the subject and all appertaining to it would be so thoroughly discussed from every other standpoint that all men of the least intelligence would see the advantage of peace. All important laws should be voted on by the people.

The power of veto should be with the people. The majority will rule when the people have a direct voice in legislation, because the power of the people that has been delegated to a small minority, will cease when the people receive the power to supervise the acts of their servants in the various legislatures of the country.

When people can vote for the approval or rejections of laws, the petty importance of candidates for office, that so largely fill the columns of our daily papers, will be lost sight of in the more important laws to be discussed. Legislation should be advisory not mandatory.

* *

SOME of the daily papers are expressing great indignation because a young man and a young woman, pauper inmates in a Connecticut alms-house, were allowed to marry. In truth and justice there is no difference between the marriage of these persons in the alms-house, that are supported by the labor of others, and the marriage of the sons and daughters of wealthy people who have been brought up to exist in idleness and live on the proceeds of others' work. No person, whether rich or poor, should marry who are incapable of providing by their own labor the necessities of life for the reason that the offspring of shiftless idle persons, as a rule, swell the army of the debauched and debauching; and increase the horde of work-hating tramps in the upper and nether crusts of society.

INDIVIDUALITY.

THERE is much said about co-operation preventing the development of individuality, inferring thereby that competition is the best for its unfoldment. This is a great mistake; competition represses the individuality, for it leaves no time or disposition in the wolfish strife to gain a livelihood to cultivate one's higher nature, in which alone resides true individuality.

The tendency of competition, in its ultimate, has been to make man more and more of a machine, with scarcely a thought or a will of his own. The millions engaged in factories, stores, etc., are becoming, year by year, more automaton-like under a system that crushes out any originality of thought or action. In fact, anyone, under the present system, who asserts his individuality and starts off on an independent line of thought or action, is abused and maligned. That which is misnamed "individualism" is the tyranny of a few who domineer over the many, and wield their power to keep their subjects to arbitrary methods of thought and action for the emolument of the masters.

Individuality never tries to subordinate another to its will.

* *

As a plea to have their charter extended for another twenty-five years the Louisiana Lottery Company made the statement that its fifty million dollars a year receipts mainly come from the people of other States of the Union, and; therefore does not impoverish the people of their own State.

The same sentiment was advanced at the time of the Chili excitement. Those interested in inciting the American nation to go to war said that it would increase the monetary gain of the nation.

What a world cleaning we must have yet before we are really civilized, before we can realize the Brotherhood of Humanity.

Only think of the injustice, cruelty and wrong that prompts one to acquire wealth at the expense of one's neighbor's suffering and misery. Life can only be one chaotic state of suffering while such a spirit is permitted and acquiesced in.

* *

THE hypocrisy and time-serving spirit of the average politician is well illustrated by the action of the New York Legislature, which appropriated three hundred thousand dollars for the State exhibit at the World's Fair, with the proviso that the exhibit be kept closed on Sunday; and then passed a bill appropriating fifty thousand dollars annually for the maintenance of a museum in New York City on condition that this institution should be kept open Sundays.

* *

As we come into this world in the spirit of innocence, and nothing more, let us endeavor to leave it with the spirit of wisdom, unclcgged by errors that would impede our progress in the spirit world.

IGNORANCE THE CAUSE.

MAN's inhumanity to man is due to a lack of a knowledge of true religion, and the skepticism of the existence of any power other than might. Until men seek some better knowledge than that afforded them by a sensual materialism, no matter what their creed or belief may be, there is but little prospect of their making any effort to grow above the spirit of selfish greed and soul-dwarfing avarice.

New parties may form and promise great reforms, but the same selfish greediness will manifest in all of them so long as people generally remain in the same consciousness that they are in now. The down-trodden slave of to-day who succeeds in gaining a position of material prosperity becomes the arrogant tyrant of to-morrow.

The only possible way that the race can be permanently uplifted is in their selfish low ideals being replaced by nobler ones that include all humanity in their aim for good.

It will be a hard struggle for mankind to let go of their shadow-idols, but the on-coming tide of spiritual force will compel all souls to open to its loving influence. Then each and all will be a law unto themselves, and real life will begin to be lived.

Republicanism means co-operation; and when men co-operate they are free and equal. The master and the wage-slave is a monarchical institution, and is a counterpart in the industrial world of the king and his subjects. We have tens of thousands in this country who never work, but live in luxurious idleness without returning an equivalent therefor. But they are no more to blame for doing this than are the people who work to support them in idleness; for there is scarcely one in the land but would do the same thing if opportunity offered, and mostly all practice the same thing toward each other only on a smaller scale. Where will you find the man who would trust his neighbor far enough to give him the opportunity to get his property so that, if he chose, he could hold it in his own possession? You could scarcely find one who would trust his neighbor so far, for he knows that, opportunity offering, the neighbor would not hesitate to take and keep his property, the same as the millionaire who keeps that which he has never earned.

* *

WHEN people will not think for themselves the brain becomes so negative that they are hypnotized by every error that is taught. The more thoughtless the person the more easily they are hypnotized by the ideas of others. Divine Wisdom is only acquired by continued, well digested thought.

* *

MARRIAGE is a growth and not merely a ceremony. Most people are no more fit for marriage than unripe fruit is fit to eat.

* *

DEATH is not extinction for the soul any more than night is for the sun.

OREGON HOMESTEAD COMPANY.

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IN LARGE AND SMALL TRACTS—FOR COLONIES AND OTHERS—

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40 and 80 acre farms—\$15 to \$20 per acre; terms, one-third cash, balance in one and two years. These lands are located on the line of the Utah Northern branch of the Union Pacific railroad, about fifty miles north of Pocatello. The opportunities for the successful raising of grain, fruits and vegetables, and the supply of water—from Snake River—cannot be excelled by any other state west of the Missouri River.

Agent at Idaho Falls, Mr. Rocky Rounds.

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E. S. McComas, Agent at La Grande.

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Improved half acre lot; full of fruit, walnuts, chesnuts; good house; easy terms; half hour on electric car from Portland.

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CLIFTON HILL COLONY, WHITE SALMON, WASH., August 20, 1891.

This is to certify that the "Oregon Homestead Company" has secured for us good and well located homesteads, requiring little, if any clearing, with first-class soil, well adapted to grain and vegetables, as well as to the production of every variety of grapes and fruits that can be grown in California, Oregon and Washington, and we have located thereon. Said homesteads are situated on the Washington side of the Columbia river, convenient to the landing of a daily line of steamers, and opposite to Hood River station on the line of the Union Pacific railway, 65 miles east of the City of Portland. We cordially recommend our friends and others to join our colony. (Signed) S. A. Capps, 455 T St., Portland; W. C. Kolb, 28 Oak St., Portland; W. J. Bates, cor. Front and Hall Sts., Portland; Chas. H. Chidson, 274 Fourth St., Portland; G. F. Cook, cor. Fourth and J Sts., E. Portland; G. B. Blackwell, cor. Fourth and J Sts., E. Portland; M. W. Kincaid, 26 Porter St., Portland; F. Pierce, cor. Third and Ash Sts., Portland.

There are now sixty settlers in the colony and claims enough for 10 to 15 more families. Call and obtain particulars.

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128½ THIRD STREET,

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When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	3:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:38 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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Post Paid, Cloth, \$1.50; Paper, 50 cents.
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For The World's Advance-Thought.

A RUSSIAN PEASANT TO HIS DYING CHILD.

JOHN SPOLLON.

To the Editress of The World's Advance-Thought.

COPIES of your paper have been sent me from time to time. It is the only one I see that does not bear the hoof-prints of Mammon; and if the accompanying poem—which I wrote nearly four years ago—does not appear in its columns, I will know that it was not kept out by the fear of offending wealthy advertisers, etc. I never attempted to publish it but once; and then the Editor to whom I submitted it, a personal friend, told me it was excellent, but that its publication might injure his business—a trade paper.

DEPARTING spirit, pure and bright,

Why should I say, "Remain

In the realm of eternal night

And life of ceaseless pain?"

If thou wert well advanced in years,

And deeply dyed in guilt,

There might be cause for fruitless tears;

But go, now, if thou wilt;

For thou hast found a friend in Death,

And not a dreaded foe:

Welcome him with parting breath

And gladly with him go.

When thou hast ta'en thy outward flight—

Ere thou art too far gone—

Just pause and look back at the sight

Which yonder sun shines on.

With sweeping glance thou'lt take in all

The works of little man;

Thou'lt see him work, fight, strut and crawl

And hear him plot and plan.

Thou'lt mark, amused, his monkey tricks,

His false gods and his schools;

Hear parsons preaching politics

And dunces teaching fools;

Hear ornaments of science yearn,

And say what they would give

To know what thou'rt about to learn

While still on earth they live;

See legislative bodies which

Enjoy the sinecure

Of making laws to please the rich

And persecute the poor;

See Intellect—the demi god—

Defend the meanest cause;

Exert his power for vulgar fraud

And court the clown's applause;

Draw Luxury's coach through Folly's streets

In mire up to his knees,

While brainless asses, on the seats

Within, recline at ease;

See Culture bend the pliant knee

Before the titled hog,

And, dazzled by rank and pedigree,

Burn incense till a fog

Of fulsome adulation shrouds

The loathsome wretch from sight,

As in midsummer heavy clouds

Ward off the sun's hot light;

Whilst, all unheeded, modest Worth

Stands friendless and alone:

No voice to call his powers forth—

They die, with him, unknown:

See haughty Honor wave away

The bribe she scorns to touch,

And hear her voice, in low tones, say:

"Please make it twice as much!"

See Charity's hands outstretched to those

Far o'er the ocean's foam,

Her feet upon the naked toes

Of starvelings here at home.

See Youth's fast fleeting springtime spent

In ways of fruitless ends;

And hear his demon, Discontent,

Called Genius by his friends.

When he at last with footsteps faint

His favorite phantom nears,

Anticipation's gaudy paint

He'll wash away with tears;

Find disappointment ghostly pale

Where rose-cheeked Hope did call,

As when a child, he tried to nail

A shadow to the wall;

See Manhood, strong, ambitious, proud,

With the helm in his hand,

Steer straight towards a sunlit cloud

Which he mistakes for land;

Pursuing still a hopeful course

Till on the reef he's cast,

And Age looks back in wild remorse

Upon the wreck-strewn Past.

Adieu, my child, thou art not lost,

Be not afraid to go;

This earth is but a football tossed

By demons to and fro."

THE materialist says life is due to matter. Yet when life is at its inception it has the least amount of matter, and the largest capacity for growth into farther life, while with the greatest amount of matter life at maturity has no further power to continue its existence. It is evident, then, that the more matter the greater the bar to the unfoldment of life. Life does not grow by feeding on matter, but by absorbing the living essences that matter contains. Matter is, therefore, not the cause of life, but is the medium through which life is imparted in a material world.

MEN'S passions are the prison walls that shut them away from liberty. They are the penitentiaries of our being.

WHAT IS REFORM?

THERE are a class of people working for "Reform" that are very dangerous, and greatly retard Reform of all kinds, and the progress of the people generally, instead of helping to bring it about; because, in a worldly sense, they are moral and honest, and intellectually superior people; therefore, what they say has a great influence. They advise the use of force rather than righteousness. This arouses the brute nature in mankind, and unfits them for a possibility of bettering their conditions. It is simply prolonging and increasing the life of corruption.

Reform cannot come until the people are ready to receive it; but as soon as they are ready for it it is sure to come. Resorting to bloodshed and crime never succeeds permanently. There may be a cessation of the trouble for a short time, until the "Reformers" placed in power learn how their predecessors managed to get the monopoly power, then they become the monopolists. So it will ever be until Righteousness rules.

The one thing to work for is to enlighten the people that they may awaken a New Consciousness. Then each and all will reform themselves. Until then nothing very much better can be expected.

We cannot grow to this consciousness and better conditions until we come out of our present greed-bound condition and are willing to work for a reformation in ourselves. The redeeming work is thinking good thoughts and acting them all the time.

*
* *

HARDLY a week passes that some one is not killed by the carelessness of hunters who are wantonly hunting game to kill for "sport." Hunters are generally the most numerous among the idlers; men who live off the labor of others. One who will deliberately kill an innocent bird or animal for "sport" is a murderer. No matter what position in society he may hold, he is simply a criminal, living under the shadow of respectability. So long as any of humanity will murder for "sport" so long will the world be filled with woe, want and misery.

*
* *

We only ascend step-by-step to the All Potent Source. The less harmonious force we evolve the greater the number of steps that interpose between us and this source, just as in a house the nearer we are to the ground floor the more steps we must climb to reach the top of the structure. There is a telephone from the Celestial world to the material, but it is composed of a pure mental instrument, whose line is not crossed by the wires of evil.

For the Universal Republic.
AN EPISODE OF LONG AGO.

ELIZA. A. PITTSINGER.

It seems in some beautiful city,
Some wonderful city of old,
I have dwelt, and I dimly remember
Its marvelous fashion and mold—
But through the dense matter that holds me
Its splendors cannot be told.

A cottage arose in that city,
Encompassed with blossom and vine,
And love was the sweet consecration
That made it a model divine—
To the lover of home 'twas a haven,
To the pilgrim an altar and shrine.

Fair mountains arose in the distance,
And valleys were lying between;
And sweet-scented fountains were playing,
And mingling their spray with the green—
Past charming and beautiful cottage!
No other like this have I seen!

A valorous knight of the Highlands,
In a region beyond the sea
Then came to that beautiful city,
And dwelt in the cottage with me—
And the sound of his voice was music,
And that music was only for me.

Though ages have passed upon ages,
It seemeth but yesterday
That we roamed through the forest and valley,
And the lawn where the fountains did play;
That we plucked the fair tulips and roses
That were kissed by the dew and the spray.

Though ages have passed upon ages
Since I dwelt with this valorous knight,
Yet the charm of his eyes is upon me,
So lustrous and winning and bright;
And his hand once so mighty in battle
Now leadeth me on to the height
Where the problems of life are unfolding
With a new revelation and light.

When the charm of the twilight is on me,
And life is encompassed with peace,
Then I think of this beautiful cottage
With its blossoms and vines and trees,
While memory crowneth the spirit
With a light that never will cease.

When the beams of fair Hesper are brightest
Then I think of this valorous knight,
This chief of the glorious Highlands,
With his face ever shining with light;
And I wonder if still he is waiting
In some cot in that beautiful sphere
Where the tulips and roses are blooming,
And lilies that never are sear.

TRIUNE BREATH.

God is a triune breath. God in the highest is a Celestial atmosphere; in the intermediary or spiritual state, God is a spiritual atmosphere; and in the material, the air we breathe. There are, therefore, three different degrees of assimilating God. When we in-breathe God as pure air it gives health to the body; as we inspire pure thoughts (the spiritual atmosphere) it gives strength to the spirit; and as we in-breathe God as pure love (the atmosphere of the Celestial spheres) we expand and grow to conscious Immortal Life.

Thus in God we live, breathe and have our being. We cannot live long in the body without pure air; our spirits are in a dead condition when

we live in an atmosphere of impure thoughts; and our souls shrivel in the lifeless air of hatred: but we live, breathe, move and have our being in God, in the true sense, when we in-breathe pure air, pure thoughts and pure loves. We die, struggle and destroy our being in the Devil, when we in-breathe foul air, foul thoughts, and the impure atmosphere of lust.

Impure air, evil thoughts and bad passions are all interrelated, as all may verify for themselves. People who think wrong evolve a bad atmosphere, and the latter evolves the former. We need always to have a disinfectant of pure thoughts, and a love atmosphere to be able to pass safely through the hateful atmosphere and evil thoughts.

The landlords who compel people to live in the impure air of close and crowded tenements, and the legislation which refuses to cleanse the towns and cities of their filth, are creating conditions that shut out God from humanity, and cause the Devil to control, through foul air, impure thoughts and a lust and hate atmosphere.

All things material, spiritual and Celestial are formed through evolution from the Invisible Triune Breath; therefore, there is nothing but God who gives the breath of life. God is omnipresent, because there is no part of the Universe but some degree or manifestation of the Triune Breath exists. The Breath is least active in the lowest plane of evolution, (sin, death or the Devil), and most active and ever-living in the highest phase—Immortality.

The soul and spirit each live, move and have their being in a self-evolved atmosphere appropriate to themselves, as the body has an atmosphere that is essential to its existence. A pure thought atmosphere is a protection for the spirit just as pure air protects the body from diseases engendered by foul air. An atmosphere of destruction surrounds the Godless spirit, just as impure air creates deadly diseases. Disasters and what are called accidental deaths are due to a predominance of an impure thought atmosphere around the individuals, within which destructive forces can act.

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DIVINE Power adapts itself to the degree of the unfoldment of the spiritual understanding in its methods of education, as material knowledge has to be formulated according to the various gradations of the intelligence of the child and youth. Christian Science, Mental Science, Faithism, Salvation Army, etc., are all steps to the ultimate attainment of the same—Universal Wisdom. They all manifest the boundless power of the Infinite to adapt its teachings in an endless variety of ways to the needs of the various developments of mankind.

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The butcher shop must be abolished before the saloons will disappear. A flesh and blood diet is an ally and progenitor of strong drink. The vegetarian has no desire for liquor, because there are no seething poisons in his system from meat eating that call for some consuming fire to burn them up.

THE ONLY OBJECT.

THE only object in life, in this age, almost without exception, is to get money. People rush on, pell mell, crowding, pushing, pulling, tearing, running over each other without the slightest thought of the purpose or the result of this demoniac struggle for money. None are ever satisfied; the more they succeed in getting the more they crave. Thus life is worse than wasted in this worthless pursuit; their souls are dwarfed and bear no fruit for Immortality. When they cast off this material body they are unprepared for these new conditions, for they have given no thought to, and have never worked for any life but that of the body. They find themselves in spirit life without any spiritual consciousness—poverty stricken, blind and helpless; they are paupers that must be cared for until they can be learned how to sustain life in the spiritual.

But this mad rush cannot continue; there must come a change, for to continue means destruction. The few who have had the spiritual awakening will start the thought that will place the mirror before the multitudes that will reflect them as they are. As soon as this can be done the real purpose of life will be sought for and obtained.

We are of course spiritual beings now, but we are not so consciously, save in the few instances.

The real life has been kept out and people only live in the sensual. They have cultivated the physical passions until they can heed nothing but their demands. In the true life the physical senses will be controlled by the spirit consciousness. Every act of life will then be to the purpose and we will build continually the Immortal instead of the destructive and transitory.

THE New is ever within the Old; as the new skin of the serpent is found beneath the old, and the old is not cast off until the new is perfected and ready for use. The conditions of the New world are forming and perfecting, and when they are completed the Old will be cast off as the snake casts off its skin. The loosening process has already begun. The warning signs of the separation are everywhere present. Nature never fails to warn man of impending changes, troubles and dangers, from a toothache to a world ache. The wise heed and the ignorant scoff, until too late to avoid the danger. The wise are saved to happiness; the ignorant are lost in the depths of misery they must meet, because they would not heed nature's warnings.

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It is the inner or spiritual mentality of the race that needs to be reformed, before we can reform the crude sensual mentality that surrounds the former like a shell. External appeals do not, therefore, affect the mental-spiritual as the influx of silent thought does, because thinking the New thoughts into people is reaching them from a higher plane than merely speaking to the material organization. The real Reformers of the world are silent workers. Noisy orators are but milestones to show how far the silent workers have gone.

For The World's Advance-Thought.

THE SPIRIT AND THE LETTER.

JAMES G. CLARK.

AMONG the advertisements in that excellent paper, the "Better Way," I find one headed: "Christianity a Fiction," being the title of a book written to prove "The Astronomical and Astrological Origin of all Religions."

We have all heard of the school boy, who, when his teacher asked why the ocean was salt, promptly responded: "I don't know, unless it is on account of the codfish."

Certain writers—even Gerald Massey, the grandest reform poet among them—have exhausted much ink, paper and time in the effort to prove "the mythical origin of all religions."

These writers, in every instance, confound the "origin" of a thing with its various expressions and manifestations; and then, because they have succeeded in smelling out, and looking over the trail which the creature has made in its journey, through the ages, imagine and insist that they have actually bagged the game itself; while the latter, instead of being publicly "exposed" by some astute detective, or salted down and preserved for future inspection in some wise man's collection of curiosities, is, in the meanwhile, in search of "fresh fields and pastures new," and busily engaged in making more and undiscovered tracks for future "philosophers" to speculate over.

A few years ago a certain writer—or rather compiler of other men's thoughts—solemnly informed me that he had "discovered the mythical and purely fictitious basis and origin of everything in the Christian religion."

I asked him by what process he had made the "discovery."

The answer was, "sitting under a tree during my last summer vacation and reading Gerald Massey."

This man had been a Presbyterian "D. D.," and, after sounding nearly every note in the scale of combined orthodox faith, theosophical credulity and spiritualistic phenomena, had finally graduated a pronounced Agnostic. Like all men whose brains burrough chiefly around the ears and in the region of the perceptive organs, he never had an original or inspirational idea.

All he knows—or thinks he knows—he borrows from somebody else. Hence, he cannot "speak as one having authority and not as the Scribes," because he is totally lacking in the creative or inspirational quality.

Such men never evolute to new outlooks. They only "get there" by sudden stages, and through the agency of some new "authority," which "hooks into" them unexpectedly and jerks them out of old beliefs. The literary world is full of them. They are good as compilers and formulators, and here their usefulness ends. If they are creed-bound Christians they will tell you that "Spiritualism is all a fiction and fraud, originating and inhering in the toe-joints of the Fox girls, in Hydesville, N. Y." And they will not be convinced that there is anything more of it; ignoring the fact that

Spiritualism is universal, and that it is the invisible sea which floats the visible forms of all the religions. On the other hand if they happen to be Spiritualists of the materialistic order—though Gerald Massey is not one of these—they will gravely tell us that the Parable of the Prodigal Son was invented by a man who was a myth, and that there never was any such chap as the Prodigal Son, nor any such "medium" as Jesus; that the latter was somebody else; and that the Prodigal Son's father lost his farm by mortgaging it at twenty-five per cent. to Shylock of Venice, and, hence, had no fatted calf to kill, and not a cent to pay the fiddler with.

All this may or may not be as they represent. But, nevertheless, the story has, for two thousand years, been doing duty in response to the religious instincts and emotions, and comforting millions of hopeless, homeless, erring and despairing human wanderers with the hope and assurance that it is "never too late to mend," and to begin life anew, Emerson has well said:

"They reckon ill who leave me out.
When they fly I am the wings;
I am the doubter and the doubt;
And I the hymn the Brahmin sings."

RELIGIOUS conventions conducted in the spirit of true religion would be mighty factors in the progress of humanity. But the ministers instead of giving their attention to the cause of so much sin in mankind, and the presentation of remedies that true religion would suggest the time is frittered away in the discussion of church rules and regulations. The essentials of religion are lost sight of, being smothered under a mass of wordy debates over church discipline and Theological husks while the people starve for the bread of life.

A SINGING class of three hundred and thirty-two members has been formed under a competent teacher, in the Reformatory at Elmira, New York. We look for much good to come to the prisoners from studying the first principles of harmony. Evil-disposed persons are often moved by music, when moral precepts have failed entirely, just as the evil spirit was exorcised from Saul by the musical genius of David.

THE chief articles of food which through impurity become conveyors of disease are milk and meat. These often furnish no sign to the common eye or smell of their diseased and dangerous condition. It has been officially declared that many of the herds of New Jersey, Pennsylvania and Massachusetts are riddled with tuberculosis.—*Portland Telegram.*

THE "Progressive Age" is doing a good work in its department devoted to the preservation of our forests. To destroy the forests without replanting them gives the conditions for floods, winds and other destructive operations of the elements.

MILLIONS of impressions may be taken from the good thoughts of a pure soul and transferred to minds throughout the world. Thus silently the good can operate on humanity.

SIGNS OF PROGRESSION.

THE Prohibitionists have put a Woman Suffrage plank in their platform.

THE Methodist General Conference strikes out the word "obey" from the marriage service of that Church.

THE California State Labor Convention passed a resolution demanding an equalization of woman's wages with those paid to men where equal services are rendered.

THE Burial Reform Association of New York declares the object of the organization to be to provide a simple and inexpensive mode of burial for rich and poor alike.

SAN JOSE, California, compels her saloons to close at six P. M. Saturdays; and they are also compelled to take down all screens, and the sign "Private Entrance" is abolished.

REV. CHARLES F. GOSS, of Colville, Wash., in an eloquent speech at the Home Mission meeting, before the Presbyterian General Assembly, advocated the building of a Methodist church as well as a Presbyterian church in his mission district.

A LARGE fiery columnar scroll was in the sky in Russia, pointing in a Northwesterly direction, so the press dispatch reports. Great quantities of sand fell in Texarkana, Arkansas, during the flood although there is no dry sand within a hundred miles of that place.

THE Central American Diet, composed of five Central American Republics, has decided to submit all disputes between them to a Court of Arbitration. Should either of them declare war against their neighbor the other three will intercede in favor of the one attacked.

REV. DR. CHARLES A. BRIGGS; Rev. Lyman Abbott, pastor of Plymouth Church, Brooklyn, Rev. B. F. De Costa, of the Church of St. John the Divine, and Rev. Henry Wilson, formerly D. Rainford's assistant of St. George's Church, have joined the Salvation Army.

At the Methodist Episcopal Conference at Omaha, Rev. Thomas Hanlon offered a resolution that the Church come out squarely on the side of the laborer. He said: "The laboring classes are drifting away from the Church. Our Church is made up of women to a large extent. The men are drifting away from it. We must take a stand on this great question, affecting capital and labor. The Church has been too much inclined to lean toward the interest of the capitalists."

THERE will be a Department of Religion at the World's Fair, at Chicago. Two Congresses will be held—the Parliament of Religions and the Congress of Religions. In the Parliament the various sects and denominations of Christians, Buddhists, Mahomedans and Parses will be represented, and also the various heathen organizations, as far as they have a literature and can be brought together. In the general Congress of Religions that which is common to all Religions will be discussed.

For The World's Advance-Thought.

LOVE AND LUST.

A. C. DOANE.

LOVE is the God-head of humanity's own Divine Nature, the leading day star of eternal progress; while Lust is the Evening Star of the soul's descent into a material garb, that it may unfold its powers by mastering all material surroundings and arise as the Morning Star, which is prophetic of the coming day, to which the unfolded soul will be the Central Sun, and around which all the lives and lesser lights comprising a human being's individuality will revolve as the planets around the sun. Then human beings will feel and know that they are immortal. We are dead spiritually and buried in the earth or earthy part of our natures. As fast as our spiritual faculties are unfolded, just so fast we are being resurrected from death unto life, and that resurrected life is our Savior—the Son of God; for God is Light, and that is the only true light that can enlighten the human souls on all planets. All other lights are false Christs, leading the pilgrim into sloughs of despondency. Then beware, my friends, how you listen to any voice, let it come from the material body or not, that says, "Lo! here is Christ;" for the Christ who is your resurrected Light and Savior is the light coming from your own unfolded spiritual nature? Your own angel natures are the angels that will have to roll off the stones and rubbish you have piled on your buried Savior, and remember my friends, that every kind word, thought or act is removing the debris or obstacles from your buried Savior; and when you have taken the mote out of your eyes—by unfolding your own spiritual understanding—then you can see how to prepare eye salve to anoint the eyes of your blind brothers and sisters.

The Woman's Tribune of Washington City says:

How old a woman must be to be a pioneer has just been settled by the Chicago Pioneer's Association. At the recent meeting the inevitable "woman question" came up, and it was voted that a woman who had lived in Chicago fifty years should be eligible for membership. In recording this item of progress toward companionship and fraternity of the sexes one cannot but wonder that these old fellows should have come together in the first place, and presume to call themselves the Pioneers with the women excluded. But to such absurdity do custom and prejudice ever tend."

The Chicago Pioneers must have been studying Hindoo Theology. According to that woman is only entitled to enter heaven after being incarnated in the flesh a good thousand and odd times; and even then she may not succeed if she fails to pay a sufficient amount of deference to her husband.

The thoughts of the individual, according as they are good or bad, can create the conditions of happiness or destruction within and around him. Hence, there is nothing absurd in the idea that the aggregate thoughts of humanity can save or destroy a world.

For The World's Advance-Thought.

FIRE; FLOOD; FAMINE.

MRS. SABRA STRONG KIENTER.

EXTERNAL intensities the average mind can sense. We all shrink from their potent power; but how few strive for the knowledge which will shield humanity from such discords—which gives power to command: "Peace, be still!" to all the turbulent discords.

How restful to have a soul consciousness that Good is in the ascendant, even when in every orbit of human life Evil is so manifest. Amid all the clash and clamor of existing conditions, the still voice of the soul assures the passing away of these turmoils, and the establishment of an Individuality that prohibits every effort and form of tyranny.

Instead of a limitation of development, expansion will follow. Greed, selfishness, corruption, will be eliminated by the influences which radiate from the "vine and fig tree" orbit. Heaven will not be sought as a locality, but enjoyed as a condition possible to all.

MEN cease to respect themselves as they cease to be respected. We show our contempt for those who commit crimes, and the consequence is they lose all respect for themselves, and care nothing for the good opinion of any one; then it is hopeless to try to reform them. They sink deeper and deeper into the mire of crime.

Crime can never be abolished until we keep out the criminal thoughts within ourselves, instead of killing the instruments that act out the thoughts.

The banker or merchant who concocts some legal robbing scheme in his luxuriously furnished office sends out the thieving thought-force that operates upon like natures in the slums.

The man or woman who thinks revengeful thoughts sends out a murderous force that will find expression in some fitting instrument. You who wish to hang, burn or lynch some one who has committed a crime are perhaps the more guilty. "He that thinketh evil hath already committed it."

M. MAURICE BARRÉS has created a literary sensation in Paris. He has written three very able metaphysical romances, entitled "*Sous l'Éil des Barbares*," (under the eyes of barbarians), "*Un Homme Libre* (A Free Man) and "*Le Jardin de Berenice* (The Garden of Berenice). The works portray the struggles and final triumph of a gifted and highly sensitive nature to conquer self. They are written in a vein of high spirituality and are the first blossoms of a new order of literary productions.

The fire of hell of theology is the fire of Love burning up the darkness. Hell is a state of Erebean night. Its torments commence when the light of heaven is turned upon it. No one can realize a hell for others until he lives in it himself, for we cannot conceive what we are not conscious of. We could not think of sending our enemies to hell if we did not have one to send them to.

TENDS TO INCITE THE MOB.

THE carelessness of the officers in letting the murderer, Wilson, escape from them will have the tendency to incite the people of Milwaukee, if not all other places in the State, to use desperate measures to dispose of such criminals in the future, and they would be justified in their acts. It is not right that such a wretch should even be allowed to die at his own hands after committing the crime of which he is guilty. When the laws are left to such fellows to enforce it is no wonder the people want to take the law in their own hands.—*Eugene Register, Oregon.*

It would greatly astonish the editor who wrote the above, and all others who write in that vein, if they could see the results of the spirit they manifest. It is the thinking and uttering such thoughts as these that make fitting instruments through which such thoughts manifest. All thoughts find expression, and if you send murderous crime-breeding thoughts you must expect to reap the harvest of their manifesting.

A HUMANITARIAN government would stigmatize the marriages of the unfit as crimes, and would gradually enforce upon the public mind the responsibility of parentage. It would legislate to prevent the birth of the criminal rather than legislate to punish him after he is born. Instead of providing asylums for the insane, the inebriate, and the foundling, it would carry into effect some scheme of supervision which would prevent instead of cure. It would try to eradicate the conditions which make criminals possible, and, if it could not do this, enact such laws that would render it almost impossible to perpetuate the diseased condition of society. It has long ago been shown that one thousand criminals have been traced back to one unfortunate, that the same names constantly reappear among the criminal and pauper classes.—*The Humanitarian.*

The man worship of to-day is largely without sense or reason. When the press and the people land a man to the skies it is pretty good evidence that the man landed agrees with things as they are. The greed-bound always speak of a progressionist as a "crank." By these people Gladstone is spoken of as the "Grand Old Man," but Grand Old Fossil would be a more appropriate title for this illiberal Liberal, who opposes woman's emancipation and reducing the workingman's time to eight hours.

We are going now to have a higher order of literature; poetry, the drama, novels and scientific and social work will be written that will deal with more advanced ideals than mankind now generally accept. The old order of literature is in its dying throes.

ANOTHER Messiah has come to the surface in Bolivia. Have we reached the age of false prophets?—*Better Way.* "Coming events cast their shadows before."

IDEAS are only evolved by humanity as the Universal Power can use them.

For The World's Advance-Thought.

WHAT IS NATURE?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

THE limitations mostly made when speaking about Nature vanish like smoke so soon as due thought of piercing and independent character is focussed upon it. Who can deny that, "Nature is that which of necessity pertains to everything that is?" Who can intelligently or truthfully deny that even God or spirit has its nature, as certainly as every material thing has? Nature, then, cannot be intelligently or truthfully restricted to things of matter; for it cleaves as unmistakeably to and inheres in spirit as certainly as to aught besides.

Truth is truth, irrespective of man's many defects and ignorant shortcomings. While man is imperfect, and, therefore, unclean, it is impossible to bring a clean or perfect conception out of him. The fact that many limit Nature to the things of matter and sense only, bespeaks the great imperfection which still inheres within them, and does not for one moment warrant the conclusion that they have apprehended truth. But truth—Eternal Truth—is never interfered with by human misconceptions; as is truthfully affirmed of Christ, that he is yesterday, to-day and for ever the same, so may it with equal point and certainty be affirmed of Truth; in fact, the Christ and the Truth are one.

As the reality of spiritual life and freedom is by entities of the human family attained to, as certainly will many of the concepts now tenaciously held be left behind as unworthy of attention. While man is defective and unspiritual, while the reality of spirit life and power is wanting apprehension by man—as is evidently the case by the many at present—it is quite impossible for him to see things in the light of God, or even proximately as they are. Man cannot compass the impossible; and it is certainly impossible for anything short of the well developed spiritual man to apprehend or intelligently hold the very things of God; hence out of man in his present unclean or imperfect state it is absurd to expect anything true or conclusive; for out of an unclean thing what is clean cannot be brought.

Nature is that which of necessity pertains to everything that is; God is, and therefore has His nature; spirit is, and therefore has its nature. But God is spirit, and spirit is God; and so when it can be said that God is in anyone of a truth, that which necessarily pertains to and so bespeaks God must in that personality be very manifest. Spirit life and power has a very sharply and unmistakably expressed nature; and by that nature, therefore, it must be recognized. When the Apostle Paul speaks of "the demonstrations of the spirit," he means thereby these necessary things which constitute the very nature of the spirit. Spirit searcheth all things, even the deep things of God; spirit is God, and so the things of God it necessarily owns and inherits; spirit has its own natural sphere, and its own necessary powers and gifts. Then—of course—the spiritual person is one that naturally and of necessity possesses and

makes free use of the powers and gifts which serve to mark spirit realization.

Christendom has all adown the centuries been assuming that she possessed the spirit and was being led by it, and yet the specialities which naturally and necessarily indicate the indwelling spirit have not, for any portion of that period, been in her possession—save in part—and that in a very few exceptional and utterly misunderstood and persecuted or despised characters. This fact speaks volumes to those in the secret of God. It proclaims unmistakably that those born after the flesh—in doing their very best—cannot help persecuting those born after the spirit. As certainly as spiritual men are despised and persecuted it is by those born after the flesh; and as certainly as men assume that they are born after the spirit and can only show the unmistakable works of the flesh, it is certain that they have not pierced within the domain of spirit, and so are ignorant of the realities and powers which of necessity pertain thereto.

The reign of spirit when once it becomes fact will bring into man's possession the powers which are understood to be Divine. When we speak of the reign of spirit we mean precisely what the "kingdom of God" does. Spirit in like manner is identical with God. So then the kingdom of God and the reign of spirit are interchangeable expressions; things which are equal to the same thing are equal to one another. The reign of spirit stands contrasted with the reign of matter. All reality and truth inheres in spirit alone; what shows in matter is unreal and wholly illusory. So then, while imperfect man is helplessly wedded to matter, as though it were real, he is unconsciously floundering in the mire of deception and impotency. Christendom's attitude and conduct all adown the centuries plainly and unmistakably show that she has been floundering in this very mire, for all that naturally and necessarily pertain to matter and the unreality of worldly things she has given especial prominence to, proving thereby that she still adhered to the reign of matter, not being familiar with or at all conscious of the reign of spirit. Naturally and necessarily, then, whenever the reign of spirit becomes a manifested fact, the powers which characterize divinity will unmistakably proclaim that truth; on the other hand certainly so long as matter is recognized as real, and trusted as though nothing better existed, the reign of spirit or the kingdom of God is not seen or recognized.

Fancy Christendom hugging fondly the idea that she sees the kingdom of God—or the reign of spirit—when everything in her life history attests that she is wedded to matter, and is continuously giving it first place? It is anything but true. She does not see the kingdom of God, and that fact proves that she has not been born from above, as she loudly boasts that she has. It is quite useless for her to affirm that she is owned or approved of God, for while the demonstrations of the spirit are not showing in her life there is no proof of that necessary truth, and her affirmation of

it only proves that she is grossly deceived. She does not like to be told all this; but for any one to be well aware of it, and withhold it from those concerned, would be cruel in the extreme. In her present blinded state and condition she cannot deliver her soul, nor say, "Is there not a lie in my right hand?"

Things are not in truth at all like what they seem, or what they are represented to be. And what is more to the point and our present purpose, no portion of the human family is further from the very truth of God; the very things of the spirit, than Christendom which is assuming—without any facts to support it—that she is born of God and being led by the spirit. Her materialistic career proclaims beyond question that she knows not God, and that she sees not Christ as he is. What she sees and adores is not Christ, but a materialistic Anti-Christ which her illusory fleshly mind qualifies her to see in the letter of scriptures, and which quite naturally and necessarily killed her. When she is truly born from above, and so begins to see what of necessity pertains to the spirit plane she should be occupying, she will know that she is only enacting the unsatisfactory part of the Prodigal Son, who when he had received his portion of the life from his Father, went with it into a far country and wasted it among harlots and in riotous living. The Prodigal Son is a very correct representation of the part Christendom is now playing. She assumes that she is right, when she is manifestly wrong. She claims that she is spiritual, when all facts declare that she is grossly material. She boasts that she is in the kingdom and patience of Jesus Christ, when everything unmistakably reveals the fact that she is as far from it as she can get. When in the very nature of things will Christendom awake to the truth?

There is danger in skepticism; but have our conservative readers ever thought of the greater danger of shams? of making believe believe? of trying to think something that is not really thinkable, or at least is not really thought? Have they ever thought of the danger of bribing men to declare their adhesion to a creed which is to them not true? or of punishing them by loss of office or favor or social recognition for frankly avowing doubts which others less courageous, stifle or conceal? The Master never condemned honest doubt.
—*Christian Union*.

A DISPATCH from Fort Worth, Texas, says: "A freak of nature has just come to light in the county jail. His name is Jesse Lee, aged eighteen years. Turn the boy's face so that a strong light may shine into his eyes and a phenomenon is seen. Around the pupils of the eye, in the iris, are the twenty-six letters of the alphabet, arranged symmetrically. There are thirteen letters in each eye, those up to M being in the left eye and the remaining ones in the right. Lee says his father and brothers are similarly affected."

We fear in the night but our faith is restored in the light.

For The World's Advance-Thought.

MARRIAGE AND HEREDITY.

ELIZABETH JOHNSON.

IN the May number of The Universal Republic is an article by C. H. Reeves on marriage, in which, after dealing with certain of the evils that follow in the wake of our present legal marriage system, he says: "Let us hope that slowly and surely the knowledge will obtain that marriage is not romance, but the very highest order of business. . . . The Government will recognize that it has no greater obligation resting upon it than to see that none have its license to enter into a contract of marriage who are unfit for its relations and duties."

Now, though all who think must deplore the evils to which reference is made, still there are many who will differ as to the remedy. Governments have not always been the best guardians of public morals; they have not invariably been composed of the wisest and best men; nor indeed can they be while the majority are less wise than the minority. But, even if they were, would it be possible for them to decide whose offspring would be the greatest gain to a community? Do we not make too much of heredity? Do we at all understand the laws of birth? Cultured and clever parents do not invariably give birth to talented children. Genius does not necessarily produce genius. Often we find genius springing from the poor and uncultured. Nature in effect says:

"Fear grace—fear delicatesso;

Fear the mellow-sweet—the suckling of honey-julce;

Beware the advancing mortal ripening of nature;

Beware what precedes the decay of the ruggedness of states and men."

She will have none of her children slighted; she mocks your labored plans, your pruning and your paring, with ever new varieties and new types. You may mate your men and women perfect in physical organization and mental qualities,—those who are willing to consider marriage "not romance, but the very highest order of business,"—and what will the result be? If they are not wedded by Love, first, you will only be bringing physical health together to sow disease; you will be planting the seeds of decay in the nervous organism that will fill our insane asylums in the future; you will be giving us poverty a thousand-fold worse than the poverty that swarms hungrily in our city streets,—a poverty of soul, a spiritual poverty too starved to be even hungry, a race of beings poor in love, poor in sympathy, poor in a yearning for the Divine Good—that hunger and thirst after Righteousness without which of what good is all your culture?

There is a stronger force than either the physical or mental attainments of the parents at work in the development of the infant during the gestation period, and that force is emotion. Would that we would waken up to the real import of the lesson that we pass unheeded by, namely, that *feeling* is the fount of life. The mother does not make of her child what she *will*; she makes of it what she *must*. It is not her intellectual attainments, but her craving for knowledge, that gives it a

mind ever restless in its desire to know, ever eager in its search for Truth. If she loves the father the child will be like her highest conception of him; it may fall below his real character, or it may reach above him; but *can* it be greater than the mother is capable of *feeling* him to be? If she feels the artist's delight in nature, her child will feel it too; if she feels the poet's spiritual yearning, her child will feel the poet's spiritual yearning; if she is full of low-thoughted cares, her child will be full of low-thoughted cares.

Is it any wonder that the masses are drudges, and content with their drudgery, when we remember what the home life is? Better be full of hatred than full of apathy. Any strong feeling is better than no feeling. Occasionally a conservative, narrow-minded mother, by her very hatred, moulds her child's mind and character after qualities in the father she hates. But even in this case apparently, it cannot be higher than her conception of those qualities. She cannot give it the father's mind, though she may give his mental tendencies.

If we could once realize the part that Emotion plays in all development, in the development of mind and character in each of us, as well as in that of your children, would we regard it as lightly as we do? smothering it under a host of trivial duties and useless cares, using our will-force to drive it from us, lest we find it troublesome, though we know that, should we feel our spiritual poverty never so keenly, once it is gone we cannot recall it?

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every-one that is born of the spirit." And this Divine inflowing, coming we know not whence, going we know not where,—this poetic element, this romantic, this Love element, that nature says shall be the creative force,—shall we in our folly shut it out entirely? Is it not already shut out too much, and is this not the reason the world is full of commonplace, feelingless, matter-of-fact people to-day?

Mr. Reeves has portrayed one of the evils of our present legal marriage system, but it is only one. It is but a surface symptom of a deep-seated disease, a hidden gangrene, which all, even the most thoughtless, are more or less dimly aware of, and which men and women who think no longer have any doubt about. Why then are we silent? Is it because the evil is so gigantic, with its roots deep down in the past, and its poisonous branches ramifying through every fibre of individual and national life? Or is it that the remedy is so uncertain? Uncertain it certainly is. But to point out the cause of a disease, itself, is half a cure. We can then safely trust the remedy to the wisdom of the future.

The root of the whole matter is, we have divorced Love and Sex. And not we alone, but the generations that preceded us. We must go back and back to trace the beginning of what has ended so disastrously in diseased bodies, diseased morals,

and diseased ideas and a diseased race.

Our young women yearn for love and marriage, as they in their ignorant, girlish dreams understand it; but shrink at the same time in disgust from all thoughts of the functions of sex, regarding such as some base animal appetite in their male companions that they are in duty bound to submit to, in order to purchase the pure joys of mutual tenderness, mutual caresses and mutual love. Sex being shameful, birth is doubly shameful, as it is flaunting one's shame before the eyes of the world. To such a pass has this come that a pregnant woman is looked upon as something degraded, to be alluded to even by those of her own sex with the coarse jest, or vile innuendo, or the scornful smile. If she is the mother of many children she is regarded with pity by the kind-hearted, and with disgust by others, as though she were but little removed from the animal plane. They do not see that to degrade sex from its natural function is the most shameful degradation that a woman can endure, a degradation that both she and her offspring shall pay dearly for in enfeebled bodies, enfeebled minds and debased morals.

Whence come this state of things? There was a time when sex was considered pure, when motherhood was desirable, and the degradation of the functions of sex, which is commonly looked upon as a matter of course to-day, were held in universal loathing. What is the cause of the change? There can only be one answer. Marriage, as understood to-day, and as the contract has been carried out for some centuries, is nothing more nor less than slavery for the wife. That she gives herself over into the power of a husband with a trust and love equaled only by her ignorance of the state she is entering, does not make it any the less slavery. It only makes her awakening to the real state of things, and the irrevocableness of the step she has taken, the more bitter, the hopelessness of the fate to which she has given herself the more oppressive.

Is it any wonder that her children regard sex as impure, when we remember that her strongest feelings are the real moulding influence in the character of her unborn child, and when she has felt with sick loathing the terrible degradation of this respectable slavery, for which there is no redress? And the mother is right. Such birth is impure. If lust is vile how can motherhood, the outcome of lust, be pure? But the impurity does not stop with birth; it goes on poisoning and polluting every relation in after life, thwarting nature and poisoning again the purity of that Divinely tender and holy relation, mutual love, that would-be savior, that comes to the young man and young woman with its promise of a new salvation, and its glimpse of heaven.

But alas! this heaven is only accessible to the pure. A curse has shut them out from it, the curse of their mother's slavery to their father's lust. They have been tainted with it before they were born, and they will in turn taint their children. And while the moral evil is transmitted thus from generation to generation, a train of terrible physical evils follows closely in its wake. 'Tis not alone

those who are physically unfit to assume the duties of parentage when they enter the marriage state who are propagating physical deformity and disease. Everyone who lives in the state in its present degraded condition is doing so. Dr. Gardner says: "It has become a matter of common observation that the physical status of the women of Christendom has been gradually deteriorating; that their mental energies are uncertain and spasmodic; that they are prematurely careworn, wrinkled, enervated; that they become subject to a host of diseases scarcely ever known to the professional men of past times, but now familiar to, and the common talk of, the matrons, and often, indeed, of the youngest females in the community." And he places this evil prominent among the causes "the result of which we see deplored in the public press of the day, which warns us that the American race is fast dying out." Outraged Nature is saying in a way that it will not be possible much longer to misunderstand,

"Better an end of all men's races,
Better the whole world's work were done,
And life washed out of all her traces,
And there were left to time not one,
Than such as these that fill thy graves
Should sow in slaves the seed of slaves."

But there is no evil in existence for which there is not a remedy, if the remedy could only be discovered; and each woman has a remedy for this evil in her womanhood. We cannot make all men noble, we cannot undo in a day the slowly growing degradation of the slavery of centuries; but we can each look to the cultivation of nobleness in ourselves. We can develop in our own souls a passion for Purity and Truth and Freedom. We can hate falsehood, even in its most insinuating forms. We can refuse to be petty tyrants, and, as far as it lies in our power, we can refuse to be slaves. We can be free in all things except free to do wrong to another. Let us learn to distinguish between the freedom of tyrants and the freedom of freemen,—the freedom that sacrifices *self* for Right, and the freedom that sacrifices *others* for self. But let us also learn to know what another may justly demand of us. For if we weakly submit to tyranny will we not give birth to slaves? If we submit to lust are we not propagating lust? If we think sex impure and motherhood impure, are we not ourselves the fountain of impurity from which no pure thing can come? Let us learn how Divine a thing is motherhood, how Divine a thing is the creative love by which motherhood is made possible. Let us learn to distinguish between this, and the creations of lust.

And once we begin to realize how Divine a thing is birth, we will then realize the power we each one hold over the destinies of mankind. We will never dare then to think it is of no account whether we are broad or narrow-minded, whether we are public-spirited or not, whether our sympathies are with the tyrant or the slave. We will learn to be jealous of our every thought, of our every heart-pulse, lest we let the encroachment of adverse influences kill out the growing nobleness in us that

we would wish to transmit to our sons, a worthy heritage. It is not enough to be good; we must be great. We must love virtue; but we must love wisdom also. A heart always true, sympathies always on the side of right—but then a mind with it! No woman yet has ever been half enough in love with knowledge, half broad-minded enough, half public spirited enough. As Daniel Deronda's grandfather said, "Every Jew should rear his family as if he hoped that a Deliverer might spring from it." So I would say, let every woman live as though she expected to be the mother of the Savior of her Race.

THE Baptist Mission Convention passed the following resolutions at Philadelphia:

"Resolved, That we hereby respectfully request the Congress of the United States to withhold the appropriation of five million dollars asked for the World's Fair, until satisfactory assurances are given that the Fair will not be opened on the Lord's Day.

"Resolved, That any attempt on the part of the management of the World's Fair to give prominence to the Roman Catholic Church in the arrangements of the Fair or to exalt its ecclesiastics in connection therewith must be regarded as an unjust discrimination, as contrary to the American principle of separation of Church and State.

We have only to substitute Protestant Church for Roman Catholic Church, in the second resolution, and it becomes self-condemnatory when taken in connection with the first resolution. The Protestant church can only see the iniquity of seeking to control the management of the Fair and Congress, and combining Church and State, when it is the Catholics who desire to do so. The Protestants are seeking temporal power, and claiming infallibility just as much as the Pope at Rome; and both are using the questionable arts and shams of the unscrupulous politicians to attain their ends.

ACCORDING to the report of the Board of Health, there are one hundred and sixteen lodging-houses in this city, with rooms for fourteen thousand one hundred and seventy-two persons, the cost of a lodging ranging from seven to twenty-five cents. Superintendent Byrnes, as is well known, entertains very definite ideas regarding these lodging-houses and their agency in making criminals. He has termed them "nurseries of crime" and has long been desirous of securing legislation that will give the police greater authority over them, and thus reduce the pernicious influences which radiate from these resorts.—*New York Herald*.

Nothing else but crime is to be expected when human beings are thus herded together in a pestilential, crime-breeding atmosphere. More and more is the system that makes such herding necessary being condemned by its own mouth-pieces—the public press.

A BASKET already full of husks cannot be filled with grain. So there is no redemption for one whose mind is kept filled with low, degrading thoughts.

THOMAS LAKE HARRIS.

THE Birmingham "Daily Post," England has this complimentary notice of Thomas Lake Harris' late work, "God's Breath in Man:"

"All this research into the regions of the unknown brings us to the subject most in vogue just now—that of the revival of Spiritism, which has displaced the Blavatzky and Besant theory, and thrown fresh light upon that of the great Thomas Lake Harris, which latter is making its way with rapid strides through the azure mental atmosphere of Paris. The latest novel of Gilbert Augustin Thierry, founded upon "God's Breath in Man," is just now creating a furore, and replacing on the boudoir table the whole series of English didactic, theological and sentimental novels, as well as the enervating corruption of the French works of fiction. 'La Bien Aimee' revives all the intensity of interest experienced some years ago by the vindication of the doctrine of reincarnation as set forth in the works of Thomas Lake Harris; and to those who were acquainted with the predecessor of M. de Blowitz on the "Times," many of the incidents of the novel bring to mind some incidents in the life of the hero who preferred the approval of his own conscience to that of his brother man. The success of the book has renewed the controversies and opposition excited by the events in real life which had given rise to the fiction. One of the great Paris preachers writes to the author of 'La Bien Aimee': 'You have discovered at last the true definition of eternal suffering.' Some people imagine that this new sentiment of interest in the unknown betokens the reaction about to take place; and that this *fin de siecle*, which has been so much abused in every detail of its progress towards its end, will, after all, serve to prepare a new era of thought as well as of morals for the new generation about to appear."

THE record of lynchings in the South for the past year is most disgraceful. The total number for twelve months ending May 1st was one hundred and sixty-four; of whom seven were burned alive, one was flayed alive, and one was disjointed. There was not a single case in which any of the lynchings were punished. How many of the men who were illegally killed were guilty and how many of them were innocent will never be known.—*The Call*.

Even if those lynched were guilty as charged, they are not more so than those who did the lynching. This spirit of fiendishness is the outgrowth of the slavery system of the South. Those born and bred in the belief that one human being could own, buy and sell another human being will of necessity be brutal in their natures, and it can only be eradicated by their getting a regenerated consciousness.

To command betokens tyranny; obedience to command betokens slavery. When we can control ourselves we will not need to command or be enslaved—we are sufficient unto ourselves.

No God can abolish evil while man continues to create the cause of evil.

For The World's Advance-Thought
THE MERCY SEAT.

A. G. HOLLISTER.

"In this is love; not that we loved God, but that He loved us, and sent forth His Son a propitiation concerning our sins. And he is a propitiation not only concerning ours, but also concerning the whole world."

THE human memory is a marvelous instrument for recording conduct, and everything that engages attention; it is beyond the possibility of destruction by fire, or catastrophe, or waste, or wear, or time's flight, or by death and dissolution of that delicate chemical vesture within which its sensitive texture is wrought. Though the act be forgotten, its records remain to testify in a season of judgment, beyond the power even of its owner to erase. Only the Divine Wisdom that ordained its laws, could devise means to infuse an antidote, to correct, to cover, to efface from the life, undesirable memories that testify against the actors, or neutralize their ill effects, and bury evil conduct and its consequences in perpetual oblivion.

Hence, we look to Divine revelation for the true method of atoning for sin, and casting it out of heart and memory. Jesus testified, "The Father judges no man, but has committed all judgment to the Son, that all men may honor the Son, even as they honor the Father. The Father is honored by honoring the messengers He sends." "He has given him authority also, to execute judgment, because he is the son of man." This teaches that God has committed to man the judgment of all things pertaining to man. God in the conscience, which is but one's individual portion of God, that cannot keep one from sinning, cannot effect the more difficult task of restoring him, without external aid. Partial judgments do, indeed, at times arise in the conscience, sufficient to turn their subject from an evil course, but they go not deep enough to remedy past evils, nor to remove corruption from the heart, without exposure by confession, to the light in God's witnesses, as the gospel of salvation requires.

The son of man alluded to, is not an individual man, but a character which includes many in one spirit. For it is written, "The saints shall judge the world." The son of man, is the regenerated, new man, and heir of all precious things promised to man. He does not become such without passing through the ordeal which takes away sin and purifies the soul. To the qualified judges, they must first be tested by the same standard that is to be applied to others in their presence. Hence, we are told that "the sins of some men are manifest, leading before to judgment, but some, they follow after. Likewise the good works of some are manifest, and they that are otherwise cannot be hid."

Under the law, which was a shadow of good things to come, it is written, "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Jesus testified, "For every idle word that men shall speak, they shall give account thereof in the day of judgment." To whom is this account to be rendered? To God in His saints, through whom

and whom He judges the world. Daniel tells us of a period when judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The Apostle attests the same when he says, "Know ye not the saints shall judge the world."

Jesus said to his disciples, "Ye who have followed me in the regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." John saw twice twelve thrones, on which sat twice twelve Elders, around the central throne, showing an equal participation in this judgment, by the feminine half of humanity. Else why has woman reason, judgment, conscience, and understanding to sift and weigh evidence. In describing the judgment of the first resurrection and millennial reign, the seer says, "I saw thrones, and they who sat on them," but he does not specify their number. Daniel also is indefinite as to number, saying "The thrones were placed." There may be twelve thousand or twelve times twelve thousand, according to the number sealed out of the tribes of Israel, for aught that appears to the contrary. Be they few or many, they evidently denote judgment and dominion given to those who sit in them.

These judges having been tempted like ourselves, and having been purged, even if they have not yielded to the same extent, can be touched with a feeling our infirmities, and wherein themselves have suffered, are able to aid those who are alike tempted. Here then is the tribunal before which we must all be made manifest in due season, and here is found the mercy seat from which is dispensed the healing and covering power of a true statement. For Jesus testifies through his servant John, "He that overcometh shall sit down with me in my throne, even as I overcame and have sat down with my Father in His throne."

Having been anointed with the same Holy Spirit, and baptized thereby into death of the carnal life, as Jesus was, and having overcome death, and him having the power of death, as Jesus overcame, they are with Christ, and execute the same judgment, and rule in his commands. The prayer offered by Jesus, that his disciples might be one with him as he was one with the Father, signifies as much as this, to those in whom it is fulfilled and fulfilling. So testifies one who has experienced the cleansing and overcoming power dispensed in this judgment.

ARRANGEMENTS are nearly completed to hold a four weeks camp-meeting on the Columbia river valley, through the month of August. Several of the most advanced thinkers on the plane of spiritual science are now in Portland, and will be present at the camp, which will be specially devoted to the consideration of the spiritual philosophy in all its departments. See programme in another column.

DEATH is the least punishment for the criminal, because it relegates him to the realm of darkness that is most congenial to his criminal traits. A life of restraint is a much greater punishment for him.

SPIRITUALIST'S CAMP MEETING.

To The Editress of The World's Advance-Thought.

THE management of the new camp ground, on the Cowlitz river, above Kelso, have made arrangements with the Kellogg boat lines, the Dalles City boats and U. P. R. R. boat lines to all points on the Columbia river to carry passengers to the camp ground and return for one and one-fifth fare the round trip. Tickets good until September 7th. The meeting will open August 7th and close September 3rd, including five Sundays.

Able speakers have been secured and all departments of progressive thought will be provided for by competent advocates. Classes in various departments of psychic science will be formed, and students admitted to the province of a thorough drill in the occult forces. Board will be furnished at reasonable rates—not far from four dollars and a half per week—while tents and cot-beds will be provided at cost. Parties who prefer can provide their own camping outfit and board themselves.

The grove consists of fifteen acres of large firs, giving plenty of shade, and the Cowlitz river is famous for its fine boating privileges.

Everything that is possible to make the meeting a success will be done by the management, and the public may be assured that a fine programme of lectures will be provided for the intellectual wants of the campers and all who will attend. Illustrated Lectures in the Sciences of Astronomy, Geology, etc., will be a feature of the camp, and the students of the Natural Sciences will be provided for with competent instructors.

Those who have attended Chautauqua assemblies in the East will remember the policy pursued by the management of those popular gatherings; and this will differ from them only in the subjects under consideration. Advanced Science in all of its departments will be the controlling thought of this meeting, and the latest discoveries in Science, Philosophy and Evolution have a free expression without special reference to theological interests.

For circulars address L. B. Smith, Kelso, Washington. T. C. BUDDINGTON.

A NEW ERA is the turning over of a new page in the history of humanity. The scroll of time rolls up the Old Order of things, and progressive humanity begins with a blank page on the New Order. In the New Era just tounroll we shall make a better record. The Old falls of its own corruption; it has lived its time and dies. All the fetiches and idols that now reign will have passed away. The corrupt laws and usages and customs of this era will give place to pure, living ones; for the Golden Rule will be the governing law.

MANKIND must unite; if not in prosperity then in universal misery. All happenings indicate this. The union that will bring happiness must be a union of heaven and earth; otherwise it cannot grow to perfection; for the two must combine to make perfect any condition. The coming Whole World Union comes as the fruit of Whole World Soul Communion.

The Universal Republic.

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ONE DOLLAR A YEAR.

EACH FOR ALL AND ALL FOR EACH.

SINGLE COPIES BY MAIL TEN CENTS

August Number, 1892.

PORTLAND, OREGON.

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THEIR OWN OPPRESSORS.

How unfit the workingmen are for any better condition of things is shown by the savage brutality displayed by the workingmen at Homestead, and especially by the miners in the *Coeur d'Alene*. The Oppressors that they so bitterly complain of are right within themselves—their own brutal, selfish, natures.

The cold-blooded murder of their fellow workmen by the strikers in the *Coeur d'Alene* mines has no shadow of justification. The former were earning a good living for themselves and their families; and for any union to claim they had a right to prevent them is to institute worse tyranny than any corporation has ever practiced upon union men.

The trouble is the unions are made up of the spirit of individual selfishness. They have no idea of progress beyond maintaining and increasing their own particular wages; they are not formed for the outworking of good for all humanity, and the consequence is that the selfish spirit has begun to bear its fruit, and it proves worthless for any good to humanity.

At Homestead three thousand eight hundred men are employed, and the wages paid and the proposed reductions were as follows:

	Old scale— \$26 50 ton 12 hrs.	New scale— \$26 50 ton 8 hrs.	\$23 00 ton 8 hrs.
Heater	\$6 37	\$7 68	\$6 67
Screwsman	6 81	5 47	6 41
Heater, first helper	4 53	2 62	4 75
Heater, second helper	2 56	2 37	2 27
Craneman	3 29	2 37	2 06
Roll engineer	3 69	2 85	3 24
Roll tableman	3 69	2 14	2 47
Sweepers	2 27	2 23	1 86
Shear tongsman	2 27	2 37	1 94
Stamper	2 07	2 37	2 06
Shearman	3 69	2 62	4 00
Shear tableman	2 56	2 23	2 27
Buggyman	2 27	9 45	1 64
Roller	9 31	7 43	8 20
Screwsman	7 66	5 40	6 49
Tableman	6 65	4 73	4 62
Hooker	5 66	3 38	4 15
Sweeper, front	4 50	3 38	2 99
Sweeper, back	3 66	7 48	2 91
Shearman, first	8 66	5 40	6 43
Shearman, second	5 66	4 05	4 63
Leader, first	5 16		3 55

Laborers working by the day are not included in this list, but the lowest get \$1.50; others run to \$1.75, \$2, and higher.

These are by no means starvation wages; and there was no just cause for a riot if they refused to accept them. It is just as wrong to compel employers to pay certain wages by force of arms as it would be to compel workingmen, at the point of the bayonet, to do work for a specified sum. Under the present competitive system the employer has the legal right to make a contract with any men who will do his work, as much as a working-

man has to work for whom he pleases.

Coercion of any kind is not compatible with the spirit of progress. Coercion is tyranny; and tyranny is the progenitor of slavery. No, the force of tyranny will never work any good for humanity in general or any part of it.

The fact that workingmen sustain the competitive system is proof positive that the spirit of brotherhood has not yet been awakened in them. They speak of evolution as if it would bring about a better condition of things, but it would only be putting out what little light there is in the darkness of the world if the savage element that ruled at Homestead and *Coeur d'Alene* should get the upper hand. Our present management, bad as it is, would be perfection compared to the lawless rule they would enforce, once in power. If this is a specimen of "Reform" rule leave us by all means to the monopolists.

The strife was one of extreme selfishness on both sides; there was not one gleam of unselfish good in the whole affair. The treatment of the Pinkertons after they had surrendered shows the spirit in which the whole thing was gotten up.

Carnegie and Company say: "We will continue our present policy and propose to run the Homestead steel works. They are our property, and it is our right to operate them as suits us. As heavy taxpayers we have a right to the country's protection."

The millions that this company own are the aggregated profits gained from the toil of these men; and they have a right to share in the profits. The Company has no right to reduce their wages and put them down to starvation prices, while they themselves revel in luxury paid for by the labor of these men. It is time that all corporations should understand that the business that is built up by the labor of the people cannot be run for the mere selfish greed of the "owners" and to the detriment of the laborers and their families. One may do what he pleases with his own labor; but those who live off the toil of others owe them too much to dismiss them at pleasure.

Probably two-thirds of the population of the country are workingmen. If they would honestly and earnestly unite and work in harmony for the good of all humanity they would be invincible and peace and plenty would be the lot of all without the shedding of one drop of blood. But strikes, labor unions or new parties, will not do any permanent good so long as men try to rule by brute force. Dirty, disorderly people may be turned out of a house and the house thoroughly cleaned, but if you put filthy, disorderly people in there again it will soon be as dirty as ever. These riots may be a lesson that will arouse the thoughts of all the better people, both rich and poor, the poverty

stricken and the millionaires, and they will see the terrible trouble that must inevitably come if they continue in their present selfish way of living; they will see that neither the monopolist, millionaire nor the workingmen alone are to blame for the present state of things, but that all are equally guilty. Then Reform will begin in reality.

"COMMUNISTIC ANARCHISTS."

An appeal has been issued by the "Communist Anarchists," of this city, to the workingmen, asking them to join their ranks. The circular says: "We wage war against Private Property, against the State, against the Church—a war having for its object their utter annihilation. We struggle for the attainment of a Communistic Anarchistic Society; that is to say, a condition of society in which it is possible to develop individual freedom. We claim, therefore, for every one the natural right to enjoy life as his tastes may direct, a right rendered possible when everyone occupies himself according to his inclinations, strength and abilities. In other words, everyone shall do his best as to industry, agriculture, education, art, science, etc., while each places the results of his doings at the disposition of society."

In a state of society where all have attained a high degree of wisdom and spirituality, and each one is capable of being a law unto himself, no outward civil or religious laws would be necessary to regulate their conduct; for none would have a desire to infringe upon another's rights or to oppress others in any way. But to abolish all law from the world with the present greed-bound, flesh-eating, whisky-drinking, tobacco-using, blood-thirsty humanity, is to bring ruin and chaos upon the world. We might just as well turn loose so many wild animals to prey upon mankind. Scarcely a single co-operative colony succeeds for any length of time in holding its own. We may as well expect a plant to grow without water or sunshine as to expect to live in an Anarchistic state with humanity as it is. And that the Anarchists themselves are the least fitted to live without law is proven by their wishing to resort to bloodshed or anything that will bring about the result they advocate. Selfishness dominates them just as completely as it does those they call tyrants and usurpers.

As long as man lives entirely in his animal nature he will foster in some shape the evil systems which are the outgrowth of it. When we are ready to live without these outer laws then they will cease for want of use; but not until then.

Our present civilization is the disorder of the wilderness out of which the spiritual pioneers must bring order and harmony.

For The World's Advance-Thought.
LAND BEYOND THE SEA.

ROSE L. BUSHNELL.

O, LAND beyond life's sea!
When will this task be o'er?—
When shall I reach that peaceful shore,
O'er the dark waves whose billows roar;—
When shall I go to thee,
Bright land beyond the sea?

Sweet land beyond life's sea!
How close you seem to me,
When flushed with faith's bright gleam;—
Then my longing heart breaks through the dream
To fly to thee, to thee,
Sweet home beyond the sea!

Bright land beyond life's sea,
When will this toll be done?
How slowly glide the years! more swiftly run
Into the Celestial radiant sun.
My soul still longs for thee,
Calm land beyond the sea!

Dear land beyond life's sea,
Bright is thy unfading light!
Why art thou so near to night,
So near to me, dear land to-night
That I can gaze on thee,
O, land beyond the sea?

O, land beyond life's sea,
Sometimes I cross the strait,
And stand beside a castle gate,
Where slanting sunbeams seem to wait
For me to pass to thee,
Blessed home beyond the sea!

LET THEM BE BORN RIGHT.

The Society for the Prevention of Cruelty to Children, in Wilmington, Delaware, reports for the past year, two hundred and seventy-five complaints with six hundred and seventeen children involved. In Philadelphia there are nine hundred cases reported, involving over two thousand children. The good the organization affects is incalculable.

In every city in the world the number of children cruelly treated average about as they do in the above cities. The cause of so much wrong to children is, that, in most instances the children are unwelcome additions to the family. Marriage on the low, ignorant, selfish plane is a curse to the race.

Church and State are both responsible; for they conjoin in wedlock people who have not the least conception of the responsibilities involved in their union. The sacredness of marriage is polluted by the ignorance or carelessness of priest, judge, and the parents; and married life, instead of being pure and holy, is the fountain head of all the corruption and criminality and vice that curses the race and makes of life a hell upon earth. The important thing is to have humanity born right.

The doctrines of the Churches stand in the way of the teaching of heredity; for, if it is shown that children may be born without the total depravity attachment, they would be already saved and the occupation of the preachers would be gone.

THERE is only one power that can cope with the dynamite of the Anarchist successfully, and that is the power of good thoughts and acts.

FURNISH EMPLOYMENT.

THERE are millions of dollars' worth of work that should be done in every state; such as building roads, digging canals, etc., and if every unemployed man in the country could be given this work and be remunerated for his toil, there need be none out of work. The Government might print two hundred millions of labor money a year to be divided pro rata among the States according to their population. Each dollar paid out would have its basis in the improvements made to show for it.

The labor of the country is that which gives a solid basis to the bonds. Let labor cease all the country over for six months and the bonds would not be worth fifty cents on the dollar.

There are thousands upon thousands suffering that cannot get work to do to support themselves; and there is need for improvements that, if made, would furnish work for all in abundance.

If Russia would apply this remedy to her starving millions they would be improving her vast domain, and all would have enough to live upon. A stop could be put to the useless expenditures and then use the money for this purpose.

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If people would show but half the sympathy and consideration for the living that they do for the dead this world would be a joyous home for so many, who, from lack of it, find nothing but dreariness and misery. It is considered monstrous to speak ill of the dead, no matter how bad they were, but there is no end to the mean things that are said of the living. When one dies those who have condemned and kept proudly aloof will be the first to come with flowers and sympathy. This waning age has glorified death, while life has been neglected.

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THE terrible disasters in the oil regions of Pennsylvania illustrate the action of inharmonious forces generated by ignorant people acting blindly. The oil was everywhere in a latent condition about the homes of the people, and a spark from a locomotive exploded it, and it was followed by widespread death and disaster. The inharmony generated by the people is all around them, likewise, in a latent condition, and it only needs flashes of more or less intense hatred to explode it and cause general misery.

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THE holidays of the people while in their present unspiritual condition witnesses the generation of more inharmonies than when they are at work. Mankind will have to devote much less time to manual labor as they become more spiritual in their mode of life—when they have learned to usefully employ their time not spent in manual labor.

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A PERSON who claims to be a Reformer should never preface his remarks with the usual falsehood, "I have made no preparation." A Reformer is always ready to enunciate principles of truth,

USURY.

"The only wonder to me is that we tolerate usury at all, and I trust that the present move of the People's Party will bring about a radical improvement in our views of such matters."

The People's Party, or any other party, will not abolish usury until the individual members cease to accept the profits of usury in any form. The one who receives his five per cent. usury on his deposit at the Savings Bank is as much a usurer as the one who takes usury in Wall Street or other financial center as banker or broker. Usury by any other name—interest or increase—is still usury. There is no real reform in any party or any man until they are willing to give up personal profits that come to them from evils similar to those they decry. Mrs. Anna Besant gave up, voluntarily, an income of forty-five hundred dollars a year from her books, because she could not endorse her former writings with her present light. There are not many like her; therefore, reforms move slowly.

The People's Party men, as a rule, who decry usury are just as quick to take it when they have a chance as any one. The Spiritualists or Materialists who are ever inveighing against the bigotry of Orthodoxy are often just as bigoted in their lines of thought. And so all along the line the Reformers sustain the very evils they decry; and when they find their efforts fruitless, because of this hypocrisy, they are the first to talk of the bloody revolution that must come. The great body of so-called Reformers are looking for material benefits, instead of spiritual growth; therefore, they think in a general overturning they will have a chance to come on top.

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THERE are other intoxicants besides liquor and narcotics. Anything that weakens the will power to control one's action is an intoxicant. The excessive eating of sweetmeats, soda drinking, etc., is as bad to some as is whisky drinking to others. One may be intoxicated by another person's will, and while under its influence do things that they will regret terribly. The great lesson of life is to learn to control our own selves, in every particular. When we can do this we will have learned the true meaning of life.

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SPIRIT life is the fruitage of this earth life; and the harvest we reap there will be the increase of whatever we have sown here; it will be either heaven or hell. So many imagine that death of the body changes us to perfect beings. Death merely disrobes the spirit, and it stands revealed either in its loveliness or in its hideousness, according as we have grown it. The more of the Eternal Truth and Good the spirit has grown the lighter they appear to the clairvoyant vision; some shining almost like the sun.

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THE thinker is a good listener. The thoughtless are glib of tongue and poor listeners.

EQUALITY AND JUSTICE.

I AM of opinion that the present system of conducting criminal cases is not consistent with justice. I believe I have sufficient grounds on which to base the assertion that Justice is often blindfolded with a cloak manufactured from such materials as public sentiment, wit, eloquence, political power, etc. It is almost as hard to convict a rich man as it is for a "camel to pass through the eye of a needle," because he has money at his command. Having money, he has friends, and, having friends, he has influence. He is defended by eminent counselors who, by their soft, glowing words, lead the ordinary jurymen away from the true merits of the case, and the defendant is either acquitted or let off with a light sentence, which, by the way, he seldom serves. On the other hand, if a man is on trial and without money, "the law is allowed to take its course."

Now, let us look a little more closely into this subject. If one corporation robs another, and the cause is ever brought into court, it is Corporation vs. Corporation so far as the general public is concerned; but should John Smith steal five dollars from you, the case in court would be entitled the State (or People) vs. John Smith. The whole State has taken up arms against John Smith, and when the "culprit" is safely landed behind prison bars the people breathe a sigh of relief.

It is the sacred duty of every man to aid in the punishment of crime, but why is so much interest taken in the latter, and so little in the former? The answer is obvious. As I look around me, I can see plainly the work of an unjust court; on my right is a boy serving a ten years' sentence for stealing a few dollars from his friend while they were both drunk. On my left is a man serving a sentence of one year for going to his neighbor's door and shooting him dead in cold blood.

Men all over the country are raising the cry of reformation, but none of them have struck the correct idea. They should begin by reforming the courts. This could be accomplished in the following manner: (1) exclude politics from the courts; elect Judges by popular vote for the term of their life, or as long as they act justly in all cases brought before them—men who are capable of judging, and who have the courage to stand by their convictions; (2) restrict lawyers from making any plea whatever; either for or against one accused of any offense, confine them to the presentation of evidence alone; (3) select men of intelligence to act as jurors. In this way justice will not be dovetailed to dollars as is so often the case nowadays.—*Prison Mirror*.

MINISTERS can never save souls so long as they encourage that which shrinks the soul. It is that which is soul destroying that needs to be redeemed. No one can save souls to Christ who sustain Christless systems—war, usury, murder etc.

It is rather amusing, to say the least, for the "financiers" of the country, who have never made an honest dollar by productive industry, to twit the farmer of wanting money free of charge.

LAWLESSNESS OF THE SOUTH.

THE "Philadelphia Press," commenting on the lawlessness of the South, says:

"The lawlessness of the South is one wide curse, affecting all classes, blighting all sections, and apparent in all the States from the Potomac and Ohio to the Gulf. The favorite Southern remedy for this crime is lynch law. For three-quarters of a century this ineffectual cure has been applied. It has failed. Lawless justice never suppressed lawless crime. The South needs settled law and ordered justice more than it needs new capital or material development. Nothing will cure its crime but inexorable law. A strong constabulary, fearless judges, upright juries and busy hangmen are the crying want of every Southern State. Until these come crime will not depart."

Legal hanging does not stop crime any more than does illegal lynching. There is no magic in hanging men, legally, that will prevent crime.

The editors of numbers of our daily papers display a most woeful ignorance as to the cause and cure of crime. Education in sex-ethics and thought culture is sadly needed by all the various grades of society. The origin is the cultivation of evil thoughts; the external act is their fruition.

Hanging or lynching does not kill the thoughts of crime, it only kills the body which acted out the thought, and this killing of the body only increased the evil thoughts that will seek other bodies to express themselves through. As long as the thought-seeds are created they will find congenial soil in which to plant themselves.

Crime has ever been increased by killing its victims. Those who have lessened crime have been the Elizabeth Frys, the Hannah Moores, the Lucretia Motts, who by love and sympathy have destroyed the bad desires of the criminals.

The Christian would say that God is Love. Love then is all potent to bring harmony out of chaos. Why then do not the Christians stop the horrible legal murders and cure its criminals by putting God (Love) into operation? It is surely apparent that if Christians have no Love they have no God. The Methodist Christians are condemned out of their own mouths by passing, by an overwhelming majority, resolutions to table an expression against capital punishment, at their Convention, at Omaha.

NEW YORK courts have recently rendered a decision that while a woman is entitled to money earned outside her home, yet the husband has a right to her services, not only in household work, but in any other manner which he may direct. "Such services as she renders him, whether with or without the strict line of her duty, belong to him, and if he pays her for them it is a gift," because he cannot make a valid contract to pay her for extraordinary services.—*R. P. Journal*.

The Judges of the courts rendering this decision are living in the past; their consciousness has not yet awakened to this life.

EVERY one who lessens the possibilities for men to obtain work is a crime breeder.

ENEMY OF THE PEOPLE.

THE "New Nation" says: "The Consolidated Street Railway of Cincinnati is substituting electricity for horses as a motive power, and proposes to increase the fare from four to five cents. It is also attempting to prevent another company from building a new line through a portion of the city that now has no street car accommodations."

Here we have one of the greatest reasons why work is scarce. Under the competitive system the policy of individuals or corporations is to bar out all those who would engage in the same business as themselves; consequently they make all efforts, by fair or foul means, to prevent an increase in their branch of business, for fear of their profits being lessened. Thus competition becomes the enemy of the people. Under co-operation all this would be done away with and there would be plenty of work for all to earn a livelihood.

"Mr. JOHN P. BRIGHAM returned yesterday from a visit to his ranch at Nestucca. He reports that some boys who live on the Siletz Reservation chased a band of ten elk in back of his place a day or two since, having pursued them with hounds for two days. The poor brutes had become thoroughly tired and frightened, and were corralled in a sort of cove at the foot of the hills, and three of them were shot."

We all suffer for not entering our protest against such barbarous, brutal cruelty to dumb and helpless animals. If mankind could realize the detriment the practicing of such cruelty is to their welfare, selfishness alone would cause them to stop such practices. No one is secure from murderous onslaught so long as this spirit of fiendish murder is thus recklessly cultivated.

It costs five thousand dollars to convict and hang a man in the State of Ohio. It is a terribly animalistic and unrighteous state that men are living in when they will spend that much money to convict and hang one accused of murder, yet will not spend a cent or make an effort to teach humanity the laws of being that would prevent murder and crime in every form. If half the money that is spent to pay the salaries of prosecuting attorneys, detectives and the costly machinery of criminal courts was used to educate the people in peace principles, sex-ethics, vegetarianism, mental unfoldment and the operation of the laws of thought, it would not be long before murder and crime would cease to exist.

It is reported from Washington that one man alone has wasted three hundred thousand dollars in experiments with cannon, that only resulted in bursting them. The millions spent in this way every year might be devoted to the building up of industries that would give employment to the millions of idle people who cannot get work sufficient to support themselves; and it would be a greater protection against war than all the cannons and implements of war that could be made.

PESSIMISM is mental dyspepsia.

WORK FOR REFORMERS.

The Religion Of Humanity.

THERE is a very large field for missionary work in our land; not necessarily among the benighted, or those who are beyond the sound of church bells, but among a class of people who have never been taught the religion of Humanity. However strange the paradox may seem, it is nevertheless true, that our clergy, who are presumed to be the exponents of Mercy, pay so little attention to that attribute in their discourses as to make it pardonable for the uninstructed laymen to think it foreign to the teachings of our Saviour.

If we turn to St. Luke, chapter six, verse thirty-six, we shall find the following exhortation: "Be ye therefore merciful, as your Father also is merciful." When we remember that the bible is replete with texts similar to this, it seem "wondrous strange" that ministers of the gospel do not more frequently allude to them.

We are never tired of talking of the progress of civilization, and our clergymen seek to impress upon us what they deem to be an important truth, that the principal good in this world comes from the sacred influences of religion. This being conceded, why do they not seek to enlarge the field of this usefulness by broadening their views, until they shall embrace in their sermons earnest protests against the crime of cruelty?

How few church members will find it within their recollection to have heard a sermon preached from the text: "Blessed are the merciful, for they shall obtain mercy."

We are surprised, because of its rarity among the usual utterances of clergymen, to find the following paragraph in a recently printed discourse of an English divine: "We live in a Christian land, and the distinguishing feature of the religion of Christ is that of mercy; and we need to remind ourselves, and to be reminded, of the fact that Christianity is, in its essence and spirit, essentially a religion founded upon the teachings of the Beatitudes; that love, not hate, is the fulfilling of the law of God. If men are faithful to this principle, they cannot, nay, must not, limit its application to human beings alone, but must extend it to the members of the so-called brute creation."

These words are not only eminently appropriate to the sacred calling of the clergy, but they impressively suggest the great underlying truths of the Christian religion.

In keeping with the spirit of the above quotation, what more thoroughly instructive subject could a clergyman select for elucidation than "The Cruelties of Fashion?" He could find ample material for illustrating his discourse by reference to the plumage of dead songsters that bedeck the bonnets of the ladies of his congregation. It would require courage to do this, but courage always inspires respect; and to plead the cause of the little creatures that make our woods musical, asking that their slaughter be stayed in the name of Mercy, would touch the tenderest sensibilities of his hearers.

If our clerical friends would like material to aid

them in preparing a discourse on the cruel mandates of fashion, which involve the destruction of birds, let them call the attention of their hearers to the well-known fact that in many localities in this country the feathered inhabitants of "field and wood" have been nearly exterminated. Abroad the situation is not much better, for, according to a foreign exchange, "it is the opinion of local authorities that nothing can save the beautiful birds of India from complete destruction but a prohibitive tax upon the export of their skins and feathers. Such is the demand for the adornment of ladies' caps, bonnets, and even dresses, in Europe, America, and elsewhere, that the time is believed to be ripe for this decisive remedy, if India is not to be deprived of its feathered songsters altogether." Another authority says: "The sales for three months, in one London auction room, amounted to nearly eight hundred thousand American and Indian birds; and the firm's catalogue showed, as a special classification for one sale, three hundred and six thousand golden-breasts, canaries, paroquets, humming-birds, and other rare selections from the feathered tribes." To add to these statistics, "Science" reports that at one place on the shores of Cape Cod, forty thousand "terns," a species of the long-winged aquatic birds, were killed in one season for the hat trade.—*Our Animal Friends.*

A Penitentiary Mobbed.

ABOUT two o'clock Saturday night a mob broke into the penitentiary at Little Rock, Arkansas, and dragged therefrom a Negro and hanged him. He had been guilty of a dreadful crime and perhaps deserved his fate. But what excuse had the honorable citizens of Little Rock for thus violating the law and dragging the dignity of their State in the mire? There is but one excuse—they are not yet civilized. They have not yet reached the standard of civilization of the American Indian of to-day, for he no longer burns his captive at the stake, while Arkansans do. It was not long ago, and not far from Little Rock (at Texarkana) that the people burned a Negro at the stake, and danced and whooped around as the poor wretch writhed and crackled in the flames.

Citizens of the United States may boast of their higher civilization, but in what other country of the world, classed as civilized, are such barbarous acts perpetuated as in this country? This a great and glorious country, and it has millions of as good, noble inhabitants as can be found on earth, but it also has some of the most lawless, brutish people that ever disgraced the name of freemen. They cause the finger of derision to be pointed at their country and its liberal form of government, but they care not so long as they may indulge their own passions of greed and revenge. Undoubtedly this vicious element as it exists to day in communities will disappear with the coming generation. Mob law is no longer a necessity in any corner of the United States, unless it be a mob law to punish mobs. So long as ten or twenty men may murder with impunity it is not very dignified of

our courts to hang one man when he kills some one he thinks deserving of death. Was a greater judicial farce ever played in a court of law than that which took place in Wisconsin a few months ago, when a "mob" was tried for murder, acquitted and sent to an insane asylum, from which every one was released a few weeks later? The excuse offered for mobs is that men are driven to take the law in their own hands because of the failure of regularly established courts to inflict adequate and prompt punishment. In neither of these Arkansas cases could this excuse be put forward. The courts of that State were never known to delay punishing a Negro, and for such crimes as they committed he is usually punished sufficiently to satisfy any person's desire for revenge. It is nearly always the wretch whom a discriminate God would excuse from crime that the mob vents its fury upon—beings that are never allowed to profit through the law's delays, the cunning of eminent counsel or the power of money. To say that mobs are born of the lax administration of justice is a subterfuge, otherwise mobs would punish those big criminals that debauch justice and defy the power of courts.—*Prison Mirror.*

Vivisection.

WE herewith give a translation of the review by the "*Moniteur Spirite et Magnetique*," of Brussels, Belgium, of the work of M. D. Metzger, of Paris, on "*La Vivisection ses Dangers et ses Crimes*." (The Crimes and Dangers of Vivisection.)

Horried at the tortures inflicted upon living creatures capable of feeling and suffering, under the pretext of scientific researches and studies, M. Metzger makes sympathetic appeals in their favor to ask that the people everywhere shall send forth protestations against these cruel, useless and dangerous practices.

"Millions of victims undergo living agonies each year under the doctor's lance, and the tortures that are put upon them daily in the college amphitheatres from death by hunger to suffocation; some animals are frozen alive, whilst others are watered with boiling oil or turpentine; others are covered completely with an imperretrable varnish; others again have portions of their organs cut off and their nerves tied.

M. Metzger's heart was deeply stirred at these infamous outrages upon dumb life, and, actuated only by humane sentiments, he has exposed those crimes, that have too long been hidden in laboratories, and spoken of in books that medical students alone have access to. And these fiendish exploits are not the fruit of his imagination, as he gathered them from the books and publications that the vivisectioners have themselves published. Lawson Tait, the great surgeon, says that "vivisection is absolutely useless and should be abolished by law."

MILLIONS of dollars are spent every year by Congress publishing literary matter to send out to the people that scarcely any one ever reads. How much better it would be to devote this time and money to something that would benefit the people.

SELECTED.

Opinion Of England's Official Hangman.

JAMES BERRY, in a letter to the Chicago "Daily News," says:

"For eight and one-half years I was England's official hangman, and during the holding of that most important office I have conducted executions throughout the whole length and breadth of Great Britain and Ireland, and have personally supervised the largest number of executions that have been carried out for a number of years. I have been engaged to act in five hundred cases, but out of that number only one hundred and eighty-three were hanged, so you see the number of criminals who escape through reprieves and respites and insanity is nearly double the number of those who are executed. For this and other reasons I have turned against capital punishment in England." He says further: "I have come to the conclusion, not suddenly but by degrees, that the policy of hanging is a bad one; that it is not such punishment for murder as an enlightened, Christian country ought to carry out; that it has no deterring influence in repressing crime. I consider capital punishment something in the nature of a disgrace to an age of civilization. Whenever I read now of an execution I am seized with a sickening feeling not wholly to be accounted for by the more or less revolting details before me. I cannot help being moved by the thought that I am a member of a community which allows (certainly more or less thoughtlessly) a practice to be continued that in years to come will, I feel sure, be looked upon as a relic of barbarism. I cherish the hope of living to indulge in such retrospection. My reason for resigning the office of executioner was because the poor condemned men were not always equitably treated. There were unjust discriminations. I know from experience I am thoroughly disgusted with our English law which inflicts the extreme penalty on one criminal, while another convict, who has committed a most desperate murder gets off with imprisonment for life. I have heard a criminal confess, after being reprieved, that he actually committed the deed. Yet two of his comrades, who were sentenced to death at the same time, were summarily hanged. In England it is a common thing for certain criminals to meet with favor at the hands of a Judge or Secretary of State. I refer particularly to persons in high life, who ought to be the persons to suffer most, as they are taught to know better."

WHENEVER woman has entered the field of intellectual or industrial labor she has succeeded. Nothing higher can be said of any man whose career adorns the pages of history.

To be sure she does not make the best pugilist; she cannot put on that lofty air which, in company with the paste diamonds, distinguishes the average saloon-keeper; she cannot mix gentility and knavery in sufficient quantities, or the proper proportion, to cope with the average lawyer or politician. The number of women who attend dog-fights is

never figured among the distinguished gentlemen whose names frequently adorn the police blotter the next morning.

All these mephitic pursuits belong exclusively to the lords of creation; those superior beings who, by virtue of higher brain formation, are peculiarly adapted to frame either an exegesis of law or blow whisky fumes in the face of woman.

The fact is, that through the influence which woman has exerted upon the thought of the times, her opponents are in the minority in the popular thought. It is the exception, and not the rule, to hear any serious argument against her ability or her right to assume equal share in secular or political affairs.

Woman has achieved success because her cause is just; no cause has ever succeeded in being perpetuated on any other ground.

Her demands ask nothing she is not entitled to. If she is a free moral agent she is a free political agent. If she is a citizen she has the rights of a citizen; otherwise the constitution is a mockery, as far as she is concerned.—W. J. Hull.

TWO-thirds of the drinking done, two-thirds of the money spent for drink, two-thirds of the resulting wretchedness, are due to the treating system. Men take drink after drink that they do not want, and spend money to pay for drinks for other people, oftentimes men they hardly know or perhaps dislike. Furthermore, the custom looked at in the proper way is degrading and unmanly. It assists in forming bad associations, habits of "loafing around," and precludes a person from his most sacred privilege—that of choosing his own associates.

There is no more hospitality or generosity in the American treating than there is in the giving of an Indian who takes his present back. Every man keeps a mean little tab in his head on his fellows, and the score is kept even all around. There is comparatively little solitary drinking among our people. The number of men who go to drinking places and buy a drink for themselves is comparatively small. Abolish treating and the saloons would be shorn of three-fourths of their revenue, and their number would be diminished in the same ratio. It was upon these facts and principles that some years ago a club was formed in Brooklyn with the object of making it discreditable for any gentleman to give or accept a treat. But it accomplished nothing, and was short-lived. The custom is expensive, absurd and mischievous.—Minneapolis Tribune.

UNIVERSAL suffrage in giving the ballot to those who suffer has taken away the gun. By giving power it has developed calmness. Universal suffrage says to all: Keep calm, you are sovereigns.

"You suffer! well do not add to your sufferings and increase the public misery by revolt. You suffer! well you are now enabled to bring about the destruction of your woes, through men elected by yourselves, in whom you will put your souls, and

who will be as it were your hands. Be peaceful."

To those who favor revolution, Hugo says:

"Have you voted? Yes. Then you have fulfilled your duty; when the ballot has spoken the sovereign has pronounced his edict.

"It is not the business of the few to undo or make over again the work of all. You are citizens and freemen and the fruits of your political duties, well done, will come back to you. Learn to wait for their growth. While waiting work, write, speak, discuss, enlighten yourselves and others. You have for yourselves to-day liberty of action, to-morrow sovereignty. You are strong!

"There is at least one day in the year when the common laborers, the miners, the stone breakers, the street sweepers have as good a right as the highest placed to judge who shall be the officers that shall direct the affairs of the Republic. This day the lowliest man should feel the greatness of national sovereignty stir his soul to do his duty to his country and his fellow men with honor.

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THE leaven of the New is arousing the consciousness of even the foremost soldier in Europe to the defence of Universal Peace. We herewith give the latest opinion of Marshall Von Moltke, the Prussian Napoleon, on the Peace question, that we have translated from "*L. Messager de Liege*." The Marshall says:

"I frankly confess that I am a firm advocate of the idea, so often derided, of universal peace for Europe. The entire tendency of events is toward universal peace.

"Wars are becoming more rare, because they are growing more burdensome; partly because of their great expense, and also to the advances in progress that we are obliged to neglect. The population of Prussia has increased one-fourth during the twenty-five years of peace, and its fifteen millions of inhabitants are better fed, clothed and educated than were its eleven millions. These great results are worth more than the profits of a campaign or the conquest of a province. And above all they are not obtained at the expense of a neighboring nation, or by the enormous sacrifices required by war. There is hardly a European nation, which has maintained peace for any length of time, but who can likewise show the benefits of these peaceful internal conquests to a greater or less extent. I am more and more convinced, with increasing years, that European nations can make much more profitable usage of the billions of money spent annually for military expenses and the millions of vigorous men who are taken away from industrial pursuits to instruct them to fight in view of possible wars.

"People say that if wars ceased humanity would lose its moral energy, because men would no longer seek to sacrifice their lives for a great idea. But if wars should cease in Europe there would be many ways to occupy the active forces of rising generations to good advantage. We can carry our civilization to savage countries that need it, just as England and France have peopled their colonies with citizens endowed with a surplus of energy.

For The Universal Republic.

EVILS OF FLESH EATING.

HERBERT C. COSWELL

HERE are some details taken from the report of the Veterinary Department to the Government:

In one year one hundred and fifty-seven cargoes of Canadian cattle were shipped for Bristol, Glasgow, Liverpool and London, in which total there were twenty-five thousand one hundred and eighty-five oxen, seventy-three thousand nine hundred and thirteen sheep, and three thousand six hundred and sixty-three pigs. Out of this number one hundred and fifty-four oxen, one thousand six hundred and twenty-three sheep, and two hundred and forty-nine pigs, were thrown into the sea during the passage; twenty-one oxen, two hundred and twenty-six sheep, and three pigs, were landed dead; and four oxen and sixty-one sheep were so wounded and suffering on arriving that they had to be slaughtered on the spot. In the same year there were shipped from the United States for Bristol, Cardiff, Glasgow, and other ports in Europe five hundred and thirty-five cargoes of animals, of which seventy-six thousand one hundred and seventeen were oxen, one hundred and nineteen thousand three hundred and fifty sheep, and fifteen thousand one hundred and eighty pigs. Out of this number three thousand one hundred and forty oxen, five thousand nine hundred and fifteen sheep, and two thousand nine hundred and forty-three pigs, were cast into the sea during the transit; two hundred and twenty-one oxen, three hundred and eighty-six sheep and three hundred and ninety-two pigs arrived dead at the place of landing, and ninety-three oxen, one hundred and sixty-seven sheep, and one hundred and thirty pigs, were so mutilated that they had to be sacrificed on the spot.

A clergyman writes, that, "being on board a vessel bound for Madagascar with one hundred and sixty cattle on deck, and the same number in the hold, a storm came on, and the deck was cleared by throwing the animals into the sea. Sharks crowded round, tearing the bullocks limb from limb. The poor creatures charged the vessel in their efforts to escape, and clambered as far as they were able up the ship's side, only to fall back again bellowing and panting into the waves. The sea was red with blood, and the sight awful to witness. The hatches were battened down, and all the cattle in the hold were suffocated. Everyone on board was ill from the stench caused by the corpses."

There is so much information of this character available, to any one who is interested in the subject, that it seems unnecessary to multiply special cases; yet I wish to give some facts that involve the torture of animals in transportation over land. Mr. Street, agent of the American Humane Association, writes:

"The official reports of the different railway companies prove that thousands of animals arrive at stations dead, and thousands more in a crippled and tortured condition, with broken limbs and

horns. We have seen ten or twelve drays from morning to noon hauling away the dead and maimed victims at a single station. The hogs that have broken backs or limbs are dragged by their ears and tails to be "loaded" upon trucks and hauled to the slaughter-houses. The cattle in the cars, which cannot rise to their feet, yet are still alive, are pulled out and left to lie upon the platform until they are sold to men who buy dead and injured animals. I have traveled more than eighteen thousand miles, and have visited one thousand three hundred and forty local stations where cattle are collected and shipped. I saw at a Kansas station large, fair looking oxen which the owner expected to sell for exportation, that had been confined in small pens for three days and nights continuously, exposed to the hot sun, and the cold, without food or water. The man in charge said that he was instructed by the owner to give them no food or water, as he expected, when they reached St. Louis, to get one hundred pounds or more of water into each before they were sold and weighed. A large number of the shippers told us that they never allowed their cattle to have food or water for at least twenty-four hours before putting them in the cars, because cattle kept hungry and thirsty did not incline to lie down. In the torment of hunger and thirst, however, the larger beasts often turn restive, and the smaller fall or lie down and are trampled to death by their fellows."

Dr. J. H. Kellogg in a recent address gives testimony as follows:

"Torrents of blood flow in the great abattoirs of every large city in this country. It is a horrible blot upon the boasted civilization that every community must have its slaughter pen! Go once and take a look at the men who preside over them, and, if you are not callous hearted in the extreme, it will be an object lesson in favor of Vegetarianism that you will never forget. At Armour and Co's abattoir I saw a being who looked like a savage Hottentot, no clothing but a cloth about his hips and covered with blood from head to foot; grinning like a veritable demon, he stood ready to give each hog in turn a fatal thrust with his knife; and it in turn poured out its life blood upon its assassin."

It is well known that a butcher is not allowed to sit on a jury during a trial for murder. Why? Because the occupation makes him inhuman. Now is it not a sin to help support a business which makes those engaged in it hardened and brutalized? Can the meat-eater escape the responsibility of making a demand which can only be met at the expense of crushing out all that is best in the class of men who engage in the business?

Mr. Edward Byron Nicholson, M. A., of London, in his "Essay on Ethics," says:

"There is no need to see whether the slaughter of a pig is swift and painless or not. But I have watched the slaughter of oxen and sheep. The animals were kept waiting some time in a slaughter-house round which (at least in the case of the sheep) were hung carcasses and skins of

their fellows, so that they could hardly have helped seeing what lay in store for them. The oxen had to be hauled about with ropes fastened to their heads to get them into the fit position. Each animal was then felled with a pole-axe, which did not take away its feelings, and while it lay groaning, a piece of wood was worked round in its brain. I think the sheep's throats were cut without their being felled. Other sheep were standing outside in the yard, seeing, and hearing through the wide open door the bleats of their dying mates. These are not at all picked cases; I saw them in the slaughter-house of one of the largest butchers in a good-sized town within thirty miles of London."

The following extract is from the pen of a butcher and appeared in the "Staffordshire Daily Sentinel" a few years ago:

"I have seen slaughtermen make bets which would first have five or ten sheep (as the case might be) killed, skinned and hung up. You may depend they were not particular about them being dead before they commenced to skin. I have seen cows knocked down and their heads severed from the body almost immediately, while the muscles and the flesh have been quivering. When an animal is being driven into the slaughter-house it is generally very restive, in consequence of the blood it sees about. Then it has to undergo a large amount of kicking on the legs, tail-twisting, and stands a chance of getting a horn knocked off. I have seen their eyes burst and their tails sawn off before they could be got inside."

To be continued.

IN such a thickly populated city as ours to attempt to do away with saloons is simply impossible. But we can do the next best thing, and that is, we as the Christian community, can provide the beer demanded by those who want it, and elevate the standing of the saloon to a level which it has never occupied. Business men of the churches can open saloons and run them profitably. I do not mean to give away the beer, but to sell it at good prices, with a profit. Let the saloons maintain themselves. They could do so. Would I sell whisky in these saloons? No, I don't think that I would; but beer, light wines, coffee and chocolate I certainly would. Reading rooms could be introduced and the saloons made an attractive place of resort without intemperance."

Thus says the Rev. Dr. W. S. Rainsford, in a recent sermon at St. George's Church, New York City.

The "business men of the churches have already opened saloons and run them profitably;" and they as much as any class help support saloons. They for the most part own the buildings rented for saloon purposes; and the churches get a very liberal support from the contributions of saloon-keepers.

There would not be any attraction for men in saloons if Christianity had so modeled itself after the precepts of the Christ that it would have the Divine Power sufficient to give men a desire for Truth, instead of so bewildering them that they seek liquor rather than religion.

For The Universal Republic.

STATISTICS AND PROVERBS.

EMMA ENDRES—PART I.

STATISTICS are considered dry and irksome by many persons who ought to have sufficient sense to eliminate weariness when considering vital facts.

It is largely owing to man's inertia that many evils have grown to their present gigantic proportions; and it too frequently happens that when attention is at last aroused these evils have not only attained great heights, but their roots have taken such tenacious downward hold that the work of uprooting is one of almost despairing difficulty.

If statistics are looked upon with weariness, proverbs, on the other hand, are admired for their brevity. Proverbs, I suppose, may be defined as humanity's condensed experience.

"Figures cannot lie;" "facts are stubborn things;" "'tis the last straw that breaks the camel's back;" hosts of similar digested experience will occur to many of us. It is the purpose of the present article to combine Statistics and Proverbs, and endeavor to reach the happy medium where attention and memory unite.

On all sides and from all sorts and conditions of men we hear expressions of pity and sympathy for farmers and farm laborers. Sometimes the sympathizers understand why their sympathy is bestowed; very often they do not. It seems to be generally conceded that the farmer is the hardest working and hardest worked man in our midst. He toils early and late and has the poorest, scantiest results of all earth's workers to show for his labor.

The earth, bounteous, teeming, prolific mother as she is, yields him generous returns from her ample bosom. We hear of "remarkable harvests," "phenomenal fruit yields," and many like things, but the farmer never appears to share appreciably in these wonderfully bounteous bestowals.

Why is this? Statistics will lift the veil for us; "figures that cannot lie" will answer our question. Mortgages on the homes of farmers in the United States amounts to three billions of dollars.

However irksome the study of statistics may be, surely the sum of such a study as this will galvanize the weariest to wakefulness. "To rise early and late take rest," to toil through "the burden and heat of the day," what does it, what can it amount to by the side of such figures as these? Strike an average of eight per cent. interest (and some farmers are known to be paying forty per cent.) on three billions of dollars, and then can you wonder that the condition of farmers is both pitiable and appalling? and that a mortgage is in very deed and truth the death guage it claims to be?

I will give one instance in proof: In 1864 a farmer in Oneida county, New York, one of the finest agricultural districts as to soil, bought a farm for twelve thousand eight hundred dollars at six per cent. interest. In 1890, twenty-six years later, his position was as follows:

i. The land had been improved; the soil became more fertile.

ii. Three thousand dollars worth of improvements had been put in.

iii. Interest paid for twenty-six years at six per cent., \$19,968; that is, \$7,168 more than the original purchase price.

iv. Original purchase price still owing and continuing to draw interest at the rate of \$768 per year.

v. Last official assessment of entire value of farm and improvements, \$4,800

Results. Twenty-six years of labor valueless; \$19,968 paid for use of \$12,800; debt still remaining, even if his farm were sold, \$8,000.

Truly "facts are stubborn things." This instance is not unique; it is but one among hundreds of thousands; nay, I had almost said millions.

But while farm lands are depreciating in value, and farming becoming profitless, the railroad builder, the banker and manufacturer are growing richer.

In 1830, according to statistics, there were but twenty-three miles of railroad in operation; in 1890 these twenty-three miles had expanded to 160,554, an increase in the mileage of 160,531. On page 23 of the Interstate Commerce Law are found the following pertinent figures which speak for themselves:

Year, 1889; miles operated, 153,385; earnings (gross), \$964,816,129; earnings (net), \$320,109,428.

Dividends paid, \$82,110,198.

Total dividends paid since 1871, \$765,681,545.

The national banking system was established in 1863 and the number of banks organized that year was 134, with a capital of \$16,378,700, equal to an average of \$122,229. On the 31st day of October, 1890, there were 3,567 national banks doing business with an aggregate capital stock of \$659,782,865, an average of \$184,968. An increase of three hundred per cent. is a pretty good showing. State banks have fared quite as well. One eminent statistician, W. Mulhall, puts the banking progress of this country since 1850 at 918 per cent., an estimate, large as it is, considerably within the truth of the case.

In 1850 there was a total of 123,025 manufacturing establishment in the United States, with an aggregate capital of \$553,245,351. In 1889 the number of establishments had increased to 253,852, with an aggregate capital of \$2,790,272,606. So that manufacturing of all kinds and classes have progressed, if not as largely as railroads and banks, still with an average rate of development the country over at 825 per cent. in forty years—from 1850 to 1890.

It has thus been clearly shown that farming, the great industry, underlying all others, alone has become profitless; and farm lands alone have decreased in value. Agriculture languishes, and, compared with other industries, its progress has been less and less marked every decennial period since 1860.

In barbarous society the strong oppress the weak, but there never was a condition of human society so barbarous that a sense of justice did not remain

to protest against wrong, and save therefrom.

The wrongs the farming community suffer are the wrongs of the weak oppressed by the strong. It is a fundamental principle of Government to protect its citizens. If it fails in doing this from lack of ability, or any other cause, its failure is vital. For a Government to permit, from any cause whatsoever, a monopoly of land to a few is to give the bread and meat of the people to a few. The State never had any right to do that. In permitting the attempt it exceeded its power, therefore, unjust systems that have grown up under it call for reform. Financial legislation that permits interest on loans of from eight to fifty per cent. is infamy, for "interest mortgage" is but a device to protect the loan agent from the operations of laws against usury. This business of negotiating loans has grown to be a profession, and so many devices have been invented to exact exorbitant commissions, and at the same time evade the law, that courts are virtually powerless to remedy the cruel wrong which is thus being practiced upon a defenseless people. The loan agent's commission truly is the "last straw that breaks the camel's back;" after it, follows a notice in the daily papers similar to this:

"May's Landing, N. J., April 4 (1890). The misfortune which has come upon the farmers of the town of Germania causes intense excitement all over southern New Jersey. Over forty families are now homeless. Sheriff Johnson, of Atlantic City, has sold, within the last two days, two hundred farms to satisfy mortgages which have been foreclosed."

As a matter of justice why should one man have a better opportunity to gain the comforts of life than another? One man should have as much air to breathe as another, as much sunlight, too. Why not as much of the products of the earth, which was as freely given to man as either the air or the sunlight? Mark, we claim for every man an equal opportunity. We have no reason to believe that all alike will improve their opportunity, but the equal chance should be given. Justice demands this. It is an unjust system that makes it possible for a Gould and a Rockefeller to exist. They are the results of a system. We cannot mend matters by attacking these men; we must change the system. We must make it undesirable to be rich; we must make it desirable to excel along the nobler lines of life. To do this we must use every righteous means within our reach. Treat the body politic constitutionally. Apply palliatives such as legislation, and by making consistent both methods of treatment the stubbornness of the case may be overcome. The system has us all in its toils. Let us fight radically and rationally the system.—*Progressive Age.*

IMMORTALITY comes from the orderly transformation of the crude, lower beings, into their harmonious purpose. By blending souls together in loving unity we construct our heavenly mansion eternal in the heavens.

OREGON HOMESTEAD COMPANY.

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In Addition to Oregon, Washington and California Lands,
IN LARGE AND SMALL TRACTS—FOR COLONIES AND OTHERS—

We have secured one of the largest and most favorably located tracts of land in

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upon which we propose to locate at least

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On farms varying from 40 to 80 acres—with a never failing supply of water—Land that will produce every known fruit, including Oranges, Limes, Prunes, Plums, English and Black Walnuts, Almonds, Olives, &c.; and at prices so low and terms so easy that it will draw some of the best farmers from every State in the Union. In this small circular we can make no extended description, but will forward maps and pamphlets to any address free of charge.

Idaho Falls Colony, Idaho.

40 and 80 acre farms—\$15 to \$20 per acre; terms, one-third cash, balance in one and two years. These lands are located on the line of the Utah Northern branch of the Union Pacific railroad, about fifty miles north of Pocatello. The opportunities for the successful raising of grain, fruits and vegetables, and the supply of water—from Snake River—cannot be excelled by any other state west of the Missouri River.

Agent at Idaho Falls, Mr. Rocky Rounds.

BARGAINS IN FARMING LAND,

on line of Union Pacific railway—20, 40 and 80 acre farms, near La Grande, Or., fine fruit and grain land, \$15 per acre; terms, \$4 per acre cash, \$4 per acre in one year, and \$7 per acre in labor. Abundance of work for fifty families. The colony town is Elgin 15 miles N. E. of La Grande, on the Union Pacific railway.

R. S. McComas, Agent at La Grande.

BARGAINS IN REAL ESTATE.

Improved half acre lot; full of fruit, walnuts, chesnuts; good house; easy terms; half hour on electric car from Portland.

160 acres, a bargain; splendid timber, fir and cedar; 2½ miles to railroad; 1½ miles from town on a river; \$5 per acre.

10 acre farms, near Portland, \$40 per acre; ¼ cash; balance in 1, 2 and 3 years.

Hawthorne lots, East Portland; Hawthorne Homesteads, Hillsboro, 10 acres each; homesteads in Washington and Columbia counties, \$150 each.

CLIFTON HILL COLONY, WHITE SALMON, WASH., August 20, 1891.

This is to certify that the Oregon Homestead Company has secured for us good and well located homesteads, requiring little, if any clearing, with first-class soil, well adapted to grain and vegetables, as well as to the production of every variety of grapes and fruits that can be grown in California, Oregon and Washington, and we have located thereon. Said homesteads are situated on the Washington side of the Columbia river, convenient to the landing of a daily line of steamers, and opposite to Hood River station on the line of the Union Pacific railway, 65 miles east of the City of Portland. We cordially recommend our friends and others to join our colony. (Signed) S. A. Capps, 455 T St., Portland; W. C. Kolb, 28 Oak St., Portland; W. J. Bates, cor. Front and Hall Sts., Portland; Chas. H. Chidson, 274 Fourth St., Portland; G. F. Cook, cor. Fourth and J Sts., E. Portland; G. B. Blackwell, cor. Fourth and J Sts., E. Portland; M. W. Kincaid, 26 Porter St., Portland; F. Pierce, cor. Third and Ash Sts., Portland.

There are now sixty settlers in the colony and claims enough for 10 to 15 more families. Call and obtain particulars.

We have 200 5-acre tracts near PORT ANGLES, WASH.—an elegant tract for a colony—\$50 per acre; 8,200 acres in a body near the above, \$25 per acre. Very liberal terms.

FOUR HOMESTEADS ^{160 acres each.} \$130 EACH.

We have for sale a beautiful fruit farm of 130 acres, 80 acres under fence, 50 acres under cultivation. Price \$1,500. Terms, \$1,200 cash, balance on time. With household-furniture, horses, cattle, hogs, poultry, wagons, and everything suitable for a first-class farm, \$2,800. Terms, \$2,000 cash, balance on time.

115 acres fine cleared land near Roseburg, Oregon, nearly all level dotted with beautiful oak trees. Five dollars per acre. Splendid fruit and grain farm.

Stock, Grain, Dairy and Fruit-farms, Prune-land, Orchards; prices governed by improvements and distance from market.

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128½ THIRD STREET.

SOUL-COMMUNION TIME-TABLE.

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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291, Alder Street, Portland, Oregon.

A PRISONERS REFLECTIONS.

THE following suggestions and philosophic reflections, by a prisoner we select from a lengthy article in "The Summary" of Elmira N. Y.:

"Though a prisoner, and justly so, I did not come of the so-called criminal classes. My people were staunch New England Puritans. I inherited many of their traits, and was brought up in their traditions. At twenty-five I was what is called a promising young man, vigorous in body and mind, pure in my aspirations, refined in my tastes, and with the beginning of a liberal culture. Neither my family nor myself perceived the dangerous weakness of will which my conduct afterwards revealed. But the Devil did. That is if there is a Devil. I have never given much attention to the likelihood of his existence, feeling a more pressing need for faith in other directions. But of late, as I have realized the subtle correspondence between our temptations and the natures they beset, the thought that there may be an arch-tempter has grown upon me.

"However that may be, temptation came to me on just the side where I supposed myself secure, in just the form which I least expected, and with the most adroit mode of attack. Had the summons to my final crime been sudden and open, it would have had no allurements for me. A habit of indecision in trifles, of which at the time I was hardly conscious, proved my enemy's strongest ally. In pondering over the matter since, I have come to feel more and more urgently the vital importance of training one's self to firm decision, followed by prompt action. I have come to understand that every time I, as a boy, lay abed in the morning speculating as to whether I would get up or not, every time I yielded to the charms of the doubtful book which I had previously concluded not to read, every time I followed another person's unwise suggestion because assent was easier than opposition, I was making myself less incapable of committing a great sin. This might seem to some people overstrained. I know that it is true.

"For two or three years I gave way step by step. All the time I kept my allegiance to goodness in feeling if not in action. I said in my heart, 'I shall never do that wickedness. I hate it with my whole soul. This strange, new course of mine, which certainly seemed as if it might lead other men there, men who had a leaning toward that sort of thing, is safe for me. Moreover, it is justified by my exceptional circumstances. True, I am stepping outside the common track of integrity, but society cannot always judge for the individual. I am a radical. I make my own customs.

"Thus did I taste of the tree of the knowledge of good and evil. Thus did the tempter say to me as to the first transgressor, 'thou shalt not surely die.' And thus did I look on truth askance and strangely.

"This last seems to me, after all, one of the most appalling results of sin. Among the deepest instincts of humanity, I take it, is that of loyalty to truth. More and more, as a man grows toward

Christlikeness, that is, toward supreme naturalness, the love for truth becomes a passion with him. But as soon as he takes a step towards evil, a dire conflict begins. His righteousness, instinct and the sophistry with which he tries to justify himself join in mortal combat. As he obstinately supports the sophistry, the instinct is overmastered and trodden down. Then we have the horrible spectacle of a soul which can no longer distinguish between truth and falsehood in itself. At least so it was with me. I verily believe, as a wise old physician once said to me, that every sinful choice is a step toward insanity. Through all my years of repentance, my spiritual vision has been dimmed and distorted by the shadows of that lying past, which even now are slow to lift.

"I experienced a growing isolation. I could not, of course, communicate freely with my relatives and friends, because my 'exceptional circumstances' stood in the way. In proportion as this isolation deepened on one hand, on the other I came to recognize the latent evil in the world. Surely, cursed are the impure in heart, for they shall see sin. In the faces that I passed on the city streets I read hitherto unnoticed prints of wrong-doing. Casual phrases forced ugly double meanings upon my shrinking ears. Instances of the special crime toward which I was drifting came up with singular frequency in conversation or in the newspapers. I was surrounded by a poisoned atmosphere. 'And it is you who have poisoned it!' I cried to my own soul. For I had lost my plain self-respect; wilfully deceived, I yet suspected the deception; in my deepest consciousness I loathed the man I had become; truly, it was the very essence of insanity which drove me onward in the face of so many warnings.

"At last the crisis came, and I, who had felt so safe, was overpowered in a moment by the mutiny of my own selfish desires, grown to full strength by long indulgence. In that one moment the cup of sorcery from which I had so blindly drunk spent its potency, and I awoke to what I had done. I, trained by such noble teaching, consecrated to such high endeavor; I, who had dared call myself a Christian soldier, and dreamed of helping on the grand progress of righteousness in the world; I had failed with the worst failure a man can make. I had cheated and ruined a friend who trusted me, and in doing so had foully betrayed the holy cause I had most at heart, had hindered the coming of Christ's kingdom, and stabbed afresh the heart of Eternal Love. Ah, no one can imagine the depth of anguish save him who has felt it!

"Men talk about suffering! I have known, since that fatal day, many of the sorrows which are reckoned great. But its black experience taught me what is the one essential, enduring sorrow,—what hell is. Let men thank God from the depth of any other agony that it is free from sin!

MME. BARTHOLDI, whose son was the sculptor of "Liberty Enlightening the World," in New York Harbor, says: "Do not repress badness; crowd it out with good ideas."

TRUE.

A DIVINE lesson is something that all Spiritualists should consider in a most comprehensive manner. If engaged in no philanthropic work for the education of humanity, then, whoever you are, with all your pretensions, you are not very near heaven, or those angelic creatures who are constantly working to alleviate suffering humanity; and you are without the first qualification necessary to take an advanced position in the spiritual realms. The duty of living for others, as well as self, is an important lesson that all Spiritualists have not yet learned. The absence of any organized effort among them to do a benevolent or charitable work is certainly lamentable. I ask every Spiritualist to ponder well the divine lesson taught by the Visiting Nurse Association. This association is unsectarian. Mrs. E. C. Dudley, its President, 1619 Indiana avenue, writes to us as follows:

"The Visiting Nurse Association is entirely unsectarian, there being ladies of all denominations, liberal as well as orthodox, on its board. The White Cross was used merely as a part of the uniform, just as Miss Barton uses the red cross for the nurses who serve under her, and are prepared to attend all manner of sickness and pestilence. I am, myself, a very liberal Unitarian, while there are others who are Episcopalians."

In Chicago fourteen hundred and seven cases were attended to, and over thirteen thousand visits made and advice and aid given to those suffering.

The great body of Spiritualists should be alive to this and other philanthropic movements. Strip the phenomena, philosophy and ethics of Spiritualism of a kindly spirit and feeling for the welfare of others, and they lose the most of their divine attraction.—*Divine Wright in Progressive Thinker.*

The term Spiritual Progress is often vaguely used. We all have an indistinct notion that spiritually minded people are better than others, but we hardly know in what respect they are better. As I look at the subject, spiritual progress consists largely in growth in purity, kindness, love, justice and nobility of character. The point I desire most to bring out is that none of these virtues flourish in an impure mind. If we want to progress spiritually we must cultivate purity of character. And what is purity? It is not as many suppose a negative condition, in which there is an absence of evil, but nothing good. Purity consists in the presence of all the virtues, in an active, healthy condition, unmixed with evil. Pure water is water unmixed with any other substances. A pure character is a character full of courage, hope, aspiration and love for the good unmixed with the presence and love for things not good.—*L. M. Holbrook in Philanthropist.*

WHAT is most calculated to discourage a young man of high moral notions, however practical he may be, is the fact that he is generally measured by what he can get, not by what he can earn.—*Miles Ryan.*

For The World's Advance-Thought.

SECTARIAN SPIRIT IN RELIGION.

EARL M. WILBUR.

THE doctrines against which early Unitarians rose to protest—those of Total Depravity, and Predestination—and the doctrine which early Universalism set out to oppose—that of Everlasting Punishment—have quite dropped out of the real conviction of much more than half the Evangelical-Christians of to-day. And even the doctrines of the Divinity of Christ, and the Trinity, are held in so diluted a form by not a few of the most prominent among the, so-called, Orthodox, that many Unitarians can accept them with scarcely a change; and object, if at all, to the form in which they are stated, rather than the thought they try to express. The verbal inspiration of the bible is long since abandoned, and the old view of the Atonement of Christ is forsaken. Orthodoxy has grown liberal indeed, to take within its fold teachings for which Liberal Christians were once outcast. They tell applicants that it is not necessary to assent to their creeds to enter their churches. And it is coming to be the more and more common custom to require of new members nothing more than a profession of belief in Christ as a personal Savior.

What progress we have seen from the High Calvinism of the beginning of this century! Now how do we look upon all this change? What do wish of it, as Liberal Christians? It is easy to answer the question. Too many of us look upon it with a jealous eye. If we were the first to strike out new paths in the field of religious truth, and if we had to suffer, or still have to suffer such petty religious persecutions as the spirit of the age permits, we wish all others to enter the Kingdom by the path we trod, and bear the reproach we bore. If people in other churches are really Unitarians, let them come out and admit it, not masquerade as Orthodox, and enjoy the fruits of being on the popular side of the struggle. Let them be honest, and sail under their own colors, and cease to claim an Orthodoxy they have long forsaken. These are the sentiments we hear expressed frequently, and see written in our religious papers and full in our hearts. I do not say they are at all unjust. I admit their force. There is no sufficient reason why persons who have come to hold beliefs that are, to all intents and purposes, those for which Liberalism has stood and borne reproach in the past, should still call themselves Orthodox; should stay in churches which will allow no fellowship with Liberals, instead of bearing that to which their beliefs entitle them. If you are a Liberal yourself, be consistent, and courageous, and refuse to stay in a Church which will not have fellowship with other Liberals. And yet I wish to protest against such a spirit as this, because, while it is perfectly logical, it conceals a principle which is narrow, and illiberal. It exalts the process of a sect more than the progress of Truth. It complains not that the world is not Liberal, but that it does not call itself Liberal. It cares more for a name than for the truth which

the name represents. It is the vice of Sectarianism. It would rather see all the world join the Liberal Churches than to see Liberal ideas spread through all the world in other churches. It sees the Presbyterians revising their Confession, and is sorry for it; because it would rather see the Presbyterian Church become extinct, and all its members go over into the churches they once opposed. It secretly hopes that heresy trials will be instituted against Phillip Brooks and Heber Newton, that they may be driven out of the Episcopal church, and into ours, instead of staying in that and making it too a home of liberal thought. It rejoices more over the one that comes into the Liberal fold from the Orthodox, than over the ninety and nine, that become liberal and stay where they are, and work to enlarge their own borders. It hates as cordially as it is hated, and feels envy instead of sympathy. There is a kind of intolerance in liberal churches that is just as unchristian, and just as narrow as any other religious bigotry. It is directed in a different way, but it is the same in essence.

I need not say that this is not the right spirit, nor the one that will most help the progress of truth in the religious world. Paul rejoiced that in every way, whether in pretence or in truth, Christ was proclaimed. Can we not emulate his spirit, and rejoice that under every name the wider hope, and the freer thought, and the larger truth of Christ is being spread abroad? What matters it under what church name it advances, so it wins its way at last? Should true Liberals be more devoted to the Liberal Church than to Liberal Thought? If they are, then they are not Liberals, but bigots under the Liberal name. Our zeal should be only for the Truth as we hold it, not for any special way in which it may be propagated. If other Churches, through all the impetus that comes from the tradition of ages, and the organization that is the product of the experience of centuries, have better means of spreading our truth or, rather, God's truth, which we have thought to confine within our own walls—then let them spread it, and let us bid them God-speed in the work. Enough still remains for us to do. We need not be jealous lest we receive no credit for our work. History will be impartial.

A preacher in this city, in speaking recently of the "Church of the Future," laid much stress on the assertion that the Church of the Future would not be of the denominations now known as Liberal. It is rash to prophesy about any such thing, but I think it more than likely that he was right. There is no reason to think that any time in the future there will be more Unitarian or Universalist churches in this country, or more of both together, than of several of the denominations now prominent. The laws of growth point quite the other way. It makes no difference at all to the world of the future whether the Church of the Future is known by a Liberal name, or is a descendant of one of the Evangelical churches. It is certain, however, as anything in the future can be, that whatever name it bears, its thought will

be Liberal. It ought not concern us very much whether Churches of the Unitarian name all die out in time, as our Orthodox friends are fond of predicting they will, though there are no signs of decay now. We need care only for the spread of the Truth which our Churches represent; and, indeed, we know that even without our care that would continue to grow, in spite of all obstacles.

There are two means of progress out of untruth and wrong. The one is that of revolution. The other is that of reform. The one, in religion, would throw away the old beliefs, and substitute new and truer ones in their places; the other would gradually modify the old ones, as occasion demands. They both amount to the same thing in the end.

The method of the Unitarian Church may be characterized as that of revolution. It is particularly welcome to those who have become suddenly or entirely impatient of the unreasonableness or the hatefulness of old doctrines. No way seems natural but to discard them utterly at once. But there are few who can bring themselves to such heroic treatment.

Most of the Unitarians and the Universalist churches have broken entirely with the old Orthodoxy and look at the whole subject from a different point of view. The other Churches are breaking away only step by step, and in the face of strenuous protest; and it may be doubted whether they realize how far they have come, or whither they are tending. The Congregationalists have frequently revised their creed, and some of their churches have discarded creeds altogether. By and by the whole denomination will do the same, if there is any significance in the law of gradual development. The Presbyterians are revising their Confession; some have advocated giving it up entirely; and it is only a question of time when it shall be laid aside as a garment outworn. The Broad Churchman would make a place in the Church broad enough to include all shades of belief; and in time they are likely to succeed. The Baptist and Methodist churches are little bound by external standards. And so the progress of religious liberty will go on. There is little reason for our desiring it all to be done in our own way or under our name. It will be done, in fact, in such ways, and under such names, as the circumstances of the hour find most fitting.

If I might venture to forecast what the future of Unitarianism is to be, I should say it would probably be what it has been in the past, a leader away from the traditional. May it never stop in its course and wait for the rest of Christendom to catch up with it, and accept its beliefs or its name; but keep pressing on; making the rough places plain, and pointing the way for others to follow, careful only to be faithful to the passion for truth. And as long as God has yet more truth to break forth for his people, may it be the first to catch its gleams on the mountain-tops, and proclaim to others the coming of the Perfect Day. Meanwhile, let us not be ill-content in leading others into the broader Light.

For The World's Advance-Thought

UNVEILING,

A. G. HOLLISTER.

"Go Daniel, for the words are shut up and sealed, till the time of end. Many shall be purified, made white and tried. The wicked that persist to do wickedly, shall not understand, but the wise shall understand."—"Write the vision; make it plain, that he who runs may read. If it tarry, wait for it. At the end it shall speak out and not deceive."

Divine judgment cleanses the heart and mind of its subject, and this is the open portal to the holy of holies. But the power thereof, and its criterion or standard, also the light that judges, proceed from the First Cause, through purified agents—called and chosen and faithful mediators and witnesses of the Covenant of Eternal Life.

John saw a great white throne, and from the face of Him who sat thereon, the earth and heavens of the old creation fled away, and no more place was found for them. They left no trace. And he saw the dead, small and great, stand before the throne. And the books of memory were opened; and another book was opened, which is of everlasting life to be. Namely, the life of the Lamb, opened by preaching the eternal gospel in the season of judgment.

And the dead were judged out of the things contained in their books. Every one who conformed to the life of the Lamb, and submitted to gospel rule and commands, passed with their good works in them, through the straight gate of confessing and forsaking sin, and over the highway of holiness, into the great white throne, which is the new heaven. All that could not be conformed to the life of the Lamb, who is in the midst of the throne and round about the throne forever, was cast into the lake of fire and sulphur.

Sulphur is darling passions, and it will be seen from this, that each one carries his own fuel within, whether here or there. Lake, in this connection, signifies a gathering of intractable and unstable elements. Its fire is the sting of sinful sensual pleasures. The second death is always voluntary, brought on by rejecting the gospel message of crucifixion to the lower self, when it is preached in the judgment. The first death, which we inherit from our ancestors, is not laid to our account. Creatures are raised from this by breathings of the Spirit, or by hearing the Word. Those who overcome the Dragon in the war of Michael, (who stand up for the deliverance of the beloved people), love not their carnal lives to the second death. By cheerfully sacrificing the same on the cross of daily self-denial, they write their names in the book of life everlasting.

The Spirit in Isaiah says, "Heaven is my throne, and earth is my footstool." "According to this figure, people on the earthly, rudimental plane of life, are relatively to the spirit, no higher than the feet of God. A person who has the kingdom of heaven formed within, having passed from the old creation to the new, and been purged from all unrighteousness and imperfections of the life gone by,

is a little heaven here on earth. A large number of the same, assembled and united in one spirit to represent the body of Christ, constitute a larger heaven, within and above which the Divine Spirit rules and judges.

As the work progresses in both worlds simultaneously, saints out of the body co-operate with those in the body, and *vice versa*. Spirit Seers from whom the veil of the flesh is taken away now behold the temple of God built of living stones, and the way into the holy of holies made manifest. The following vision, witnessed among Shakers at Mount Lebanon, N. Y., in December 1889, and related in the words of the Seer, describes an ordeal that many have passed through, and learned somewhat that is BENEATH THE SYMBOL:

I seemed to be in a spacious hall, dedicated to religious purposes. At the end were rising seats arranged to face the aisles that occupied the main body of the room. Along the aisles were seated many brethren and sisters; also some not yet numbered with Believers in Christ's Second Appearing, but who had been attracted there by strong magnetic influence.

On the first rising seat were the Elders of this Society. Back of them, occupying the center, were our present Ministry, with Ministries from other societies occupying each side of them. Behind these, on still ascending seats, were a glorified number, the spirits of departed Elders and Ministries, many of whom I recognized, as I had known them in life, standing in the order and gift of the Anointed. I realized that all those I now saw associated with them, had been called as witnesses in the judgment work of souls. The appearance which they presented can only be conceived by the interior sense.

As nearly as I can describe, the collective body of Elders themselves formed a white throne, from which an emanating aura ascended like a shining mist, and formed a cloud above them, over which glowed the radiant light of the Shechinah.

Their garments were of a gleaming whiteness, and the atmosphere around them seemed dense with spiritual force. From each individual proceeded an ethereal substance direct as shafts of light, all converging to one center. That center was an altar standing in front of the Elders, and that substance was the pure love of God, which formed the quenchless flame that glowed thereon.

From the illuminated cloud above the altar rolled forth in mellow cadences the richest harmony of song, strong, deep and tender, not clothed in words, yet in language the soul could understand. It was divinest music, which reached the inmost being, with an earnest, pleading invitation to "Come to the judgment! Come to the judgment!—Enter the flame and be purified."

So appealing were its tones, so rich in love unknown to the natural mind, it brought an overwhelming power of conviction, under which I felt such a deep sense of the sinfulness of sin, and such an abhorrence to its nature within my own being, that to be free therefrom was my only concern. The bliss of the privilege to be cleansed from sin, so

far exceeded the fear of burning, that with joy intense I approached the altar.

The work could not be done in a moment. It was first to lay off the outer covering, then gradually to unfold my inner self. While commencing, I glanced upward to those above, who formed the white throne of judgment, and cloud of witnesses. Every eye was centered on the work I was doing, with no trace of scorn nor severity, but of compassion and encouragement.

I realized my unworthiness to stand before them, and felt deeply humiliated in exposing to the view of those so pure and exalted all the deformities and miserable conditions of my fallen state. But under the burden of conviction, I felt as Mother Ann once expressed it, "I could confess before the whole world," for the sake of being released. In agony of soul I cried out, "It matters not how I appear; I am just as I am, a poor lost child of nature. I will lay bare my condition; I will uncover to the deepest depths. O beloved Ones! High Priests of Christ's Anointing! in mercy to my poor soul, witness for me. Turn not your gaze away, lest your power cease to flow, and the altar fires become dim."

As I proceeded in the work I experienced, as never before, how potent is the love of God to cast out every fear. I also realized how flimsy and vain are all the reasonings and excuses of nature to satisfy conscience. For as soon as opened to the light, they were consumed as cobwebs, leaving only the bare motives, the *soul* quality in its exact meaning, that had prompted each deed and word.

In the large assembly of people there congregated were placed, here and there, smaller altars, inclosed, where the light and heat were less intense, and where those not prepared to approach the altar of full sacrifice, were privileged to make a beginning in presence of but one of the witnesses. (One or two witnesses, according to circumstances, is the rule we commonly follow). Many were deeply exercised under conviction, and sought as the greatest privilege of their lives to comply with the invitation to come to judgment, and to throw off the yoke of bondage, and the burden of sin.

The idle people are the stagnant pool of life that breeds all manner of poisonous corruption. The idlers, no matter what their rank in society may be, furnish the misasmatic atmosphere that infects weak natures, and stimulates all kinds of inharmonies through them. The idle man who despises work, though he may not commit crime, is nevertheless dangerous and detrimental to the community in which he lives.

PEOPLE who are living in inharmony generally blame the place in which they live for it, and want to change, but it is themselves they need to change, and not their place of abode.

If the thought of the world was concentrated upon peace and love mankind would have the power of God, and could make the world to suit themselves.

For The World's Advance-Thought.

ON THE ADVANCE TRACK.

THEODORE WRIGHT, ROCKHAMPTON, QUEENSLAND.

WHATEVER Sociologists may say or think, the desired change is in itself a great deal more than is now sighted, and its working out will require more time by far than is now allotted to it. Sociology is simply the ordering, for the time being, of Society on the best lines that can be seen as workable. But blind people cannot see, and purblind ones do not see afar off; and where are we to look for those who do see quite clearly to the end of Sociology?

The present agitation is a necessary course of education for man that stands greatly in need of it. The curse of man is ignorance; and ignorance of the worst kind is a great good ignored and kept out of the way by blind or foolish man. Man is quite equal to all this, for it seems to be his very nature and bent. How ignorant he is he is himself most unconscious; and for any one to tell him the plain truth about it he will assuredly raise a quiet laugh, either of scorn or pity. How very true those words of Christ are, "If the light that is in thee be darkness, how great is that darkness."

The ignorance that oppresses and distresses the whole world to-day is not called by its true name; it is called "knowledge." Those to the front in it call it presumption for any one to attempt to make the world run on any other lines than it does at present. They do not dream that man will never win or enjoy heaven, until by his wisdom and Godlikeness he makes one for himself. That is the very truth, nevertheless! Nor is there any one spot or place in the universe whose heaven is more than elsewhere; it is a supernal state inseparable from Godlikeness and impossible to any save the Godlike. It is on this earth that man is to have and enjoy his heaven. The best name for the best form of Sociology man as yet has been competent to formulate or practice is Hell. I do not for one moment suppose that a hotter or a more furious hell exists in the universe than man by his stark ignorance of God and Truth has made this planet at the present day into. All that is called for to reverse the order of things is to convert man from the devil—whom he now worships, deceiving himself that it is God—to the acknowledgment of the Truth and the worship of the very God, and then this earth is just as capable of becoming all that heaven is as any other place can be. The devil and Antichrist have secured man for centuries, and he now poses glorying in his shame, and boastfully lying about God, Christ as the devil, just as if he did know something about them.

Pity the sorrows of the poor blind! If they knew that they were blind it would not be half so bad, for then they would gladly take advice and guidance from those who did see when danger was eminent. But they do not know that they are blind, for they affirm quite happily and quite boastfully, "we see." This prevents those with sight helping them out of the filth and the mire of iniquity in which they are quite unconsciously floundering. Of course their sin remaineth, because they

glory in the very thing that makes their conduct vile. They are poor and miserable and blind and naked, but in their own estimation they are rich and increased with goods, having need of nothing. Were they blind themselves, and every one knew it, matters would be better; but the trouble is they are blind, not knowing it; nor do others quite as blind and helpless as themselves, but not so sure of themselves as these would-be leaders are, they look to them for guidance and so into the ditch they go too. The trouble will end; the blind will receive sight to help him out of the foul pit and the mire of clay, and some of those very few who do see and are on the rock are already holding out a hand to render them assistance, so soon as they are willing to receive it. Orthodoxy is the ditch of filth in which they are immured; hence, the Sociology the Great Master lived and died to establish does not come in any way within their scope, for they ignore, scorn and condemn it as though it were vile and not themselves. Drunkards mostly think everybody else drunk and not themselves. This is a hard saying, no doubt, to thousands who to-day pride themselves on being the elect, and who feel a strange satisfaction because of the "strong delusions" which have ensnared them. Things are not at all as they seem anywhere. Man is deceived, God is not; and when God appears in His Holy Temple there will be a scene. Many will then say, "Have we not prophesied in the name, and in the name have cast out devils, and done many wonderful works." So their lying hearts will prompt them to say, but God is not mocked by their empty and iniquitous pretensions; so in prompt reply he will say, "I never acknowledged you, depart from me ye workers of iniquity." Eyes will open to see the truth that never did or could before, having been blinded by the god of this world, who had caught them in his meshes and left them in a false peace and contentment there.

All who are at all energetic and faithful on the advance track will have no difficulty in identifying pure Sociology or Communism as the glorious fullness of Christianity, or God's will, as He intended it should be done by man on this earth. Those who are not repobates, having found the Christ enthroned in their hearts and yielded perfect homage to him, will all be one in this item of Sociology. They will all be averse to any patching or cobbling of the old rotten garment. This policy will be "all or none; no sort of compromise even so much as discussed." They will insist on and have an entirely new garment. Yes; they will with one voice as one man stand for the tree of life of God's own planting, and will echo the words of the master, "Either make the tree good and its fruit good; or as an alternative make the tree corrupt and its fruit corrupt." All who know will not have any compromise. O, no; they will prefer the devil that is already tried and which they know, to any untried one they don't know. They will cheerfully consent to the good tree with its good fruit; but combination or amalgamation with anything whatever or less they will not listen to.

"Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." "No compromise" is the motto clearly inscribed upon the banners of all "On the Advance Track," with Christ in them the hope of glory.

It is too late in the day for "the pot to be calling the kettle black"—that is to say for Popery to anathematize Protestantism; or for Protestantism to denounce Popery. They are at variance, just as the ten horns of Protestantism on the beast hate the whore of Popery, and eat her flesh, and burn her with fire; still in her obtuseness and blindness they are all the time agreeing in one thing, and that is to yield the dominion unto the beast which must and will continue until all that God has proposed is fulfilled. Then will evil be overcome with good; then will darkness flee from the light of the rising sun of Righteousness; then will all the compromising and modified forms of Sociology be obliterated by the pure thing. Even now all who are well "On the Advance Track" see it coming.

SHALL IT BE.

A CORRESPONDENT of the "Argonaut" (San Francisco), writes from Jerez, Spain:

"Last week I met Mazzantini the great *matador* of Spain. He told me that he had been offered some fabulous sum to go to Chicago next year for twelve bull-fights. The contracts are signed and he expects to go. I can hardly believe it! It is the most barbarous, the most outrageous sight I have ever beheld—poor old horses, blindfolded, put there to be torn and ripped open by the long horns of an infuriated animal! Beautiful bulls, which for generations past have been bred to be ferocious, are turned into a ring, from which they can only be taken out dead. Holes as large as my fist jabbed into them by the lance of the *picadores*, the sharp hooks of the bright colored *banderillas* fastened into the fat of their shoulders. Goaded and tortured on every side, until, bleeding and exhausted, they rush at the *matador*; standing alone in the ring; often so weak from the loss of blood that they stagger. The final blow is given, the *matador* runs his long sword in between the bull's shoulder-blades into his lungs and heart. Sometimes he dies instantly; at others the stroke is not so successful and the bull bleeds to death.

"We Americans are the most civilized people of the world. Shall we allow this nation, the last of all the Christian world, to drive us down to their level, and imbue our people with the thirst for blood which generations of education and culture have hardly succeeded in effacing from our characters? I beg, I pray, I implore you to say that it shall not be."

THE surviving officers of the Crimean war had their annual banquet in London, and one proposed that they should ballot on the question, "What name of note in that war will live longest in history?" The hat was passed, each man dropped in the ballot he had written, and when the account was announced the applause made the ceiling tremble, for every ballot contained the name of Florence Nightingale.

"SPORT."

"SPORT" is horrible. I say it advisedly. I speak with the matured experience of one who has seen and taken part in many and varied kinds in many and varied parts of the world. I can handle gun and rifle as well and efficiently as most "sporting folks," and few women and not many men have indulged in a tithe of the shooting and hunting in which I have engaged, both at home and during travels and expeditions in far-away lands. It is not, therefore, as a novice that I take up my pen to record why I, whom some have called a "female Nimrod," have come to regard with absolute loathing and detestation any sort or kind or form of sport which in any way is produced by the suffering of animals. Many a keen sportsman, searching his heart, will acknowledge at times a feeling of self-reproach has shot through him as he stood by the victim of his skill. I have bent over my fallen game, the results of, alas! too good a shot. I have seen the beautiful eye of deer and its different kind glaze and grow dim as the bright life my shot had arrested in its happy course sped onward into the unknown; I have ended with the sharp yet merciful knife the dying sufferings of poor beasts who have never harmed me, yet whom I have laid low under the veil of sport; I have seen the terror-stricken orb of the red deer, dark, full of tears, glaring at me in mute reproach as it sobbed its life away, and that same look I have seen in the eyes of the glorious orbbed guanaco of Patagonia, the timid, gentle gazelle, the graceful and beautiful koodoo, springbok, etc., of South Africa, seemingly, as it were, reproaching me for thus lightly taking the life I could never bring back. So, too, I have witnessed the angry, defiant glare of the wild beast's fading sight, as death, fast coming, deprived him of the power to wreak his vengeance on the human aggressor before him. And I say this: the memory of those scenes brings no pleasure to my mind. On the contrary, it haunts me with a rude reproach, and I fain I had never done those deeds of skill—and cruelty.—*Lady Florence in "Westminster Review."*

CO-OPERATION A SUCCESS

MR. F. PREVOST gives this sketch of a Tolstoi Convert in a Tolstoi colony, in "Temple Bar:"

"Its organizer I had known when he was Adjutant to the late Emperor, and the wildest of the young guardsmen in St. Petersburg. His life at that time would certainly have been outside the tests of even the mildest morality; he could jest in half a dozen languages, and jest well; he was brilliant, fascinating, universally admired; everything seemed within his reach. He had been named for the government of an important province; was heir to a vast property; a whole district of the richest land, the dowry of an ancestress, a Tartar princess, bearing his name.

"When he wrote last to me he was living as the commonest peasant, in the universal red shirt and bast shoes; his code of morality was of the strictest; he was every one's servant, and overflowing

with love and good will to all. That small village of the Steppe was a State, ideally independent.

"Men came to it from every quarter of the empire—soldiers, technicians, lawyers, priests, artists, peasants and petty tradesmen; men often of delicate nurture, whose feet had grown black with travel, and their backs bent with the spade; the clothes they wore and the tools of their trade were their sole possessions, and their tenure of these was always terminable by another's greater need.

"There was a little room below the storehouse whose small window burned like a glow-worm every evening in the slope of the wood, where any of the village children who cared to come were taught to read. Their teacher was a man, splendidly made, with the face of a Jewish prophet, who had left the first society in Moscow, where his wife remained to spend his millions, to wander barefoot without a home.

"We spent many days and nights thereafter together, he and I; back to back for warmth in the straw of country carts under the frosty moon, and, later, in the night dens of thieves and plotters of all kinds in Moscow, but I never heard a word from his lips of which the purest saint could be ashamed. Yet he was but one of many there, and no exception."

A REMARKABLE GIRL:

THERESA URREA is sixteen years old; she was born in the State of Sinaloa, but now resides with her parents on their hacienda of Cabora in the State Sonora. She is an uneducated girl, barely able to read and write. After a long spell of illness, she found herself in possession of extraordinary powers, which she can neither explain nor account for. She cures all sorts of diseases, even that terrible scourge, leprosy.

She discovers the most hidden things in the lives of people and can tell them their most secret actions. She hears what is being said at some distant place and understands it, and though it may be spoken in a foreign tongue of which she has no knowledge. This, especially where she is made the subject of conversation and her arts criticized.

She is gifted with extraordinary strength; the strongest man cannot make her bend her arm or raise her foot against her will. She tucks a sick man under her arm and carries him off as though he were a little child. When preparing some remedy in which cinnamon enters, she will take a piece of the bark between her fingers and reduce it to the finest powder.

She says her spirit travels where she lists. She falls asleep when she wishes to take one of these spiritual journeys.

In the dark, the eyes of this singular girl emit a light strong enough to illuminate surrounding objects. Teresa is a model of virtue, she loves truth and abhors falsehood. Through her influence many divided households have been made happy, many an erring man or woman made to lead a better life. Her fame has spread afar, and tempting offers have been made to her to induce her to come to the capital; she refused, alleging the great number of sick who require her ministry at home.

In fact her visitors are counted by the thousands. Her father shows himself worthy of such a daughter. He feeds and shelters the poor patients who come to the hacienda for relief, and will take no pay even for pasturing the horses of the more wealthy visitors.

Teresa has prophesied the early coming, successively, of two other young girls, whose powers will be far greater than hers, but the unfolding of these powers must be preceded by sufferings even more acute than those she has borne.—*P. F. de Goumay.*

GOLD IS HER PAAYER.

LADY writes as follows to Postmaster Stead, of this city:

"I saw a notice in the paper. I thought I would write to you. I am a lone woman. I need some help. Oh, could you send me one thousand dollars through the spirits to save my home? Oh, could you put me on track to make money? Find out my feelings and help me. Gold is what I pray for. Help me to make it. Could you show me a hidden treasure I might find? Write as soon as you get this, and help me if you can. I pray for gold, and through your work I hope to make it. I will close, hoping to hear from you soon."

This is a type of numerous people who claim to be Spiritualists, and yet they are the farthest from being Spiritualists; on the contrary they are detrimental to the cause. They are continually seeking for mediums to find out where they can make some money or where they can find a hidden treasure, and because they do not get it they abuse Spiritualism. They have not, as yet, the first conception of spirituality; they are like the Italian peasants who praise their patron saints if they have good luck, and break their image and curse them if bad luck happens. If we want good from spirits we must seek the good, and keep ourselves receptive to it by all our thoughts and acts.

MR. I. H. MORTON, a mining superintendent, writes as follows concerning the labor situation at Homestead mills:

"The trouble manifestly lies in the inability of the Northern iron-workers to produce either crude or manufactured iron in competition with the producers of Alabama and Tennessee. It has been broadly asserted, and not denied, that iron can be produced in the States above mentioned for 33 per cent. less than in Pennsylvania and the Northwestern States. How this can be done is explained in almost every prospectus of a Southern mining company issued of late years. It is because they have the advantage of virgin fields of coal and iron, conveniently situated to each other, and also by cheap natural lines of transportation, and beyond all they have the advantage of the use of cheap labor, some of it free, a great deal of it convict labor, furnished by the prisons of the States at a nominal rate of wages, and all labor depreciated by the convict-camp system."

THE Delsarte system of physical culture is a great factor in harmonizing the brain structures as well as the physical motions.

For The World's Advance-Thought.
WONDER AND ADORE.

J. F. D'ARCY.

SCIENCE deals plainly with facts. After facts are noticed, the order and method of facts are observed. The facts of nature belong to one established order. The facts of man belong to another established order, provided, always, that it is understood that man and nature are distinct terms; each is the natural friend and ally of the other. Cyclones have but recently visited Kansas, and Peffer and Simpson walk into the White House. Coal and iron underlie Pennsylvania, and coal barons and iron barons still linger above the ground; under them are men of iron, who use coal, or the essence of coal, to maintain and carry into effect their conviction.

Thus we see that the distinction of man and nature is an arbitrary one. Everything is in Order. Behind the facts and phenomena of man and nature stands an immutable and divine order and principle. This order is commonly called law. But the term is very often misleading. Law is the generalization of certain facts, or a certain class of facts. This the Duke of Argyle has very clearly pointed out. Where instinct ends and where reason commences, no man can find out. When you drive your horse he goes in a circle, in a snow-storm; but give him his own way and he will take the shortest cut home. If you have left your wagon behind, imbedded in a snow drift, and know not how to find it, again start your horse back, and he will go the shortest cut to the wagon. This is no fancy sketch, but a statement of experienced facts. Again let a wild bird build her nest near your house, and when the eggs are laid, and the bird is sitting upon them, if you pass near the nest the bird will at once jump from the nest, and move directly in front of you, and pretend to be injured, and just keep out of your way; this is done to attract your attention from the nest of eggs. But as soon as that bird learns that you mean it no harm, you can caress it in its own nest. This fact has also been very often proven. Again, watch a cow and an infant calf and observe how exactly they understand each other. The calf may be very hungry, but it will stow itself away at the word from the mother. Who has not noticed a chick but an hour old squat even with the ground at the cluck of the mother hen? This is reason of a very high order; but it is a reason cognate and born, to all appearances, with the animal. Man is born in ignorance. The child at six months of age will appropriate anything within its reach for food.

Now there must be an order or method in these distinctions and differences between man and the lower order of animals. As Swedenborg expresses it, "man is born into ignorance of all his loves, when yet beasts and birds, noble as well as ignoble, are born into the true knowledge of all their loves." (See the True Christian Religion, number 48.) Here then we find a break in the order or method of nature, and a break that Evolution has never yet crossed or accounted for.

Thus we are able to perceive that we, as yet,

stand but upon the very threshold of science. In the coming time, these things may be accounted for. But to-day we only notice the facts. Like children, we watch the moving panorama of the procession of events in nature, and we walk with eyes sealed.

Who ever gazed at the heavens, on a clear night, without being filled with wonder and awe at "the city that the living God had builded." That was the way Emerson expressed, in words of beauty, the starry firmament at night. But in the day they appear to be absent, yet we know that Mars still holds his course, that Jupiter and the rest of the starry constellations are all there; and when the night shall come again we shall once again behold the stars on their eternal round: so, also, with all nature. Method and order and law and harmony everywhere; and behind and above them all an infinite and eternal vigilance, that watches at once each and all. Surely man should wonder and adore as he watches nature in all of her marvels of beauty and eternal excellence.

THE first number of the journal of the American Psychical Society, "The Psychical Review," is before us. Its progressive and significant motto is, "Truth for Authority, not Authority for Truth." It marks the beginning of a new and wider growth in the scientific investigation of Spiritualism and its occult phenomena. It has for its sponsors twenty-eight of the foremost women and men in America; twenty of whom are leading clergymen in their various denominations; among them are Rev. Heber Newton, Rabbi Solomon Schindler, etc., and the remainder comprising such advanced thinkers as B. O. Fowler, Mrs. Livermore and Hamlin Garland. The "Review" contains able articles by Minot J. Savage, Prof. E. A. Dolbear, Alfred Russell Wallace, B. O. Fowler, Rev. T. E. Allen and Prof. Lodge on "Psychical Science Research and Phenomena." The "Review" contains one hundred pages. Published quarterly. Single copies one dollar; per annum two dollars. We have also received the prospectus and constitution of the American Psychical Society, the incorporators of which are the twenty-eight ladies and gentlemen referred to above. Branches are being formed in various parts of the country; one of the most important is that recently founded in Washington, D. C., under the Presidency of the Rev. Alexander Kent. Send to T. Earnest Allen, Grafton, Mass., for copies of the prospectus.

PROF W. M. Lockwood, of Wisconsin, is now in Portland delivering before the First Spiritual Society a series of lectures on the Scientific Basis of Spiritualism. It has taken the Professor years of hard study to be able to give these lectures. They are very interesting and they meet the scientist materialist on his own grounds and prove to him the life beyond. These lectures have been a great treat to the large audiences he has addressed each Sunday.

LIFE always passes through corruption to manifest.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—	
Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:23 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	3:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

THE Czar of Russia is said to be the greatest land owner in the world. The area of his possessions is greater than the entire Republic of France. There is a close connection between this individual land ownership and the great famine in that country.

The Universal Republic.

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ONE DOLLAR A YEAR.

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September Number, 1892.

PORTLAND, OREGON.

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THE PEOPLE'S BATTLE HYMN.

JAMES G. CLARK.

Gen James B. Weaver says of the following beautiful song by, James G. Clark: "It is the song we have been waiting for. It is an Iliad of itself." This will be the rallying song of the People's Party, for it expresses in verse the grievances of Labor, and the prophecy of its final triumph.

THERE'S a sound of swelling waters,
There's a voice from out the blue,
Where the Master His arm is revealing,—
Lo! the glory of the morning
Lights the forehead of the New,
And the towers of the Old Time are reeling.
There is doubt within the temples
Where the gods are bought and sold,
They are leaving the false for the true way;—
There's a cry of consternation
Where the idols made of gold
Are melting in the glance of the New Day.

Chorus.

Lift high the banner,
Break from the chain,
Wake from the thralldom of story.
Like the torrent to the river,
The river to the main,
Forward to Liberty and Glory!

There is tramping in the cities,
Where the people march along,
And the trumpet of Justice is calling;—
There's a crashing of the helmet
On the forehead of the Wrong,
And the battlements of Babylon are falling.
O! the master of the morning,
How we waited for his light
In the old days of doubting and fearing,—
How we watched among the shadows
Of the long and weary night
For his feet upon the mountains appearing.

Chorus.

He shall gather in the homeless,
He shall set the people free,
He shall walk hand in hand with the toiler;—
He shall render back to labor
From the mountains to the sea
The lands that are bound by the spoiler.
Let the lightening tell the story

To the sea's remotest bands.

Let the camp fires of Freedom be flaming,
While the voices of the heavens
Join the chorus of the lands
Which the children of men are proclaiming.

Chorus.

SELFISHNESS.

NOTHING manifests the inherent selfishness of humanity more than the pardoning of criminals with the proviso that they leave the State in which the pardon is granted, and hereafter commit their murders or thefts in some other State.

The same spirit is manifested where men in search of work, coming into a town, are falsely told by the citizens of work to be had in some adjoining town, in order that wages may be kept up and work made more plentiful for those already there. Thus men are driven from place to place until they are denominated tramps, and refused work by all.

It is the duty, the right and the privilege of every man to have sufficient to earn a living for himself and family, if he has one; and every community should see that none, who are able to work, remain idle and let some one else support them. If the community is indifferent about attending to this duty it invariably will cost threefold more in prosecuting and maintaining criminals and vagrants. Idleness is a very prolific cause of crime. Legislation should be to the end of creating conditions for the welfare and happiness of all citizens alike,—as it is supposed to be,—instead of being a strife for political power and the robbing of the people generally for the benefit of the few.

It was the same spirit of selfishness that caused the present cholera plague. It had its inception in the city of Meshed, on the Volga. The authorities in charge of the hospital there had pipes secretly built conveying the sewerage from the hospital into the river above the town, and the cholera broke out among the inhabitants consequent upon drinking the poisonous water.

Thus it is that all the plagues and misery that mankind suffer from are due to ignorance and selfishness. The lack of the realization of the Universal Brotherhood of mankind curses the world in all walks of this life; and curses of all kinds will multiply until mankind recognize their oneness and live accordingly.

The world is a unit as the body is a unit, and in the very constitution of things there cannot be freedom from sufferings so long as any part of the world is corrupt or diseased.

The same power that ignorantly kills, can, when wisely directly, cure. The forces of nature are constructive or destructive according to our ignorance or knowledge of them.

A SELF-REFORM SOCIETY.

As the reformation of the race can only be accomplished by self-reformation, to this end a Society has been instituted in this city, and the following preamble and resolutions were adopted as a basis from which to work!

WHEREAS, The reformatory efforts of humanity, thus far, have been mainly devoted to the elimination of evils in others, and by external appeals in the form of speeches, writings and arguments, to prove the efficacy of certain methods or theories to reform the race, while those advancing them have failed to see that reformation comes from within, and that one must evolve it for him or herself; and that only through self-reformation can one help reform the race. Be it therefore—

Resolved, That we, the undersigned, constitute ourselves into a Society for Self-Reform, to try to live in harmony with all life.

Resolved, That we shall endeavor to safeguard our thoughts, that we shall only evolve good ones; that we will neither think nor speak ill of any man, no matter how great the provocation; and that we will strive persistently to be the embodiment of love and good will.

We appeal to our readers everywhere to join in this movement, helping to start branch societies of Self-Reform, and hold meetings regularly, for the purpose of keeping the work before the people, and helping each other by reported experiences and suggestive thoughts. All, no matter what their beliefs, can unite in this movement. If any do not wish to unite with the Society they may proceed by self culture to the same end. One who will once make the effort in earnest to control his or her thoughts and actions for good will never cease trying, for it is the panacea for all the ills of life. It is the only thing that can never fail to bring happiness.

*

* *

THE lusts of the flesh stand in the way of the reformation of humanity. Those who will accede to progressive ideas, and acknowledge the necessity of mankind instituting a new and more spiritual order of things, still refuse to give up the old habits and appetites. The hardest lesson that mankind have to learn is that reform can come in no other way except by self-reformation.

*

* *

"PUBLIC OPINION," that so many journalists voice and cater to, is nothing but the concentrated ignorance, brutality, servility and prejudice of the majority. The truly great and good of the world have always been arrayed against public opinion, and usually have been crucified for it. It is time public opinion gave place to truth and right.

A MIDNIGHT CRY.

A. J. WALTERHOUSE.

MAKE room, make room for the millions, ye men of bluer blood,
 Who list to the chink of the dollars that elick, nor heed the approaching flood.
 Make room, make room for the millions who swarm in the haunts and hives,
 Unhoused and unfed, half-living half dead, to the end of their desolate lives.
 Hear ye not, hear ye not how the toiler cries out for the bread he has earned?
 See ye not 'mid your feasting and drinking sad eyes that are unto you turned?
 Know ye not that there's wisdom in justice; that the masses are stronger than law?
 Then heed while ye may the signs of the day.
 Ye may well hold the millions in awe.
 Make room, make room for the millions! Sing, dance if ye will or ye dare;
 But ye dance out the lives of the children and wives of men who yet mutter, "Beware!"
 Your palaces rise in their splendor, but each o'er a dungeon is built
 And the men whom ye chain will scarcely maintain that splendor can lessen your guilt.
 Do ye hear not the cry of your bondsmen who delve in the depths subterranean?
 Beware of the night when they rise in their might, their freedom to seek and maintain;
 For your treasure will melt as 'twere tinsel in the fire of their terrible wrath:
 And the flames that they spread will light up your dead as ye flee from their desolate path.
 Make room, make room for the millions! The laws all are written for you,
 But ye reckon in vain if ye hope to maintain that the right cannot evil subdue.
 In your bright chains of gold ye may deem that ye bind that Justice still hiding her head,
 But Justice will stand when your renegade band is stricken and scattered and dead.
 The masses—the dumb, driven masses—are moaning and striving to stand,
 And when they arise, with anguish and cries, ye will know of the vengeance they planned
 In the long dreary night of their sorrow. Give the right, and not vengeance, its way.
 Make room, make room for the millions, for Justice will yet have her day!

TOO MUCH GREED.

IN thirty years' time, less than half the biblical allowance of man's life, the United States has multiplied its wealth six times, and has nearly trebled that per capita. What energy, what work, what unceasing efforts have been needed to bring about this marvelous result! What can we do to retard this development of the brain and nerves at the expense of the body? Obviously it is impossible to change our surroundings, to change our food, to lessen the drive of our modern life, to relieve the strain on the mind, to make the competition less fierce.

It is apparent, then that we cannot lessen the strain; we must increase the ability to undergo it.

We must, as a people, learn to understand this: that while we drive the brain we must build the body. The methods of doing this are so simple that they are apt to be overlooked. They may be summed up in two words—exercise and fresh air. As we teach our children to wash their hands and faces in the morning, and continue our teaching

until ablutions become a habit so fixed as to produce positive discomfort if they are omitted, so we must teach them to exercise until this, too, becomes a habit, a second nature, a something that when omitted causes real physical distress, and we must choose a form of exercise which is adapted to persons of middle-age as well as to children.

Build up the body, build up the body. In our modern life this should be dinned into the ears of all until it is obeyed, for, verily, unless we build up the body the strain on the brain will ruin the American people. The very elements in ourselves that have made us great, the push, the drive, the industry, the mental keenness, the ability, and the willingness to labor—these contain in them the seeds of national death. No race may endure that has not the stamina and power of the healthy animal. The American race has too much brain.
 —*North American Review.*

The brain of the American people has become distorted in the greedy race for wealth. "The push, the drive and the mental keenness" have deteriorated our greatness. We are puffed up with empty material pride, and mistake this for greatness. This desire to get money borders close upon insanity. Our nobility of character, as well as our mental and spiritual welfare, have been sacrificed on the shrine of Mammon. Our energies are for the greater part misapplied. "Exercise and fresh air" will not restore our unbalanced beings.

We need to build up the spirit by giving up the thoughts of avarice and greed, and putting in their place pure living thoughts that bring fresh life and strength to both spirit and body continually. This needs to be dinned into the ears of humanity until their dulled sensibilities take heed.

We have been building up a corrupt being and made conditions only for the corruption; this is why men come to the conclusion that "it is impossible to change our surroundings, to change our food, to lessen the drives of our modern life, to relieve the strain on the mind, to make the competition less fierce." But unless a change is brought about we drift to ruin.

Fresh air and exercise will not save selfishness from producing its terrible harvest. A healthy man will be just as easily blown to pieces if he takes a seat on a keg of gunpowder and applies a match to it as a sick one. Society is doing this when it makes life one continual struggle to satisfy greedy ambition for wealth and position.

SENATOR PALMER, in his speech in the House, maintained that the workingmen at Homestead had a right to insist on a permanency of employment, at reasonable compensation, because they had spent their working lives in that line of work. But under the competitive system permanent employment and reasonable compensation is impossible. When every working man is trying to underbid the other, and every merchant and manufacturer is striving to undersell his neighbor, idlers, misery, and starvation must be the result for the many. The old selfish greed must be done away with before equitable conditions can prevail.

PREVENTION, NOT PUNISHMENT.

THE providing free amusements, scientific lectures etc., for the instruction and education of the people is as essential as free schools for the education of the children. Crime is due to lack of harmonious mind training. Most of the places that people go to for amusement pander only to their vicious tastes. Places of recreation should be provided for those who have not the means to provide it for themselves, and while amusing teach them morality.

One-tenth of the money now used to detect and punish crime would suffice to prevent a large part of it, by furnishing free entertainments, where they would partake of good influences, and thus be kept away from the saloons where most crime originates. The influence of the saloons and dives must be offset by something refining and elevating.

The efforts of the managers of Reformatories, like the one at Elmira, New York, to provide amusements, scientific, industrial and musical instruction have met with great success in the percentage of reformed prisoners they turn out.

This is good evidence that crime is largely due to weak minds being trained in inharmonious directions, owing to the selfishness and carelessness and indifference of society.

Society is largely responsible for the crimes committed, because it makes so little effort to prevent and offset the pernicious influences by which individual members of society create for themselves large monetary gains. Society sows to vice and reaps its corruption.

Every one should have the opportunity to develop the best there is in him.

The worst people are not the drunkards and wrong-doers whose evils are on the surface, openly done; but it is the hypocritical, sanctimonious who rob, debauch and scheme, under a pretense of respectability; and whose selfishness, lust and greed makes them responsible for the sins of the poorer classes.

CHRISTIAN uniformity and monotony of thought leads to evil, stagnation, death. Variety is the spice of life; without it there is no progression. Monotony of thought is revolting to the human mind, just as the stomach revolts at the same food continually. Thinking over and over the same thoughts causes mental dyspepsia, that leads to crime. New thoughts invigorate the mind, stimulate it into greater activity. The troubles of these times are greatly due to the mental chaff mankind feed their minds with from ancient graveyards.

To place the average woman next to the average tobacco smoking and chewing and whisky drinking, profane man, and then to say he is more fit to vote and govern than she, is to cast reason to the winds and reverse sound judgment.

THERE are a class of editors who seek to reason good out of existence; and when the fruitage of the evil they have fermented in the world lifts its hydra-head of destruction they seek also to reason it out of existence.

For The Universal Republic.

EVILS OF FLESH EATING.

HERBERT C. COSWELL.

INCONSISTENT is a wild term to use against a member of the Society for the Prevention of Cruelty to Animals, who, after prosecuting a person for cruelty, dines, in the spirit of apathy, upon such food, that to procure it entails kicking, pounding, maltreating and finally death. False arguments may be brought up for upholding this nefarious practice, but they will all come from the infernal regions; not a whisper can you hear in its support from the Divine Source.

While we leave the horrors for which the meat-eating public are responsible, let us turn our attention, as it is in line with our subject, to the animals who are so unfortunate as to possess a coat of fur. I will cite but one case: that of the seal. To obtain the sealskin, "extensive hunting expeditions are organized and conducted with an amount of cruelty which is perhaps without parallel in all the dealings of man towards the lower animals." To make seal hunting successful a time is required when the cubs are too young to follow their mothers through the water, so that to make the scene more pitiful, the little seals, after their mothers are killed, are left to perish of cold and hunger. A report which gives much emphasis to the cruelty of seal-hunting is as follows:

"As soon as a herd of this kind is spied, the boats are manned, and the whole vessel's crew armed with bludgeons and axes, starts upon a cutting out expedition, at the horrors of which humanity may well shudder. The only way to effectually kill a seal with completeness and despatch is by a heavy blow with a bludgeon, or a deep cut with an axe, so as either to crush or sever the nasal bones; and when the boat's crews have got ashore, an indiscriminate slaughter is commenced, the whole herd being often butchered before a single one can reach the water's edge. The adult quarry is skinned with all possible haste, and as often as not with the life still in it. Old seal-hunters tell us—and we can well believe it—that it takes a man some time to get used to such cruel butchery, and that the half-human wailing of the little seals, as they climb and roll about the mangled carcasses of their mothers, is a sound that, until he is hardened to the work, will make a man's sleep uneasy at night."

With regard to the popular ignorance of the nourishing quality of vegetable food when wholly relied upon to sustain life it is only necessary to say that it is ignorance alone, for it has been repeatedly proven by medical science that the body of man can be well cared for, and fully nourished in all its parts by a purely vegetable diet, and that it is a positively erroneous idea to suppose the contrary. It is not over-estimating the fact to say that more than one-half of the native population of Oriental countries are vegetarians. America numbers its thousands, and Europe is gradually falling into line. Cold countries as well are demonstrating the fact also, as instance Norway and Sweden, that good health, yes better health, can

be enjoyed by a purely vegetable diet than by flesh food.

Thus we see that he who defends the wicked, cruel, and barbarous practice of taking life for food does so solely on a selfish basis. He is not willing to allow the dumb creatures to live even, but to satisfy his lower nature would not hesitate to commit murder. Though he may not himself thrust the sharp-pointed steel into the throat of the innocent victim, and shudder at the sight of spurting blood, yet he is willing to hire another to do it for him. What right is it but that of superior strength which holds the instrument of death at the throat of those who give "meek tribute of the milk and wool, and set fast trust upon the hands which murder them?"

Struggle as we may fortified by the power of might to enhance our happiness, we have surely yet to learn that by this method it will never come to stay. He whose body is nourished by flesh, and the vivisectionist,—who seeks with the dissecting knife the vital spark of life in the sensitive nerve of his bound victim,—may think that during the operation of cruelty the law of Right is suspended and will not register the crime. This is a mistake; they must pay the penalty.

If there is one gigantic sin of which the human family is guilty, it is the sin of destroying.

"Life, which all can take but none can give;
Life, which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest; yea, a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble for the strong."

There is at the core of things a Law, an Intelligence, which we call the Law of Love, from which goes forth life: never for one moment is it conscious of the power of might,—a power that kills,—and when man perceives, and conforms his life to this ideal he will cease to spill the blood of innocence. How many meat-eaters are there, tell me, who would be willing to strangle an animal to please their palates, and that too, when it is known that animal food is not necessary where physical is concerned. We have heard the remark, and its sentiment is carried out by all flesh-eaters, that without doubt man is the highest order of animal life, and that he has the right to use all lower life to enhance his happiness, and this includes the right to take the life of such animals, as, to his thinking, would accrue to his benefit. Now this is selfishness in its most concrete form, and no moral or religious teacher ever allows an opportunity to escape to pronounce selfishness as the primal cause of all woe. It seems to me that it needs not a particle of logic to convince one who is looking for a panacea, which of course is for healing physical ills as well as mental sorrows, that he will not be its possessor if he is a creator of evil, or the cause of death, which is also an evil, but rather he will exert his energy in such direction that all life, so far as in him lies, shall not suffer or die at his command, whether the command be given verbally or silently.

From what source does man get his right to kill? Not from the moral law! and there is, strictly speaking but one law, and that is moral. He gets

his authority to kill by the absence of law, and once set this law aside, as we do when we slay the lower animals to satisfy desire, where can you draw the line as you ascend the scale of animal life, that the murders shall cease? The truth is we can draw no line; you have the same authority for disposing of a man if he should stand between you and the fulfillment of some desire, as you possess when you exercise authority in putting sheep to death to satisfy the desire of hunger.

The moral law and the law of hygiene are one.

It may be said of this statement what Euler said of his law of arches: "This will be found contrary to all experience, yet is true."

PROGRESS OF THE NEGROES.

His regards the accumulation of property, they (the Negroes) have made some progress as individuals, but not as a race. They remain still as careless and improvident as when they were in slavery or when savages in Africa. For example, comparatively few accumulate enough to become taxpayers. In whole States we cannot find one who has any share in bank stock, railroad stock, or any business enterprise of the day. In Catham county, in the State of Georgia, they form sixty-one per cent. of the population and possess but two per cent. of the property. To fifty white physicians or lawyers in the South we don't find any more than one Negro in those professions.—*Exchange.*

This is very good progress considering the time the Negroes have been free to accumulate property and advance themselves. They certainly have made as much progress as any other race would under similar circumstances. It must be remembered that during their generations of slavery their physical wants were provided for them; they had no need to calculate for future contingencies; besides the wages of the majority do not average over eight dollars a month. That they have been able to accumulate two per cent. of the property in twenty years speaks well for them, considering the difficulties under which they labor; for in a material sense they are worse off, in the South, than they were as slaves. They are now murdered in cold blood, robbed and mistreated in every conceivable way.

PERSONS talk so much of the good they would do if they only had plenty of money, neglecting all the time the abundance of means they have for doing good, and the only way it is possible to do good. The ten times millionaire has no more means of doing good than the one who has the least money.

Every moment of life may be spent in doing good. No matter how little or how much money one may have. Think always good, pure thoughts; then your acts will be good, your influence will be good, and nothing but good can emanate from you.

A CHILD is as much the offspring of the feelings and thoughts of the parents as they are of their physical bodies, and it inherits diseased feelings and thoughts as much as it does consumption, scrofula, etc.

SLAVERY IN THE UNITED STATES.

(BY ONE WHO HAS ENDURED IT.)

ALTHOUGH the political press almost every day registers new cases of slavery enforced upon working-men, few people realize the extent of the evil, and still less are aware of its general effects on the situation of even the most favored working-classes.

Here is a narrative—a simple, truthful, heart-rendering narrative—by an Italian laborer. We recommend it to the attention of the Labor Press and of all workingmen. It is high time that such ignominies as are here described should be stopped by the deliberate action and the united efforts of all the workingmen of this country.

"We started"—thus our friend, C. C., began the narrative of his experiences as a "common" laborer—"from New York on November 3d or 4th, 1891, under the guidance of two bosses, named Gai. We had been told we should go to Connecticut to work on a railroad, and that we should earn at least one dollar and seventy-five cents per day. We were taken, instead, to South Carolina, originally to a place called Lambs, (?) and then, after a month or two, to the Pom Pom mines. The railroad fare was eight dollars and eighty-five cents, and for this sum we were indebted to the bosses, as well as for the price of the requisite tools—nearly three dollars. Thus we had incurred a debt of twelve dollars before we had started to work.

"On our arrival we were received by an armed guard, which kept constant watch over us, accompanying us every morning from the barrack to the mines, and at night again from the work to our shanty. The work consisted in breaking the rock from which the phosphate was to be extracted. It was a very hard job, and we never would have undertaken it voluntarily. Our day-work went from 'sun to sun,' with hardly a release at mid-day. As wages, we received twenty-five cents per cubic foot of phosphate mined by us. It required an experienced hand to make more than fifty cents per day. I, myself, was not experienced, and, therefore had to be satisfied with much less at the beginning.

"A part of our salary went toward the extinction of our debt. The remainder was invested by us in as much food as we could procure for it at the 'pluck-me-store.' Of course we were obliged to spend our money there, and we only got as much as would keep us from actual starvation. Every article cost us twice or three times its regular price, some even more. A pound of rice, for instance, cost us twelve cents, a small loaf of bread ten cents, and so on. Our daily fare was coffee and bread for breakfast, rice with lard at dinner time, and bread and sausage in the evening. Yet after a while, as we were not able to pay off our debt, we were provided with bread alone, and with only this stuff to sustain us we had to go through our daily work. By and by we became exhausted, and some of us actually fell sick. We then decided to try, at the risk of our lives, to escape, and waited for an opportunity. One day a quarrel broke forth

between the gang to which I belonged and another gang, also composed of Italians (we numbered altogether about two hundred and thirty), who worked close by. From words it came to blows, and there was a great uproar in the mines. Some of us availed ourselves of this opportunity to run away, eluding the vigilance of the guards; and in this we succeeded. I and a comrade of mine had run for an hour or so when, being very weak and needing rest, we decided to stay in a forest. A storm occurring soon after, confirmed us in this determination.

"We were, however, soon surprised by the appearance of the bosses, together with two guards. They thrust guns in our faces and enjoined us to return to work or they would shoot us down. We answered that we would rather die than resume our former life in the mine. The bosses then sent for two black policemen, who came and insisted that we should follow them. We went before a judge, who was sitting in a bar-room. The judge looked at me, and seeing my weak complexion and sick appearance, said I was not fit for work. Moreover, he could not oblige us to work, as there was no written contract. But here the bosses, the policemen and the judge confabulated together in English, and the result was that the bosses having paid a sum (I believe it was forty-five dollars), the police put the manacles on our wrists, and we were marched off. We were now certain that we should have to undergo severe punishment for our unsuccessful attempt to escape, but one of the policemen, who seemed to pity us, insisted on accompanying us to our place of work, and we owe it to him that we got so far scott free. It was, however, not long after that I fell really sick, so sick that I could not stay on my legs. I stated my condition to the bosses, but they answered with a grim laugh, that the time had come when they would have their revenge; and they forced me to work by threatening to club me. I was very much afraid of losing my life at their hands. At last, on April 1st, the weather becoming too hot, we were all dismissed, and the works were stopped. My more fortunate comrades took the train for New York. I possessed only one dollar, and with this, not knowing either the country or the language, I had to walk my way down, sleeping in the open air, begging for bread, and selling such clothes as I could possibly spare. After forty-two days and forty-two nights I arrived in this city—exhausted, unable to work for a while, and even now weak and sick. I believe I will bear all my life long the effects of the terrible sufferings of my six months in South Carolina."

Now, such hardships are not borne only by Italians, Slavs, Scandinavians, and Germans, even native born Americans are equally subjected to them. The daily press reeks with just such narratives. The Parliamentary Committee on the Labor troubles in the anthracite regions of Pennsylvania, in 1888, discovered a similar state of things in the coal and iron mines of Pennsylvania. It seems as if the vaunted prosperity and civilization of this commonwealth could only rest on the

deepest misery and slavery of the people. So, in the ancient world, slavery was the keystone of society and the cause of its ruin.—*Solidarity.*

ADVANCING INTELLIGENTLY.

THE "Boston Weekly Index," official organ of the Knights of Labor of Massachusetts, comes to us with a report of the proceedings in Boston of the Knights in that State. We note that the State Assembly concluded to share headquarters rooms with the Nationalists; and that a plan was adopted as follows to establish in Boston a co-operative retail grocery store:

"Incorporate as a legal corporation under the laws of the State; shares, five dollars, full paid and non-assessable; no liability.

"Interest on capital limited to five per cent., all profits (above reserved required by law) to be divided in rebates (dividend) on purchase.

"Pure, honest goods only to be sold at usual retail prices for spot cash, avoiding all risks, losses and expenses of credit; also avoiding interference with established dealers, and thus lessening instead of increasing competition.

"Shareholders to elect directors to manage the business, each member (male or female) to have one vote, irrespective of number of shares.

"Quarterly inventory, quarterly statements by treasurer (carefully audited), and quarterly payments of interest and dividends (rebates) with as careful and guarded management as in any bank."

A committee was appointed to make arrangements for opening the store.

THE "BENEFACTORS."

A WEALTHY man in New York City, in a recent interview with a reporter, said:

"The men who do the most good in this world are not the professional philanthropists, but the great capitalists who keep their money busy in processes of reproduction. The man who equips and keeps going a great factory does more good than he who builds an almshouse; and he who launches a steamship or establishes a railroad confers more benefit on the world than he who endows an asylum that will keep thousands from starving. He who teaches men to help themselves is the real benefactor of his kind."

But he forgets to add that the great capitalists are, for the most part, the producing cause of almshouses and asylums. When one man has more than his share he is robbing some one else. The capital comes to these "benefactors" from the labor of others; they themselves are non-producers; they are the drones that use the substance that rightly belongs to the producer.

The capitalists are scarce who will put their money into productive industries when they can make as much or more by lending it to the needy: and he does not become a benefactor until he is very certain of increasing his capital faster in that way than by any other means.

No one can think and act in any way without, to some extent, involving all below, above and around him.

For The Universal Republic.

CAPACITY AND TRAINING.

EMMA ENDRES.

If parents and guardians bestowed half the necessary examination and training on the children committed to their care that owners of valuable horses bestow on their favorite equines the children would be equally fitted to start in life's race and sail past the winning post to the good as the more fortunate four-footed animals.

Sometimes a pious father and mother cherish a fond hope that their boy will devote his life to preaching the gospel, and, rather than disappoint them, he does it, with no fitness for the work; sometimes his father and grandfather have been successful in some profession or business, and it seems natural and right for him to follow in their footsteps; sometimes an intimate school or college friend has a leaning toward some particular calling, and he feels he must do the same. But whatever may be the primary cause, many a lad's life is a failure for want of deliberation and a careful examination of his natural abilities and wishes.

As the time for necessary and fitting training approaches, most children have ideas or wishes as to what they would like to do or become in life; and, if it be true, as is asserted, that a "boy's wishes weave the web of his future life," it becomes of infinite consequence of what material they are composed. To test and prove them, to discover whether they are worthy or unworthy, reasonable or unreasonable, beneficial or hurtful, generous or selfish—to cultivate the one, and repress the other—is a solemn duty that parents and guardians owe to children placed in their care.

Sometimes the child really has an aptitude to follow the father's calling, and certainly he then starts with fairer prospects than might otherwise be the case. Sometimes Mother Nature shows plainly what he is fit for, and again the aspirant in life's race starts with fair hopes of ultimate success; but in most cases care and deliberation are necessary. When these have been faithfully bestowed, and a decision finally reached, its gravity and importance should be duly impressed on the boy, and the necessity on his part of a steady adhesion to the same be expected and demanded of him.

Next to the natural capacity, training is the one indispensable condition on which the winning of the race depends; for training is the life blood of success. How many men there are who feel that the want of methodical training in early life is answerable for many failures, if not evils, of their manhood. Training produces habits of precision, and patience, and sound practical judgment; logical processes fully comprehended and intelligently executed are its sure results.

In these days of severe and feverish competition, to omit the necessary training is to too heavily weight and handicap a boy. Occasionally some individual makes what the world calls a "lucky hit," and becomes successful; but success is rarely a matter of accident, and, in the long run, earnest endeavor, especially if seconded by proper

training, is almost always crowned with success.

"There is no royal road to learning," no short cut or fairy-given aid or magic art to lessen toil and difficulty; but the element of difficulty is the very core of all progress and success. Difficulty is the factor of hope in all training, mental, moral, or physical; the best worker is he who has had the most difficult path to climb, and found it easier to satisfy others than to satisfy himself.

In this country, where all roads lead to the Presidency, every lad ought to have placed before him the possibility of the result of honest work and training. Our future Presidents are living amongst us and are well known to some of us. No boys can be sure they are not the coming men who in the not so far distant future will govern this great Republic. It follows, then, that they should so train and conduct themselves that when their campaign life is writ'en, they can point to it with pride, and trace the path by which they fitted themselves for the office to which they have been elected.

But as all our boys cannot reasonably expect or hope to be Presidents, I would point out that the responsibility of wise and good measures does not rest wholly upon the leaders who pass them; it belongs largely to the people whose mental and moral progress has led up to them and made them possible.

Every parent and guardian, therefore, who to the best of his judgment and ability is seeing that the capacity and training of the children committed to his care are being directed rightly, is performing his share in the future well-government of his country, and is helping forward the human race to work towards its highest conception of good—and that is God.

For The Universal Republic.

WHICH WAY?

THOMAS BUCKMAN.

It was once said by a philosopher of old that the worst enemy a plant of wheat had was another wheat plant. In a grove the worst enemy one tree has is another tree of the same kind. The worst enemy an iron manufacturer has is another iron manufacturer.

What is termed success is but a matter of resources. The Southern Generals planned their battles as skillfully and their soldiers fought as bravely as those of the Northern armies; but they lacked the backing that was possessed by the North, so they had to succumb. Two inventors worked out the same mechanical contrivance, but one was a few hours ahead in filing his application for a patent; so the fortunate one demanded royalty of the other until there was nothing in the business for him. The root of the wheat plant will not yield the territory to its neighbor plant, if it has got there first, nor will the fir limb bend itself so as to let the sunlight upon its neighbor bough. Equally is it with the iron manufacturer; not only will he not yield territory as market, but he makes it a particular point in his business to see that his neighbor manufacturer don't get there.

The competitive system is a "fight to a finish;" and if there is such a thing as compromise it comes in after nothing can be further gained by fighting.

A trade union is simply an open declaration that they are going to occupy that certain field to the exclusion of all others. The matter of numbers is greatly against success in the majority of instances with any labor combination, it is only a matter of manipulation with the uses of labor until of necessity labor is arrayed in battle against labor. As a large tree in the forest overshadows a multitude of smaller ones, so can a large concentration of capital overshadow and smother out a great number of small institutions of a like nature.

There never was a time when business was carried on in such gigantic proportions as it is now; and it is the common thing for the business firm that has the start to swallow up the smaller ones near by it.

There are but two results that can be the outcome of this centralization of capital. It will control the people, or the people must control it. Conflict is inevitable; but the character of the conflict depends upon the judgment of the people. If they are actuated by the higher spiritual forces, that regard the rights of others, a revolution will be brought about wherein all mankind will be the gainers. But if the selfishness predominates that fired the hearts of the actors at Homestead and Cœur d'Alene the same old story of war and bloodshed, with all its attendant cruelties, will be repeated, with grave doubts whether any part is really benefited.

Are the people ready to heed the higher light, which plainly shows that there is enough and room for all?

The "combine" of the Sabbatharians and the saloon keepers in favor of Sunday closing of the Fair is one of the most remarkable spectacles witnessed in this country for a long time. It ought to open the eyes of some of the good people who have been signing the petitions that went to Congress. Sunday opening has been urged for the reason, among others, that it would give a great many workingmen and their families a chance to visit the Fair which they would not otherwise get. As nobody was especially interested to discover the attitude of this class of people toward the subject, few statistics have been collected. One canvass, however, has been made. The International Iron-Moulders Union, whose headquarters are in Cincinnati, have taken a vote of the local unions upon the Sunday opening question, and the result is three to one in favor, the vote standing thirteen thousand six hundred and ninety-five for and four thousand five hundred and eighty-five against. This is doubtless a pretty fair test of the feeling among intelligent workingmen in all trades.—*New York Evening Post*.

A MERCHANT in Germany has been fined heavily for using a quotation from the bible to head an advertisement.

ELDER EVANS TO THE QUAKER POET.

JOHN T. WHITTIER—Dear Friend: I write to you as a friend of man and woman, regardless of the color of skin, and as being a powerful advocate of their "inalienable rights." Yourself being of Quaker stock, and personally a genuine Quaker, I need not remind you how prone human beings of all races and nations have always been, and still are, to rob each other of those rights among which liberty of conscience pertaining to religion and theology is the most sacred. It is the "pearl of great price," and when gained and possessed, is only retained by sleepless watchfulness and eternal vigilance. Liberty of conscience was the Star of Hope to the "two witnesses," male and female, who prophesied and delivered their testimony during the reign of the Beast twelve hundred and sixty years—the dark ages, when the Church of God was in the wilderness; when Church and State were united, and the Antichristian Church used the State as a "Holy Inquisition" to torture, torment and kill the witnesses, one after another, when their testimony was delivered. The last witness was the Quaker—male and female. Through and to the Quaker Order Christ made his Second Appearance and brought forth the Second Christian Church—the Shaker—which is entirely separate from the State. It is in the new heaven; and contemporary with it is the American Government, which is entirely separate from the Church. It is the "new earth." "No religious legislation" is our palladium of liberty, the motto of the United States Constitution. "This is not a Christian nation or government" was the fundamental declaration of Washington, "the Father of his Country."

Therefore, "liberty of conscience" is not a toleration by a gracious Church and State government, such as Russia extended to the Mennonites for many years, then banishing them *en masse*; (now doing the same by three million of Jews, both the cream of her population).

The especial object of Jefferson, Franklin, Paine and their contemporaries, the Infidel framers of the Declaration of Independence and founders of the Government, was an entire separation of Church and State, perfect liberty of conscience to the religious and non-religious of all races and nations in the world.

This is the only government upon earth, of which I have knowledge, that is entirely secular. Under it the atheist and the most superstitious religious enthusiast or orthodox bigot have equal freedom of thought and speech. Amid the thousand religions of earth no one has any more right than another to practice coercion—all being equal in the eye of reason and before properly understood and interpreted American law. Therefore, it is an arrogant, impudent assumption for any one of them to dictate to and attempt to coerce the others. And when the one of them all that is the most ungodly, unscientific, unreasonable and cruel, makes the attempt to thus coerce, it disgraces itself and the nation by its ignorant, egotistic arrogance.

Each day of the seven is the Sabbath of some one of the thousand religions which will be assembled at the World's Fair; and each one has the right to observe or not observe any one of the seven days as a Sabbath. To compel by religious legislation all the others to observe the day set apart by some one is to carry the spirit of religious persecution into our legislature.

Hands off! Let the Constantine-heathen religionists, who Christianize war, appointing chaplains to pray for it, and go forth, blessing their battle flags, perish with the sword of the Spirit! They have taken the physical sword, and will perish by the two-edged sword of the Lord. Let these Anti-Christian priests go to their steepled houses and into their gorgeous pulpits and perform their senseless mummeries and superstitious rites and ceremonies, unmolested, one day in seven, at the World's Fair; and, instead of closing the doors to the rest of the world, let them repent of their religious wars and remember the fifty millions of their fellow-creatures slain in Christian battles, or by their holy inquisition, using the most horrible and devilish modes of torture that hell could devise. Then, let them go and open the prison doors of the Tennessee victims of religious persecution who are incarcerated for their conscientious refusal to be dictated to by Christian bigots. Let them remit their fines and pay them for lost time. Then their suffering families will appreciate, as now they curse, the Constantine Sabbath.

These Anti-Christians want a sign, a poem by the nation's favorite laureate. Let no sign be given, no poem be written, until those Tennessee martyrs are returned to their homes, all religious legislation repealed, and the World's Fair shall have been devoted to a World's Fair. Let it not be a sectarian "Holy Inquisition" institution, violating the most sacred of the inalienable rights of man. Liberty of Conscience of man and woman, guaranteed by the United States Constitution,—we insist.

THE "New York Times," boasting of our sixty-three billion, six hundred and forty-eight million dollars of wealth, says: "The most surprising increase in wealth has not been where population is greatest."

If social, commercial and financial systems were equitably adjusted, wealth would only increase in ratio to population. Massachusetts has more wealth than any other State, because she has more usurers within her borders. Her increase in wealth averages a hundred per cent. a year for the last ten years—mostly drained from the young and hardworking West, through the mortgage system.

We consider "The Summary," edited by the inmates of the Reformatory, at Elmira, New York, as one of our most valuable exchanges. It is well printed and ably edited. It is a credit to its publishers; and its moral cleanliness could serve as an example to the editors who publish sensational and scandalous newspapers outside of prison walls.

SPECULATING ON FAMINE.

AN associated press dispatch from Washington states:

"The state department has been advised that the Russian government will issue a ukase authorizing the exportation of maize both by sea and by the western continental frontier. This is understood to indicate that the famine is drawing to a close. It is believed the ukase will be issued July 1, permitting the exportation of all grains, except rye. A collapse in the price of grain in Russia has taken place, the decline being from eighty to one hundred per cent., and the existence of vast quantities hoarded by speculators has been developed."

The famine has not lessened to any great degree, but the ukase is for the purpose of enabling the speculators, who found they could not sell their grain, on account of lack of money to pay their exorbitant prices, to sell it abroad, while it is as badly needed as ever in their own country. The speculators and the Church in Russia are both wedded to gold and their hearts are as hard as adamant. The man who commits murder in a fit of passion is a good man compared to those who would deliberately withhold food from starving millions that they might thereby profit.

How much of the real principle of reform there is in the third party is shown by their fusion in various States with the least progressive of the two old parties. The speakers of the People's Party could not find words enough to abuse and denounce the old parties and their political methods. According to them the old parties were made up of thieves and monopolists; but nevertheless they are joining hands with the very men they have denounced so bitterly, and will vote certain ones into office provided they will do the same by them. This proves that they were not actuated by principle, but by a selfish desire to do likewise. It is selling their political Christ for thirty pieces of silver. Reform from such a source will be a long time materializing.

THE parents who are so anxious to leave their children money seldom take time to cultivate and endow them with the spiritual nature that would be of real value to them. In most cases parents might as well leave their children their curses when they leave them any great amount of money, for it degrades them and makes them miserable. The effects of the money curse was forcibly illustrated in England, recently, when a young man killed his rich father because the father refused his request for an increase of the sum of money allowed him as an annual income.

THERE is a threefold heaven and threefold hell. The heaven of the body is health; its hell is disease. The heaven of the mental spiritual is good thoughts; its hell, corrupt thoughts. The immortal heaven of the soul is Love; its hell is hate. Mankind live mostly in the threefold hells, and are there tormented by the demons of their ignorance.